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REPORT
ON THE
SETTLEMENT OF THE LAND REVENUE
OF THE
FYZABAD DISTRICT.

By A. F. MILLETT, C. S.,
Officiating Settlement Officer.

*Partly consisting of Reports and Notes by P. CARNEGIE, ESQ., C.I.E.,
late Settlement Officer, and J. WOODBURN, ESQ., C.S.,
late Officiating Settlement Officer.*



ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

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FROM

A. F. MILLETT, Esq., C.S.,
OFFG. SETTLEMENT OFFICER, FYZABAD,

TO

THE COMMISSIONER,
FYZABAD DIVISION.

Dated the 11th August, 1879.

SIR,

I HAVE the honor to submit herewith a report on the Settlement of the Fyzabad district.

2. The report, as stated in the title-page, is partly the work of other officers. During the course of the settlement several full and valuable reports and notes were written, among them being nearly a complete set of pargana histories, and also accounts, by the officers principally connected with them, of various branches of settlement operations; and even had I not been free from the presumption of supposing that I could furnish the same information in any better form, my time was up to the last too fully occupied to justify my attempting to do afresh work that I found already done. Of the compositions here alluded to I have availed myself the more gladly, as it has already devolved upon me to write the Settlement report of a district, Sultánpur, in many respects similar to this, and thus my own views on many points that have had to be noticed have already been expressed.

3. The report is divided into three parts, Statistical, Historical, and Settlement, details of which will be found in the table of contents.

I have the honor to be,

SIR,

Your most obedient servant,

A. F. MILLETT,

Offg. Settlement Officer.

CHAPTER I.

STATISTICS.

Section I.—Physical Geography.

THE Fyzabad district, one of three contained in the revenue division of the same name, lies on the east side of the province of Oudh, projecting further in that direction than any of its neighbours. It is bounded on the east, on the greater part of the north, and on part of the south, by districts, Azamgarh and Basti, belonging to the North-Western Provinces; on the remainder of the north and south it is bounded by the Oudh districts of Gonda and Sultánpur, and on the west it marches with that of Bara Banki. From Gonda and Basti it is separated by the river Gogra, which washes the whole of its northern boundary.

2. The district was only constituted in its present form, however, in the year 1869, when, though part of the territory it had previously contained was for general administrative purposes transferred to Sultánpur, the whole of that territory was left under the Fyzabad Settlement jurisdiction.

It is accordingly the larger area which more properly forms the subject of this report, though, at the same time, all data of interest or importance will, as far as possible, be separately given for the present district also.

3. The old or, as it may be called, the Settlement district had the same neighbours as the new, with this exception that its south-east corner reached also the frontiers of Jaunpur and Partabgarh. It extended, however, from the Gogra on the north to the Gumti on the south, while the present district, retaining the same boundary-line on the north, touches the Gumti

only on its south-western corner. The Settlement district thus consists of two distinct tracts—the present district, approximately a long narrow parallelogram in shape; and the transferred territory, a large acute-angled triangle, of which the southern boundaries of the old and new districts form the sides. The area of the former tract is 1,689 square miles, that of the latter 655, and, consequently, that of the entire Settlement district 2,344.

4. The eastern border is very irregular, and some few villages in that direction lie completely in Azamgarh territory. Putting these aside, the extreme points of the district lie in latitude $26^{\circ}43'$ and $25^{\circ}59'$ on north and south, and in longitude $81^{\circ}44'$ and $83^{\circ}11'$ on east and west. They are thus 54 and 87 miles respectively apart, and though the distances between them are nearly diagonals, the length of the district varies from 65 (geographical) miles on the south to 85 on the north, and its breadth from 20 on the west to 45 on the east.

5. The watershed of the district commences towards the north-west, and thence runs past Bhartipur, at a height of 325 feet above the sea, to Kadipur, both of these places being a few miles only from the Gumti.

Thus the Gogra, either directly or through its immediate
 Drainage. affluents, receives the drainage of nearly the entire district.

6. The lofty peak of Dewalagiri, and the range above which it rises, usually visible in the
 General appearance. early mornings of the cold weather, at first in dark outline, and then gradually tinted by the rising sun, and occasionally seen at other times also, especially on clear days in the rains, like large white masses of monsoon clouds resting on the horizon, suggest the close proximity of the Himálayas; but the nearest point of their lowest range is several miles away, and there are no hills whatever in the district. Time was, again, when there were wide-spread forests even in the neighbourhood of Ajudhya and Fyzabad, but these have now altogether disappeared. Speaking broadly, the

district is one continuous expanse of flat open country. While washed on north and south, however, by the Gogra and the Gumti, it is longitudinally intersected by other minor streams, and, owing to these and numerous nullahs branching from them, a considerable portion of its surface is undulating or broken; while along the edge of the Gogra, between the water-way of the river and the high bank, are several low-lying "intervals," or (as they are commonly called) "manjhas." In its general character the district is much the same throughout: a succession of broad stretches of cultivation dotted with tanks and wells, in various forms of alternation with jhils, jungle tracts, and barren plains, thickly studded with villages and hamlets and here and there a town, and, though less favoured in this respect than some portions of the province, on the whole moderately well wooded.

7. The principal rivers of the district are the Gogra and the Gumti. Of less importance are the Tons, the Biswi, the Marha, the Majhwi, the Tirwa, the Pikia, the Taunri, and the Mangar.

Rivers.

8. The Gogra is "the great river of Oudh." It flows south-east, and has a fall of 67 feet between Ajudhya and where it leaves the province, the surface of the water being at those places respectively 302 and 235 feet above the level of the sea. Brahmanic lore relates how it had a sacred origin in the holy tears of Brahma. More prosaic accounts say that it takes its rise in the upper ranges of the Himalyas. Further west it is known by other names, but it commences to be called the Gogra (or Ghagra) at Bahrámghat, and continues to bear that name throughout this portion of its course, though it is not uncommonly spoken of by the people as the Sarju—a name which it appears to have borne in the seventh century, and which is also applied to it in the Rámayana.

Gogra or Sarju.

9. Flowing all along the upper margin of the district, the Gogra remains in contact with it for little less than a hundred miles. Within that distance it has generally high banks on both sides, defining a broad tract within which it flows a very variable course, now nearing one side, now the other; now flowing in one broad unbroken stream, now

divided into several narrow channels, separated by islands, shoals, and sandbanks. The breadth of the water-way thus varies immensely in different places, in different years, and in different seasons of the same year; sometimes it contracts to much less than a mile, sometimes it expands to two or three. Its discharge similarly varies from about 20,000 to about half a million cubic feet. Owing to its connection with the hills, the increase in its volume commences in the hot weather with the melting of the snows.

10. The Gogra is nowhere less than six feet deep in mid-channel, and is navigable throughout the year. It is now used only by country boats, the largest of which are about 1,200 maunds, or 45 tons burden; but at one time there were also to be seen upon it steamers of greater tonnage, which used to run in the rainy season between Calcutta and Fyzabad, and were discontinued only, I believe, on the opening of the Oudh and Rohilkhand Railway. There are several ferries across the Gogra at different points in its course, and it is bridged at Fyzabad. The bridge at present consists of boats, and has to be removed as the river rises, but the boats are being gradually replaced by pontoons, and eventually the bridge will become permanent.*

11. The Gumti is not, like the Gogra, connected with the hills, but takes its rise only in a small lake not far from the town of Pilibhit. It touches the present Fyzabad district for a distance of eight miles only; the distance for which it formed the boundary of the old district was between seventy and eighty. Its course is extremely sinuous, but has a mean south-easterly direction. One of its banks, the right, is generally high, the other generally low. In the dry season its breadth is ordinarily under 200 feet, and while in some places it is so shallow as to be fordable, its depth seldom exceeds 12 or 13 feet. Its velocity is then about two miles an hour, and its volume about 5,000 cubic feet. Its affluents however, though often insignificant and nameless, are numerous, and it is, consequently, liable in the rainy season to great and sudden changes. Still,

* Part of the above information, as also of that relating to the Gumti is taken from the Gazetteer.

except under very unusual circumstances, it is the depth rather than the breadth that is affected, and its waters seldom spread themselves over more than 140 yards.

12. The Gumti is navigable throughout the year, and, in the rains, by boats of as much as 1,200 maunds burden. In the dry season, however, navigation is somewhat impeded, even for smaller boats, by frequently recurring kankar-reefs. One of the most curious of these formerly lay just opposite Sultánpur, but it was blown up five or six years ago. The Gumti is bridged at Sultánpur, and also at Amghat (on the Rai Bareli road), and there are ferries at several other places.

Tons. Marha. Biswi.	13. The Tons consists of the united streams of the Marha and the Biswi, and begins to bear its name only from their point of junction.
---------------------------	--

14. The Marha has its source in a jhíl in the village of Basodhi, in the Bara Banki district, and runs nearly parallel to the Gogra, a few miles to the south of it. In the cold weather it is an insignificant stream with generally low banks; but in the rains, fed by the drainage of the neighbourhood, it develops occasionally into a swollen torrent. Like the Afrite of oriental story, it now shrinks within the narrowest limits, now assumes formidable proportions, and becomes fierce and uncontrollable. Previous to the floods of 1871 it was crossed in three or four places by bridges, all of which were then either injured or destroyed. A new iron girder bridge has recently been built over it where it crosses the Rae Bareli road.

15. The Biswi, a river of somewhat similar character, takes its rise towards the south-west corner of the district in the Ainjar jhíl in pargana Sultánpur. During its short course it has two considerable bends—one to the north, the other to the south; but its mean direction is from west to east. It meets the Marha on the border of the Akbarpur pargana.

16. The Tons, then commencing, zigzags across that pargana, passing on its way the town of Akbarpur, after which it strikes away to the south-east across the Surharpur pargana. In its upper part its banks are comparatively low,

while further down they become abrupt and high. It is not without pretension to being a navigable stream, small boats being able to ascend it in the rainy season as far as Akbarpur. It is bridged in two places (where it is crossed by the railway and the road), at Akbarpur and also near Samanpur, in the same pargana.

17. The Majhwi, a tributary of the Tons, is for some distance the border of the present district. It flows about south by east past the town of Dostpur (a little way above which it is joined by a small more southerly branch) to Surhampur. Here it leaves the district for a time, regaining it, however, further on. It then draws very near to the Tons, into which, indeed, it falls soon after it finally leaves the district; and though the banks of both rivers are here high, there are lateral nullahs, through which their waters often meet in the rainy season.

18. The Tirwa is a small stream rising in the south-west of the Tándá pargana, and almost immediately meeting its boundary, along which it flows for a short distance. It then strikes eastward into the pargana, and afterwards turning north, ultimately falls into the Gogra, near the town of Tándá. The Pikia is confined to the Birhar pargana, in a jhíl towards the south of which it has its origin. It thence runs eastward, until, after a course of a few miles, it empties itself into the Gogra. The Taunri, also known as the Gúngi, is rather a long narrow winding jhíl than a river, though generally called a "nadi." Commencing in a jhíl in the south-west of the Birhar pargana, it shortly after becomes the boundary between that pargana and Surhampur, and it continues to be so until it leaves the district. The

Mángar has at first two branches, both of which originate in large jhíls a little way apart a few miles to the south of Dostpur, both of them being, like the Taunri, as much like jhíls as rivers in the earlier portion of their course. The southern branch soon reaches the boundary of the pargana, along which it flows first east and north until it receives its other branch, when it again bends eastward into Azamgarh.

19. The district contains numerous "jhils" and "táls," but none of these can be called lakes. *Lakes and jhils.* Especially towards the west they are little more than large ponds which dry up in the hot weather. Few are of any great extent; the principal are the "Darwan Tál" near the Kamirpur railway-station, and the Mustafabad jhil near Dostpur.

20. The climate of the district, like that of the province generally (as described in the preface to the Gazetteer), is a medium between the excessive moisture, but comparatively equable temperature of Bengal, and the opposite extremes of dry heat and cold experienced in the Panjáb. *Climate.* Within these limits, however, it is comparatively moist, being more so probably than that of all the other districts of the province but those that lie at the foot of the Himálayas.

21. Fyzabad itself is generally considered healthy, and is, I believe, on this account selected as one of the stations to which European troops are generally sent on their first arrival in this country. A very severe outbreak of cholera occurred among the troops stationed there in 1878, which was accompanied by very heavy mortality, nearly eighty persons in all having died before it was subdued; but this was altogether exceptional, and it is necessary to go back at least to 1859, or nearly twenty years, to find record of any similar visitation. The outbreak, moreover, was almost limited to cantonments, the adjoining native city having been at the time unusually free from sickness. The remainder of the district also, possessed as it is of ample means of drainage in its rivers and ravines, is in point of healthiness at least not below the average of the province. The recorded death-rate is, it appears, of doubtful accuracy, but, as far as it goes, it lends support to this assertion. From 1871 to 1876, it varied for the whole of Oudh from 11 to 18; for Fyzabad for the same period it was 14. There are no diseases peculiar to the district, or especially prevalent in it.

22. On the whole west winds prevail, though they are not greatly in excess of those from the opposite quarter. *Winds.* The period of their greatest frequency is from October to February, when they

possess a sharp invigorating freshness. From March to June, on the other hand, they are more intermittent, and are then also widely different, being converted in the daytime into burning "hot winds," which, with occasional torrents in the rainy season, apparently represent "the heat like the mouth of a hell and the deluge of cataract skies," that, poetically speaking, characterize the climate of the province during the hotter months of the year. The east winds are always characterized by a relaxing dampness, particularly when they are also most common, in the rainy season. The "winds and their courses" for an average of eight years may be seen from the following table. During the whole of that time they were either east or west on all but twenty-four days, on two of which they were south and twenty-two north :—

Month,		North.	East.	South.	West .
January-May	... ..	3	41	...	107
June-September	... ..	...	96	...	26
October-December	... ..	1	16	...	75
Total	...	4	153	...	208

23. On an average the rainfall for the last eight years appears to have been 42 inches, but this does not represent the amount of rain that ordinarily falls in the course of the year, for this average is often widely deviated from.

This fact, which has been more clearly recognized of late, was pointed out in *Thornton's Gazetteer* more than twenty years ago, where it is stated that "the annual fall of rain varies greatly in amount in some years eighty inches fall, in others not more than thirty."

The rainfall being so variable, and statistics relating to it being of such practical importance, I give full details for the years for which the above average has been struck :—

Rainfall in inches.

Year.	Sadr Dispensary Register.				Average of the register of the four tahsils.	Remarks.
	January to May.	June to September.	October to December.	Total.	June to May.	
1869 ...	0.50	29.45	5.9	35.85	45	
1870 ...	1.3	55.1	2.4	58.8	54	
1871 ...	4.4	59.5	0.5	64.4	68	
1872 ...	2.45	45.3	47.75	84.0	34	
1873 ...	0.9	28.5	...	29.4	27	
1874 ...	1.0	52.3	0.3	53.6	48	
1875 ...	2.7	31.0	...	33.7	34	
1876 ...	0.7	7.40	...*	8.00	25	* Rain-gauge out of order in September and October.

24. The rainy season commences usually in the latter half of June, and extends—July being the most rainy month—to the beginning of October, with perhaps a heavy fall, considered by the people as a last regular instalment of the rains, but of very uncertain occurrence, about the middle of that month. Quite distinct from the rainy season, there is generally a light fall also about Christmas.

25. The average temperature in the shade at different seasons and at different times of the day for a succession of eight years may be seen from the following table:—

Time.	May.	July.	December.
Sunrise ...	85	83	58
2 P. M. ...	94	86	67
Sunset ...	94	86	66

26. It will thus be seen that the evening does not necessarily bring with it any sensible relief from midday heat, and the early evening is, indeed, sometimes the most oppressive part of the twenty-four hours. The utmost range of the thermometer for the above period was from 54° at sunrise in December to 100° in the afternoon in May. In the open, the range is of course much wider, its upper limit being between 160° and 170° .

27. The natural productions of the district belong to the three main classes—vegetable, animal, and mineral. Of the last, however, there are few kinds only. There are no mines at all, even in name. Kankar *quarries* are sometimes spoken of, but they refer only to clusters of small shallow pits, from which kankar, a carbonate of lime containing silica and oxide of iron, is dug. It is found in most parts of the district, and is used for road-metalling and for lime. Salt and saltpetre used formerly to be made from poor soils, the pooriness of which indeed was more or less due to their presence; and the most barren soils of all bear a saline efflorescence called “reh,” which is used by itself by dhobis for washing purposes and is also employed in the manufacture of common glass. It appears that in the Gházipur district such lands yield as much profit as those that can be cultivated.

28. Of trees, those that attain the grandest proportions are the tamarind, with its light graceful foliage, seen to greatest advantage in the fine old avenue at Fyzabad; the principal trees of the fig tribe, the banyan (bar or bargadh), the pakhar, the pípál, the gular, the asoka, and the showy cotton tree. The palm is to be seen here and there, a conspicuous object in the landscape for miles around, rearing its plume-like head of foliage at the summit of its tall thin stem, while it may also be occasionally seen in clusters of trees of smaller height and more fanlike foliage, with young plants spreading over the intervening ground in wild luxuriance. The teak, the casuarina, and the Millingtonia, are seldom found but in gardens; a solitary specimen of the *Eucalyptus globulus* exists in the Guptar Park.

Tamarind...	...	Tamarindus Indica.
Banyan ...	...	Ficus Bengalensis.
Pakhar ...	...	Ficus venosa.
Pipal ...	...	Ficus religiosa.
Gular ...	...	Ficus racemosa.
Semar ...	...	Bombax Malabaricum.
	...	Phoenix sylvestris.
Palm ...	...	Borassus flabelliformis.
Mango ...	...	Mangifera Indica.
Jamun ...	...	Syzygium jambolana.
Mohwa ...	...	Bassia latifolia.
Kathal ...	...	Artocarpus integrifolius.
Aonla ...	...	Embolica officinalis.
Bél ...	...	Egle marmelos.
Nim ...	...	Azadirachta Indica.
Babúl ...	...	Acacia Arabica.
Kaitha ...	...	Feronia elephantum.
Chilbil ...	...	Ulmus integrifolius.
Lasora ...	...	Cordia myxa.
Dhák ...	...	Butea frondosa.
Shisham ...	...	Dalbergia sissoo.
Tún ...	...	Cedrela toona.
Siris ...	...	Acacia speciosa.
Bamboo ...	...	Bambusa arundinacea.
Asok ...	...	Jonesia asoca.
Teak ...	...	Tectona grandis.
Bakayun ...	...	Melia azaderach.
Tinian pine ...	...	Casuarina muricata.
Indian cork tree ...	...	Millingtonia hortensis.
	...	Eucalyptus globulus.

tree is the jamún, not unfrequently grown with the mango in groves, but also found alone. The mohwa is occasionally to be met with, but is rare ; as likewise are the kathal, the aonla, and the bél.

29. By far the most common of all the trees in the district is the mango, the favourite tree for groves, and valuable both for its timber (in some respects holding the same place among woods in this country as deal in Europe) and for its fruit, useful not only as such, but also as a supplement to the food supply of the poor after a scanty harvest. Next after the mango the most common fruit-

30. Scattered more or less generally all over the district are the ním, the babúl, the kaitha, the chilbil, somewhat singular for its light-coloured bark, and the lasora, for its drooping branches. The dhák, or chíúl, is the common tree of jungle tracts. Of the shisham and the tún, both handsome trees and valuable also for their wood, though not much grown except in avenues, the former appears hardy, and, wherever it stands, throws up numberless suckers from its roots; the latter is very liable to be destroyed by the hot winds. The bakayun, a short-lived but quick-growing tree, also most common in avenues, bears in the spring profuse trusses of blossom, from which it has been called the Indian lilac, while towards the end of the year its fading leaves become prettily variegated and resemble somewhat those so much admired in England in the maple. The siris, or sirsa, is occasionally to be seen. Its wood is used for the cane-press, and its foliage is considered wholesome food for elephants

in the hot weather on account of its cooling properties. The bamboo sometimes occurs in "kothibans," or isolated clumps, but is more frequently found forming a thick impervious enclosure round small hamlets, far above which rise its feathery stems, completely concealing them from view.

31. The guava and custard-apple are easy of cultivation, and many small orchards of them, alone or mixed with the orange and the lemon, may be seen near Ajudhya and Fyzabad. The peach might probably be similarly grown, but it is too delicate for the native palate, which prefers the more pronounced flavour of the guava. The Bombay mango is common in gardens at Fyzabad, but is almost confined to them, as are also the loquat and líchi. The last yields a fruit far superior to much of what is considered worth sending to England from China; and the loquat, though inferior in size to some specimens I have seen from the Saháranpur gardens, is not deficient in flavour. The pomegranate may be found all over the district wherever there are gardens, as also may the plantain; the latter, moreover, forming probably the background to a bright blaze of marigolds, being common near the huts of fakirs.

32. Of agricultural produce a detailed list will be given further on (para. 126), and it will be sufficient here to indicate its general character. The staple crops being wheat and rice,* it includes also all the ordinary cereals and pulses of the province, and by far the greater portion of the cultivated area is devoted to the production of food grains. The principal exceptions are plants grown for their fibre, such as the patwa; or for drugs, such as hemp; or for dyes, such as the safflower; or for oil-seeds, such as flax, mustard and castor-oil; to which, though in some sense special crops, may be added sugarcane, poppy, and tobacco, indigo and cotton, pán, native vegetables and spices, and various kinds of gourds. Near Fyzabad potatoes and other European vegetables are grown, but the cultivation there resembles market gardens rather than ordinary fields.

* In the *Ain-i-Akbari* (Gladwin's translation) it is said that "the rice (of Oudh) is in general excellent, but those called Sukdoss, Mudhkar, and Chunwah, are incomparable for whiteness, delicacy, odour, and digestiveness."

33. The district yields little spontaneous produce of value or importance. The most common kinds are tinni or wild rice, lawful food on fast days for Hindus; the singhara, or water-nut, mostly to be seen near Fyzabad; gond, a kind of rush which grows in many tanks; and the hathi-chingar, or aloe, from which a coarse fibre is obtained. The most useful grasses are dúb, janewar, kus, sarpat, and kaseri. Dúb is too well known to be more than included in the enumeration; janewar is a fair substitute for dúb as horses' food, when the latter is difficult to get, if, indeed, it be not preferable to it during part of the year; kus is chiefly known by its connection with religious grants, though it is not without practical use as a grass that elephants will eat; sarpat and kaseri are employed for thatching and other purposes, the latter being principally found in the manjhas along the Gogra, where it is often mixed with "jhao" or tamarisk.

34. By comparison at least with anything to be found in this or more southern districts, these grass-covered manjhas may be considered pasture-lands. They are generally used for this purpose by the neighbouring villages, a small fee being charged for buffaloes, and during the drought of 1878 herds of cattle were sent to them from as much as fifty miles away.

35. The domesticated animals are horned cattle, including buffaloes, sheep (perhaps more common in Birhar than elsewhere in the district), goats, pigs, and ponies. Horses are only to be found in the possession of Europeans and well-to-do natives, and are almost without exception imported, as are also by far the greater number of the plough-cattle. With a view to the improvement of the latter the Government provides bulls; but the difference between their size and that of the local breed of cattle is considerable, and they are consequently little used. Fowls, ducks, and geese, not being ordinarily reared by Hindus, are scarce. Of animal products, those in most common use are milk, ghi or clarified butter, and wool; less common are butter and eggs and hides; the demand for meat is almost limited to Christians and Mahomedans.

36. Of what are generally called "wild beasts," it may almost be said that the larger species are unknown. A leopard, however, was shot in cantonments, just outside the Guptar Park, in 1875, and more recently another was discovered in low thickly-covered grass land a short distance from Ajudhya. Wolves are common, but not more so than in other districts; jackals and monkeys abound, the latter especially at Ajudhya, where they can hardly have mustered in greater force in the time of Hanuman; wild-pigs are found more or less all over the district, but principally in the lowland near the Gogra; nilgaes are met with in many jungle tracts, and a few herds of wild cattle still roam about parganah Birhar; black-buck are scarce and spotted deer unknown; hares are not uncommon; the peacock, partridge, quail, snipe, wild duck, and wild-goose are to be found in all directions, but are nowhere plentiful; and indeed, whether in respect of bird or beast, it seems that "Fyzabad is worst stocked with game than any other district in Oudh."

37. Notwithstanding the rivers by which the district is bounded and intersected, and although fish are to be found not only in the rivers but in many large tanks also, the fisheries are unimportant. Fish can only be obtained in large bázárs, and the supply is generally limited even there. The sorts most in favor are the rohu, the anwári (or mullet), the chilwa, and the bachwa.

38. Most important of the means of communication is the Oudh and Rohilkhand Railway, This enters the district on the north-west, and first runs nearly due east for about 20 miles to Fyzabad and Ajudhya, after which it cuts obliquely across the remainder of the district, its total length in which is about 80 miles. With-

* Baragaon.
Sohwal, near
Raunahi.
Fyzabad.
Ajudhya.
Darshannagar.

Belarghat (Nára)
Tandauli.
Goshainganj.
Kamirpur.
Akbarpur.
Málipur.

in this distance it has eleven* stations, while Radauli and Bilwai lie just beyond its limits on opposite sides.

Of the rivers of the district, two—the Gogra and the Gumti—are navigable throughout, and a third, the Tons, in the lower portion of its course. These have been already described.

39. The district is on the whole somewhat poorly provided with roads. The main lines radiate from Fyzabad, south, east, and west, and run from (1) Fyzabad to Allahabad, (2) Fyzabad to Lucknow, (3) Fyzabad to Rae Bareli, (4) Fyzabad to Jaunpur, (5) Fyzabad to Azamgarh, (6) Fyzabad to Isauli.

Roads.

(1) *Fyzabad to Allahabad*.—This runs nearly due south, its length within the district being about 36 miles. It is raised, bridged, and metalled throughout, and the levels are, I believe, such as to admit of a light railway being placed upon it, should this be desired. It is met at Bhadarsa (the ninth mile) by a branch from Ajudhya, and afterwards at various places lower down by other roads—all of which, however, will be more conveniently noticed in connection with the lines to Rae Bareli and Jaunpur, with the exception of that to the tahsil town of Kádipur. This, which is generally bridged, leaves the Allahabad road two or three miles north of the Gumti, and runs with a rather crooked course for a distance of some miles, when it throws off a branch about north-east to Dostpur (afterwards continued to the railway-station at Malipur), and another south-west to Dera. The main road then turns south-east to Kádipur, after which it proceeds north-east to the Bilwai railway-station. From Kádipur again one road leads southward to Chanda across the Gumti, and another nearly north to Dostpur, which might formerly be considered the starting-point of the roads on the south of the Majhwi, but is now rather the outermost town in this direction in the Sultánpur road system.

(2) *Fyzabad to Lucknow*.—A short section only of this, 21 miles in length, is included in this district. It runs west from Fyzabad, nearly parallel to the railway. It is raised, bridged, and metalled throughout.

(3) *Fyzabad to Rae Bareli*.—The main road is for about the first mile the same as that to Allahabad. It then goes off to the south-west, being met at Mau (third mile) by a short branch from cantonments, and ultimately crosses the Gumti, its limit in the old district, at Amghát. It is metalled for the first seven miles, and raised and bridged throughout. It throws off several side roads, viz., from Daulatpur (ninth mile),

north-west to Dimuaghát ; from Kuchera (fourteenth mile), east to Bharatkund, on the Allahabad road ; from Milkipur (twentieth mile), north-west to the Amániganj bázár ; from Milkipur east to the Allahabad road ; and from Haliapur (about the thirtieth mile), nearly north to the town of Rudauli, in the Bara Banki district.

(4) *Fyzabad to Jaunpur*.—A continuation of the Lucknow-Fyzabad road, but, after it passes the latter place, running south-east like the railway, which it crosses two or three times, and with the stations of which it is connected by short access roads at Darshannagar, Nára (Belarghát), Goshainganj, and Kamirpur. It is raised and bridged throughout, but metalled only in parts. Máya (fifteenth mile) is the point of divergence of the road to Azamgarh, and another road also goes off here southward to Bhati, the head-quarters of the taluka of that name, whence it divides into two branches, the one running south-west towards Kurebhar (of which, however, it stops some miles short), and the other south-east to Dostpur. Further on at Tiwáripur (thirtieth mile) commences a cross-road, some miles in length, running west-north-west through Majhora to Bhadarsa already mentioned ; and from Akbarpur roads radiate to Tánda, Baskári, Dostpur, and Sultánpur. Málipur, nearly on the border of the district, is connected by short roads with Dostpur, Surhurpur, and Jalálpur, the last of these being again the starting-point of roads to Baskári, and thence onward to Phúlpur, on the Gogra, to Chikoraghát, also on the Gogra, and to the large bázár of Mithupur, in the Azamgarh district.

(5) *Fyzabad to Azamgarh*.—This leaves the Fyzabad-Jaunpur road at Máya (fifteenth mile) and runs within a short distance of the Gogra, as far as Tánda, where it has a south-easterly deflection. It is raised and bridged, but not metalled. From Tánda, besides the road to Akbarpur already mentioned, another leads south to Surhurpur and Jaunpur, and a second a little south of east to Rámnagar police-station in pargana Birhar, whence, after throwing off a short branch at Hanswar (tenth mile) to Mansúrganj on the Gogra, it continues to Maharájganj at the north-east extremity of the district.

(6) *Fyzabad to Isauli*.—This branches off from the Rae Bareli road at the sixth milestone, and is completed, being raised and bridged, though unmetalled, as far as the border of the present Fyzabad district, beyond which, however, it has hardly passed the stage of alignment.

40. As country-carts and pack-animals are the ordinary means of carriage employed, it should perhaps be added that there are in many places where there are no roads tracks practicable, though with difficulty for the former, and of course footpaths innumerable, which suffice for the latter.

41. To complete the enumeration of the means of communication the district possesses, it remains to mention the telegraph, which connects Fyzabad with Lucknow on one side and Benares on the other, there being also offices at several of the railway-stations.

Section II.—Administrative arrangements.

42. The head-quarters of the district are at Fyzabad, at which also are the head-quarters of the revenue division to which it gives its name.

43. Fyzabad is also a military station, the troops generally quartered there being a regiment of European infantry, a battery of artillery, a regiment of native infantry, and one or two squadrons of native cavalry.

44. For the purpose of civil administration the district is as usual divided into parganas and tahsils. The old district contained thirteen parganas in four tahsils, as follows:—

Tahsil.

Pargana.

1.—Fyzabad ...

... { Haveli Oulh.
Mangalsi.
Amsin.
Pachhimrath.

<i>Tahsil.</i>			<i>Pargana.</i>
2.—Akbarpur ... ..	...	...	{ Akbarpur. Tánda. Birhar.
3.—Dostpur ... ..	...	...	{ Aldemau. Majhora. Surhurpur.
4.—Bhartipur ... ..	...	...	{ Sultánpur Barousa. Isauli. Jagdispur Khandansa.

45. In the arrangements of 1869, however, three parganas, including the head-quarters of the two last-named tahsils, were transferred to Sultánpur, and the remaining ten parganas were then formed into four new tahsils. The results of the new arrangements for all thirteen parganas are exhibited in the following table:—

The Fyzabad district (as at present constituted).

<i>Tahsil.</i>			<i>Pargana.</i>
1.—Fyzabad ... ..	...	...	{ Haveli Oudh. Mangalsi. Amsin.
2.—Bikapur ... ..	...	...	{ Pachhimrath. Khandansa.
3.—Akbarpur ... ..	...	...	{ Akbarpur. Majhora.
4.—Tánda ... ..	...	...	{ Tánda. Birhar. Surhurpur.

The transferred parganas.

1.—Kádipur ... ..	...	...	... Aldemau.
2.—Sultánpur ... ..	...	...	... Sultánpur.
3.—Musafirkhana ... ..	...	...	... Isauli.

46. Under the kings of Oudh, in place of divisions and districts, the province was divided into **nizamats and chaklas**; under Akbar, being then a subah, it was divided into **sarkars, dasturs, and maháls**; and at a still earlier period the only local sub-division was apparently the **tappa**. The annexed table will be useful as showing the connection between present and past territorial arrangements, as far as this district is concerned:—

Former territorial arrangements.

Territorial divisions,

<i>British.</i>							<i>No</i>
Number.	Present pargana.	Tahsil since 1869.	Number of villages.	Tahsil under summary settlement and up to 1869.	Number of villages.	Parganas under summary settlement and up to demarcation of boundaries (para. 44).	Nizamat.
1	Haveli Oudh,	Fyzabad ..	184	Fyzabad ...	183	Haveli Oudh,	242 Sultānpur,
2	Mangalsi ...	Ditto ...	114	Ditto ...	126	Mangalsi ...	169 Ditto ...
3	Amsin ...	Ditto ...	180	Ditto ...	190	Amsin ...	300 Ditto ...
4	Pachhimrath,	Bikapur ...	502	Ditto ...	415	Pachhimrath,	691 Ditto ...
5	Khandansa...	Ditto ...	128	Bhartipur...	114	Khandansa, Jagdiapur (part), Rudauli (part).	64 Lucknow,
6	Akbarpur ...	Akbarpur,	372	Akbarpur...	364	Akbarpur ...	752 Sultānpur,
7	Majhora ...	Ditto ...	245	Dostpur ...	164	Majhora ...	303 Ditto ...
8	Tānda ...	Tānda ...	215	Akbarpur...	168	{ Tānda Ilitfatganj	256 } Ditto ...
9	Birhar ...	Ditto ...	392	Ditto ...	392	Birhar ...	602 } Ditto ...
10	Surharpur ...	Ditto ...	235	Dostpur ...	233	Surharpur ...	370 Ditto ..
11	Aldemau ...	Kadipur ...	475	Ditto ...	562	Aldemau ...	798 Ditto ..
12	Sultānpur Baronsa.	Sultānpur,	460	Bhartipur	581	Sultānpur Baronsa.	852 Ditto ..
13	Isauli ...	Musa fir-khana.	99	Ditto ...	99	Isauli ...	162 Ditto .

past and present.

vābi.	Moghal.				Hindu.
	Subah.	Sarkâr.	Dastur.	Mahâl.	Tappas.
Sultānpur.	Oudh(Akh-tarnagar).	Oudh ...	...	Oudh-ba-baveli	None.
Pachhimrath.	Ditto ...	Ditto ...	...	Mangalsi ...	None?
Aldemau...	Ditto ...	Ditto ...	...	Sirwa Pâli ...	1. Uniyar. 2. Biswal. 3. Haveli. 4. Khiwar. 5. Maya.
Pachhimrath.	Ditto ...	Ditto ...	...	Pachhimrath ...	1. Rahet. 2. Roru. 3. Mahdona. 4. Malethu. 5. Ankari. 6. Mowai. 7. Kotsarawan. 8. Bhadoli. 9. Parsoi. 10. Pidhi. 11. Ahran.
Daryabad Jagdispur.	Ditto ...	Ditto ...	...	Satanpur(part) Kishni (part) Rudauli (part)	1. Haveli. 2. Aihar. 3. Urwa. 4. Bawan. 5. Kandai. 6. Korah. 7. Halawan.
Aldemau...	Allahabad,	Jaunpur ...	...	Sinjholi ...	1. Haveli. 2. Sikandarpur, 3. Naluv. 4. Sarsarah. 5. Sisani. 6. Karmani. 7. Kantar.
Ditto ...	Ditto ...	Ditto ...	...	Majhora ...	1. Haveli. 2. Asganwa. 3. Mustafabad. 4. Sikandarpur or Chandapur.
Ditto ...	Allahabad,	Jaunpur,	...	Khaspur, Tānda, Naipur.	
Ditto ...	Allahabad,	Jaunpur ...	...	Chandipur, Birhar.	1. Haveli. 2. Santi. 3. Barohi. 4. Jahan gir-ganj. 5. Kasulpur. 6. Hisamuddinpur. 7. Chahora. 8. Haswar. 9. Reori. 10. Neori.
Ditto ...	Ditto ...	Ditto ...	...	Surharpur ...	1. Surharpur. 2. Katgarh. 3. Kumbaien. 4. Dawanpara. 5. Kandhaura. 6. Sambhadi. 7. Pakarpur. 8. Athgaonwa. 9. Eklak. 10. Kharke. 11. Bhitaura. 12. Khajurdih. 13. Tardih.
Ditto ...	Ditto ...	Ditto ...	...	Aldemau, Qariat Dostpur?	1. Haveli. 2. Sarawan. 3. Rainawan. 4. Bewana. 5. Harahi. 6. Makraha. 7. Jatauli. 8. Karaunda. 9. Katghar.
Sultānpur,	Oudh ...	Oudh ...	...	Sultānpur, Bilahri.	1. Sewar. 2. Sarangpur. 3. Jaisinghpur.
Ditto ...	Ditto ...	Lucknow	...	Isauli ...	1. Haveli. 2. Hindna kalan. 3. Kusmaon. 4. Khara. 5. Simti. 6. Babaus. 7. Kundar.

47. The principal towns in the district are Fyzabad, Ajudhya, Tánda, Jalálpur, Akbarpur, Isatli, and Dostpur. In three of these towns and municipalities have been established—namely, in Fyzabad and Ajudhya, which have for this purpose been united, and in Tánda.

48. For police purposes the district is divided into twelve circles (from the number of which it will be evident that these limits are not the same as those of parganas), each with its own thana or police-station. They are as follows:—

Present district.

1. Fyzabad.
2. Raunahi.
3. Bikapur.
4. Milkipur.
5. Akbarpur.
6. Tánda.
7. Jalálpur.
8. Rámnagar.
9. Máya.

Transferred parganas.

1. Dostpur.
2. Kadipur.
3. Kurchhar.

49. The police force consists of five branches—(1) regular, (2) city and town, (3) cantonment—these three all being enrolled under Act V. of 1861—(4) municipal, (5) village.

50. The regular police number in all 609 (including 64 stationed in the transferred parganas), of whom 88 are officers and 521 constables. Of the latter 12 are mounted and all the rest foot. Of the total number, about 70 are employed in *quasi*-military duties, leaving 539 for ordinary police duties, which gives a rate of 1 to 2,668 persons or four square miles.

51. The city and town police are 29 only in number, two of them being officers; the cantonment police are 26 in number, of whom four are officers; and the municipal police are 184 in number, of whom fifteen are officers.

52. The village police are much more numerous than all the others together, being, inclusive of 870 in the trans-

ferred parganas, 3,202, of whom 74 are officers. These last, who wear as an outward visible sign of their rank a stripe upon their arm, are jemadars appointed under a system introduced (or rather revived, for it appears to have existed under native rule) about five or six years ago, which consists in making over a group of village chaukidars to one of their number selected for his general intelligence and detective abilities. He is held responsible for the efficient performance of their duties by the chaukidars of his group, and for this and assisting the police in the detection of crimes he receives annually Rs. 10 from Government as extra remuneration. The ordinary chaukidars' wages are generally paid by jágir or small grant of land.

53. A separate district postal establishment under the control of the Deputy Commissioner was kept up until the year 1871. Mr. Currie's scheme was then and had for some time been in force in the old Dostpur and Akbarpur tahsils; and it was on the point of being extended to the remainder of the district when the management of the local service was taken over by the imperial department.

54. At the present time the (Settlement) district contains twenty-four post-offices, of which four, at Kádipur, Dostpur, Jaisinghpur, and Bázár Baldi Rae, are in the transferred parganas. The remaining twenty, belonging to the present Fyzabad district, are situated at the following places :—

<i>Village.</i>	<i>Pargana.</i>	<i>Village.</i>	<i>Pargana.</i>
1. Fyzabad ...	Haveli Oudh	11. Haidarganj	Pachhimrath.
2. Fyzabad City	Ditto	12. Malethu ...	Ditto.
3. Ajadhya ...	Ditto	13. Amaniganj...	Khandansa.
4. Pura ...	Ditto	14. Mahrua ...	Majhora.
5. Raunahi ...	Mangalsi.	15. Akbarpur ...	Akbarpur.
6. Dcorhi (Kundarkha).	Ditto	16. Tānda ...	Tānda.
7. Máya ...	Amsin.	17. Itifatganj ...	Ditto.
8. Bikapur ...	Pachhimrath.	18. Baskari ...	Birhar.
9. Sháhganj ...	Ditto	19. Rám Nagar ...	Ditto.
10. Milkipur ...	Ditto	20. Jalálpur ...	Surhupur.

55. These are officially classed as "disbursing," "non-disbursing," "branch," and "district" offices. The first

includes that at Fyzabad alone ; the second three only, those at Raunahi, Akbarpur, and Tánda ; the third and fourth the rest, of which details need not be given.

56. Asf-ud-daula, it appears, is in great measure entitled to the credit of having made Lucknow famous as a seat of learning ; but though
 Education.
 his earlier capital was at Fyzabad, and his memory is perpetuated in the district by numerous rent-free grants to learned men, he does not appear to have gained for Fyzabad the same distinction as Lucknow. Nor can any place in the district, unless possibly it be Surhampur (para. 430), claim to have ever enjoyed such a distinction. Ajudhya has, no doubt, long been the abode of religious communities and pandits deeply versed in holy lore, but there have never been any institutions of note there for the advancement of ordinary secular studies.

57. Nor, at the present time, does the love of learning or its encouragement seem to be much on the increase. A solitary instance, I believe, of private munificence connected with education, a fine school-house has recently been erected at Ajudhya ; but the donor was not a resident of the district, in which there do not appear to be, as in many others, any private or even aided schools indicative of interest taken in the cause of education by local land-holders. The only schools there are, are those established and supported by Government, and of these a brief account will be given, taken mostly from the latest educational report.

58. These schools are of three classes—primary, middle, and higher. The first are again sub-divided into two classes—village and primary town (or branch) schools, of which the former take the lead both in number and importance. Of these, including 27 in the transferred parganas, there are 112, established at different times from 1867 to 1876. The average number of pupils on the rolls during the year seems to be 4,426, of whom rather more than three-fourths are Hindus. A little less than half learn Urdu, a little more than half Hindi, about a tenth Persian. The monthly rate of schooling fee is from 6 pies to 4 annas.

59. The primary schools in towns are all on the footing of branch schools—that is, they are feeders to some middle or

higher school. They are few in number—6 only, and do not appear to be attractive. The yearly average of pupils is only 364. Of these no less than a fifth learn English, nearly all Urdu, a fourth only Hindi, which seems relegated to the village schools, and a twelfth Persian. The superior opportunities these schools afford entail no increase in the rate of fee, which is the same as in the village schools.

60. Of middle schools there are two kinds—vernacular and anglo-vernacular. The former “stand in immediate succession to village schools.” Fyzabad appears to possess but one of them, at Jalálpur. The average number of pupils on the rolls is 94, of whom about half learn Urdu and Hindi, a third Persian, and a few Arabic and Sanskrit. The schooling fee ranges from 6 pies to 2 annas.

61. Of anglo-vernacular schools there are four in the district—at Ajudhya, Akbarpur, Tánda, and Bhadarsa. These are intermediate between the primary and the high schools. That at Bhadarsa has only been in existence since 1876; it has 53 pupils, of whom 25 are Mahomedans. At the other three together the average number on the rolls is 328, of whom about one-third are Musalmans and the rest Hindus. More than half of the pupils learn English, nearly all Urdu, and a fourth Persian. The Hindi students are in a very small minority. The schooling fee ranges from 1 to 8 annas.

62. At Fyzabad is a high school, the only one of this description in the district. The average number of pupils is 231, and at the end of the year 1875-76 was 239. Of these, all but twenty were studying English, all Urdu, about a fifth Persian, and an eighth Hindi. Of Sanskrit there were four students, of Arabic none. The rate of schooling fee is from 1 anna to Rs. 2. The main object of this school is “direct preparation for the university,” “higher instruction” meaning “that which corresponds with the matriculation course.” It contains, however, preparatory departments also, both primary and middle. In the year to which the report I quote from relates the school sent up eight candidates for the Calcutta entrance examination, of whom three passed, taking higher places than any other pupils from Government or

aided schools. It is in contemplation to give this school, with others of its class, a boarding-house with accommodation for 30 or 40 boarders, but it does not yet exist. There are at present 19 boarders, however, for whom temporary quarters are engaged.

63. At all these schools a practical advantage of learning is shown to the pupils in scholarships of different values, regarding which however, as also for details of the instruction by proficiency in which they are to be secured, I need only refer to the educational report.

64. Female education seems to make very little way ; there are now only two Government female schools in the district, the number of pupils being about 50, all of whom are Musalmans. Four of them learn Persian, all Urdu.

65. Of four registration districts into which the province is divided, one, comprising the revenue districts of Fyzabad, Gonda, and Bahraich, has its head-quarters at Fyzabad. There are registration offices also at 10 other places in the (Settlement) district, these being Raunahi, Amániganj, Akbarpur, Tánda, Jalálpur, Bikapur, Tandauli, Baskari, Kádipur, and Gup-targanj, the last two of which only are in the transferred parganas.

66. These offices are in charge of sub-registrars, who are now employed exclusively on registration duties. Their remuneration consists of a moiety of the fees they take, except when this falls below a fixed minimum, in which case Government makes up the difference. Registration, which finds some analogy in the attestation of documents by the kanúngo or the qázi under native rule, appears to be popular, or at least appreciated. The number of deeds registered of which the registration is optional is greatly in excess of that of deeds of which the registration is compulsory.

67. There are Government dispensaries established at four places in the district,—Fyzabad, Tánda, Akbarpur, and Sháhganj.

Section III.—Trade and Manufactures.

68. The only manufacture of any note is that of cotton-stuffs at Tānda, an account of which may be found in the history of the pargana of that name. It languished for some time after annexation, as the principal article previously made was delicate muslin, the demand for which then ceased. More recently, however, the demand for coarser cloths has taken its place, and the looms are now employed in this not less useful, if more humble, work. There are other weaver communities a little further south in Jalālpur, Nagpur, and other places in the Surharpur pargana, but their productions do not appear to have ever been of any particular excellence.

69. The character of the external trade of the district is shown in the following table:—

Article.	Export.		Import.	
	Mds. or No.	Value.	Mds. or No.	Value.
		Rs.		Rs.
Cotton ...	10,790	1,87,473	35	487
Twist ...	3,120	88,636	279	6,750
Fruits and vegetables ...	3,696	6,113	2,302	4,090
Wheat ...	3,22,457	4,55,878	20,015	24,702
Other rabi crops ...	1,15,124	1,90,040	9,773	9,349
Rice ...	2,37,087	3,77,268	31,720	43,189
Other kharif crops ...	6,11,000	6,91,145	3,268	3,691
Hides ...	5,966	71,985	1,149	18,255
Oil-seeds ...	5,85,911	15,50,048	15,441	40,804
Salt ...	7,002	35,527	12,534	63,676
Spices and drugs ...	2,563	1,18,714	10,702	4,77,987
Sugar, refined ...	1,237	16,094	30,811	3,29,007
Do., unrefined ...	25,831	51,193	93,878	1,77,348
Tobacco ...	565	4,784	3,507	26,705
Horses, ponies, &c. ...	3,068	30,780	5,674	40,833
Sheep and goats ...	1,769	2,020	4,543	4,968
Timber in logs ...	3,176	84,285	21	195
Do. in joists ...	2,607	6,482	82	41
Iron ...	284	3,160	2,152	22,210
Leather and its manufactures, ...	...	3,752	...	1,495
Woollen ...	...	15,444	...	897
Silk ...	...	1,057	...	33,428
Cotton (European) ...	...	173,937	...	1,51,325
Do. (Native) ...	...	594,939	...	1,23,826
Miscellaneous native goods ...	...	11,484	...	18,258
Do. European do. ...	...	...	...	196

70. Judged by these figures, the trade of the district with its neighbours is chiefly in agricultural produce ; but horses, ponies, sheep and goats seem to be imported by thousands, very few comparatively being exported ; and timber is sent out of the district in great quantities, very little of it being received from elsewhere. The aggregate value of the exports of all kinds is Rs. 48,64,074, and of imports only Rs. 19,79,768, so that the former considerably exceed the latter.

71. It appears, however, that the official returns do not accurately represent either the one or the other ; they only "indicate the course of river trade at marts within the district boundary, and the internal trade by road or river with other parts of Oudh is not given." . . . ; Fyzabad "acts as an emporium for Eastern Oudh. The actual exports of the district cannot be determined ; its large population probably consumes most of its produce."

72. The internal trade of the districts is principally in grain, gur, and native cloth. Of bázárs, further particulars of which will be found in the pargana histories, the principal are the following :—

<i>Name of pargana.</i>	<i>Name of mauza.</i>	<i>Name of bázár.</i>
1. Haveli Oudh ...	1. Fyzabad ...	1. The Chauk.
	2. Ajudhya ...	2. Rikábganj.
	3. Barehta, a suburb of Ajudhya.	3. Fatehganj and others, 30 in all.
	4. Bhadarsa ...	1. Beniganj and others, 7 in all.
	5. Pura or Jalál-uddinnagar.	1. Rániganj.
	6. Kurha Keshopur,	2. Raiganj.
2. Mangalsi ...	1. Raunahi ...	Bhadarsa, Pura.
	2. Kandarkha ...	Darshannagar.
	3. Mustafabad ...	1. Raunah
	4. Mowaiya ...	2. Dhenwa
	5. Maholi ...	Deorhi.
3. Araisin ...	1. Ahankaripur, ...	Baragaon.
	2. Begamganj ...	Begamganj.
		Muhammadpur.
		1. Goshainganj.
		2. Katra.
		Begamganj.

<i>Name of pargana.</i>	<i>Name of mauza.</i>	<i>Name of bēzār.</i>
4. Pachhimrath	1. Muqūmpur or Shāhganj.	1. Shāhganj.
	2. Haidarganj ...	2. Haidarganj.
	3. Darabganj ...	3. Toron.
5. Khandansa ...	Muhammadpur,	Amāniganj.
	1. Akbarpur or	Akbarpur.
	Miranpur.	
6. Akbarpur ...	2. Sinjhauli ...	Shāhzadpur.
		1. Munbarakpur.
7. Tānda ...	Tānda ...	2. Haiatganj.
	Ashrafpur	Kachoucha.
8. Birhar ...	Kachoucha.	
	Baskari ...	Baskari.
	Ahrauli ...	Ahrauli.
9. Majhora ...	Mahrwa ...	Mahrwa.
	Jalālpur ...	Jalālpur.
10. Surharpur ...	Nagpur ...	Nagpur.
	Usraha ...	Usraha.
11. Sultānpur ...		
	Bihinidora ...	Baldi Rao.
12. Isauli ...	Saraiya ...	Saraiya.
	Tirhut ...	Tirhut.

Section IV.—Population.

73. The population of the (old) district was appreciably the largest in the province of Oudh, and though its density was not the greatest in the province, it fell below that of two districts only, Lucknow and Bara Banki. At the census of 1869 it amounted, exclusive of Europeans and others not permanently resident* in the district, to 1,438,249, or 614 to the square mile. The present district then contained 1,063,820, which gives the still higher rate of 630 to the square mile. This is partly due to the cities of Ajudhya and Fyzabad, the rate in the Haveli Oudh pargana being 1,044; but it is 800 in Mangalsi, and is nowhere less than 518.

Population.
Former district.
Present district.

* Europeans ... 1,407
Eurasians ... 41
Native troops ... 1,244
Prisoners and jail
employés .. 1,260

74. Musalmans number in all 135,390;* of these 6,661 are Sayyads, the principal families being those of Pirpur, Samanpur, and Bha-darsa. Of Sheikhs there are 17,462, and of Pathans 20,163, while 2,453 are Moghals. Musalmans of all classes mostly live in towns. Except in Fyzabad, Ajudhya, and Baskari, the great majority of them belong to the Sunni sect.

75. It might be expected that in a district which has once at least, if not twice (at Ajudhya and Tánda), held the capital of a Musalman dynasty, and possesses, besides, the towns of Akbarpur and Shahzadpur, founded by Musalman emperors, there would be an unusually large number of Mahomedans, but such is not the case. Of the two parganas containing the two former capitals indeed, one, Tánda, has a Musalman element of no less than 20 per cent., and the other, Haveli Oudh, of no less than 16; but this is partly due to other causes (both being, for instance, small parganas with large towns in them), and in other parganas the percentage is nowhere very high. It is most so in the group of parganas at the east end of the district, Tánda, Akbarpur, Surharpur, and Birhar, where, even excluding Tánda, it is 12 to 13 per cent.; while in the three parganas running west from Akbarpur, Majhora, Pachhimrath, Khandańsa, it falls as low as 4 or 5. There are four districts only in the province in which Mahomedans bear a lower percentage to the total population. Here that percentage is 9·4 (for the entire Settlement district), and though in two or three cases it is only slightly higher, in others it is appreciably so.

76. Hindus altogether number 1,302,859. Full details of individual castes are given (in statement III) in the appendix; the proportion of the most important only will be indicated here. First come the Chamárs, more than 15 per cent. of the whole population; closely followed by the Brahman, also over 15 per cent.; then comes the Ahír, 12, and then the Chattri, 10; next follow the two best agricultural castes, the Kurmi, 6 per cent., and the Murao, called also Kachi and Koeri (the last of

*These figures are for the old district; corresponding ones for the new will be found in statement IIIa.

which must not be confounded with the somewhat similar name of a very different caste, the Kori), 3 per cent. About equal in number to the latter are the Pasi, the Kahar, and the Mallah, while the Bhár does not quite reach 2 per cent. The Bairagi and Goshain require notice as holding a prominent place in the population of Ajudhya, though they do not together amount to 1 per cent. of that of the district.

77. The population of agriculturists, exclusive of day labourers, in the old district was 66 per cent.; in the new it is very much the same, being 65. It varies very widely, however, as also does the proportion of castes, in different parganas, and it may be useful, therefore, to give the following table, furnishing particulars for each pargana regarding the principal agricultural classes:—

		Percentage of total population.							Remarks.
		Agriculturist.	Musalman.	Brahman.	Chattri.	Ahír.	Chamár.	Murao.	
1. Haveli Oudh	...	43	16	10	10	12	10	5	5
2. Mangalsi	...	65	9	11	13	10	10	4	4
3. Amsin	...	66	8	16	13	10	16	4	7
4. Pachhimrath	...	77	4	18	10	15	10	3	4
5. Khandansa	...	70	5	20	13	16	11	4	2
6. Akbarpur	...	65	12	10	7	7	19	2	12
7. Majhora	...	66	4	19	10	10	20	1	7
8. Tánda	...	56	20	7	7	5	19	1	15
9. Birhar	...	68	12	14	7	15	20	1	4
10. Surhurpur	...	66	13	15	10	13	18	1	3
Total of present district...		65	10	14	10	12	15	3	6
11. Aldemau	...	72	6	17	12	9	20	1	6
12. Sultánpur...	...	67	7	19	11	13	16	2	5
13. Isauli	...	55	10	16	12	19	11	3	3
Total of old district	...	66	9	15	10	12	15	3	6

78. The only noticeable points in this distribution are that the agriculturists are much below the average only in the three small parganas, Haveli Oudh, Tánda, and Isauli, all of which contain large towns or kasbas; and much above it only

in Pachhimrath, a large pargana with no kasba of any size. The distribution of Musalmans has been already described. Brahmans are most numerous, where Musalmans are fewest in south and south-west, while they fall below the average in north and east. Chattris are comparatively few on the north-east and most numerous in the north-west. Birhar excepted, Ahírs are found in largest numbers in the south-west. Chamars preponderate greatly in the east. With Muraos, nowhere very numerous, the opposite is the case. Kurmis are below the general average in all but a group of four parganas towards the north-east, being particularly numerous in Tánda and Akbarpur.

79. Of the Mahomedan branch of the population about one-third is agricultural; with Hindus the proportion is reversed, it being with them rather more than two-thirds.

80. Of the landed proprietors of the district, by far the largest number belong to the Chattri caste, which altogether owns 271 maháls, or about half of the district. Next come Musalmans with 112 maháls (exclusive of 6 maháls held by Khanzádas), followed in turn by Brahmans with 88 maháls and Kayaths with 57. Of the remaining 31 maháls, 10 are nazúl, 13 belong to Pairágís and Goshains, and 8 to miscellaneous castes.

81. To some extent inferiority in caste is accompanied by inferiority in physical appearance: the Character of people. Bhár, the Lodh, and Chamár, for instance, cannot be described in the same terms as the Brahman and the Chattri; but, as a rule, the people, more especially the higher castes, may be said to be tall, upright, and well made, and the principal feature in their character, a martial spirit, seems well in keeping with their build. This, according to General Sleeman, is attributed by the people to the climate, which they consider peculiarly favourable to its development, and, according to the same writer, their theory was supported by the fact that not only did this part of Oudh form the principal recruiting-ground for the native army, but the people when at home seemed to find their chief delight in a good hand fight with deadly weapons. It may be further added

that their martial ardour did not always vent itself in attacks upon each other, but sometimes took the still more objectionable form of armed resistance to Government officials, the Rajkomars of Aldemau having been especially notorious on this account.

82. This character belongs rather to the rural than the town population, and, as a consequence, to Hindus rather than Mahomedans. The latter, without being deficient in personal courage, are less addicted to broils. As a class they are better educated, and are also less generally concerned with what form the strongest incentive of the rural population to fight—disputes about rights in land. Where such disputes occurred even under native rule, moreover, the Mahomedan found the mahzar-nama and the sijil not without their attractions.

83. With annexation came a change in the outward behaviour of the people, but their old spirit checked in one direction speedily broke out in others, and within a very short time they acquired for Fyzabad a reputation, which it has since retained, of being the most litigious and the heaviest criminal district in Oudh.

84. At the same time it is necessary to state that this pre-eminence in crime has not of late, at all events, taken any particular shape, nor does its existence, in a general form, at the present time seem to be supported by statistics. Riots were, according to the last printed report, fewer in this district than in all but three others, nor was the list of other crimes heavy. At one time the district had a bad name, indeed, for the despicable offence of cattle-poisoning, but it was confined to one, the lowest and also most numerous, caste, that of Chamárs, whose object was to get the hides, and it has now fortunately by dint of severe punishments been stamped out. It seems probable, therefore, that, as far as the criminal aspect of the matter is concerned, the people yet bear a character they at the worst deserve only for their past misdeeds.

85. The great mass of the people live in villages, hamlets, and detached houses. The principal towns and kasbas have been

already named: their population is as follows .

Fyzabad	...	...	...	37,804
Ajudhya	...	...	...	9,949
Tanda	...	...	...	13,543
Jalalpur	...	...	...	6,275
Akbarpur	...	...	...	5,614
Dostpur	...	...	...	2,947
Isauli	...	...	...	2,292

86. In point of habitations the people of Fyzabad seem to be better off than their neighbours ; * the proportion of masonry houses is unusually large. Their number is 3,149 out of a total of 258,364. The rest usually consist of walls of mud with a roof of thatch or tiles, though in a few villages, where monkeys are particularly troublesome, flat roofs giving the villages a deserted look alone are to be found. These mud houses are much the same in all parts of the district ; perhaps those in Khandansa may be particularised as being built exceptionally high.

87. The masonry houses are nearly all in towns, a large proportion in Ajudhya and Fyzabad, and they belong generally to traders and money-lenders, who are perhaps at least as well off as the same classes in other districts. These constitute an important part of the non-agricultural population, the rest of which, however, is poor.

88. With regard to the agricultural classes, at the bottom of all come agricultural labourers. When these are spoken of, it must be remembered much of the hired labour in agriculture is done by persons who do other kinds of work also, and are thus not exclusively agricultural labourers. Those to whom the name is strictly applicable are usually in the permanent employment as ploughmen, &c., of zamindars and cultivators of the higher castes. Their wages, commonly paid in kind, are equivalent to from Rs. 2 to Rs. 2-8 a month.

89. Next above these come cultivators, " whose profits are probably just what they are in other parts of Oudh, just enough to pay for the labour and the keeping up of their stock." Even this may, however, be above the mark, for cultivators do

not always possess sufficient stock for independent cultivation. There are many who have not more than a single bullock, and the only way they can pull on is by mutual assistance, such as combination of stock and of labour. In further illustration of the condition of this class it may be added that some years ago it was considered to demand special enquiry, and it was then elicited that no less than 90 per cent. of those who composed it were in debt. A second more recent enquiry was made last year, and though a change for the better appears to have taken place in the Fyzabad tahsíl, even there 50 per cent. are still in debt (some up to double their incomes), in the Akbarpur and Bikápur tahsíls 50 per cent. are in debt (half up to more than a year's income), and in Tánda the percentage remains as before at 90.

90. As regards land-owners, the Meopur-Baragaon taluka has been sold under decree of court and the large and fine old estate of Samanpur has narrowly escaped the same fate, as has also one of the four Birhar talukas, that of Babu Har-dat Singh. Some of the largest estates in the district, Mahidona, Kapradih, Birhar (Babu Shiopragash Singh), and Korwar are still under Government management as "encumbered estates," while two others, Sihipur and Maniarpur, have only recently been released under circumstances which do not imply that the proprietors are now free from debt. Nor can the condition of those talukdars who have their estates in their own management, which may be gathered from para. 1011, be considered satisfactory.

91. Nor, again, do the owners of smaller properties seem to be in any better plight; some of them are hopelessly indebted, and others, in arrears with their revenue, are threatened with severe coercive measures, even if things have not passed beyond that stage. "It is the exception for even the substantial yeoman to be wholly off the banker's books. There are few who store their own grain for seed, or store profits to meet the expenses of a wedding feast." This is partly because "it is more convenient, and by some even considered more safe, to borrow," but at the best the debt with the interest upon it is slowly paid off, and in the majority of cases borrowing is a matter of necessity rather than of option. Such is the prevalence of indebtedness that alienations of land, not

temporary and permanent, have been, and are still, frequent, and "a man who does not owe more than a year's income is considered by no means in a bad way."

92. The number of *compulsory* sales of land, indeed, has not been great. All that have taken place for arrears of revenue since annexation are contained in the following short statement :—

Year.			Villages.	Acres.	Balance.	Price.
					Rs.	Rs.
1875	...	...	1	315	584	900
1876	...	...	5	1,431	15,480	13,685
1877	...	...	9	2,741	36,166	26,375
1878	...	...	1	314	236	500

and all that have taken place in execution of decree since 1873 are as follows :—

Year.				Great zamindaris.	Small zamindaris.	Coparcenary villages.
1873	...	...	...	...	...	...
1874	...	...	...	...	...	...
1875	...	...	...	...	315	162
1876	...	...	...	1,251	629	217
1877	...	...	...	24,827	132	...
Total				26,078	1,076	399

And the sales in 1876 and 1877 were of portions of much embarrassed talukas, the owners of which had not chosen to avail themselves of the provisions of the Encumbered Estates Act. The villages put up for sale in 1877, too, were bought in by their owner. The sales in execution of decrees again since 1875 have been no more than ten in number, and though the aggregate amount of the purchase-money was Rs. 64,214, all but Rs. 18,823 was on account of the Meopur-Baragaon estate.

93. But the number of *private* transfers has been very considerable. Details (for the present district) for the last six years are given in the following statement :—

Year.	Deeds of sale Rs. 100 and up- wards.		Deeds of sale under Rs. 100.		Deeds of mortgage Rs. 100 and up- wards.		Deeds of mortgage under Rs. 100.	
	Number.	Aggregate value.	Number.	Aggregate value.	Number.	Aggregate value.	Number.	Aggregate value.
		Rs.		Rs.		Rs.		Rs.
1872-1878 ..	1,843	13,34,354	1,708	72,022	4,781	33,00,043	2,724	1,25,838

94. It will thus be seen that the number of deeds executed from 1872 to 1878 is 11,056, and that the aggregate value of the land covered by them is estimated at Rs. 48,92,257. Now the selling price of land does not generally exceed eight or ten times the annual profits, and roughly calculating these as equal to the revenue demand, the total value of all the land in the district is Rs. 1,61,10,590. It follows, therefore, that though of course every transaction does not necessarily affect different properties, yet the aggregate value of land transferred during the period under consideration, being Rs. 48,92,257, is nearly one-third of that of all the land in the district.

95. From the Gazetteer it seems that Fyzabad "is the wealthiest district in Oudh except Lucknow." This seems widely at variance with what has been said above, but it is much less so than at first sight would appear. It does not, indeed, refer to exactly the same thing, but to the aggregate wealth of the district and its relative proportion to that of others. What was alluded to above, on the other hand, was the internal condition of the district, and it does not necessarily follow that the latter is regulated by the former, or that great total wealth represents plenty or even sufficiency for individuals. Nor can it, I think, be said that the agricultural condition of the district, as far as it can be judged by external signs, is particularly bad. In this respect it does not contrast unfavourably with its neighbours. The drawback is that this

does not, any more than a large aggregate amount of wealth, indicate a general condition of prosperity.

96. The statement quoted from the Gazetteer appears to rest upon the revenue of all sorts yielded by the district, and also upon the number of persons who enjoyed incomes large enough to come under assessment to the income-tax.

97. Now, first, with regard to the income-tax, the total population (of the *present* district, to which the Gazetteer refers) being 1,063,820, and the minimum income taxable being Rs. 1,000, the number of assessments to the tax was only 198. Even of these, too, 106 were on "commerce," and 16 were on "professions," both of which are included in the smaller, the non-agricultural, portion of the population. Of the total amount produced by the tax, it is true, more than three-fourths were paid by landholders, but the number of those assessed was only 64 out of a total of 19,964 proprietors and 24,000 sub-proprietors, or in all 43,964.

98. The revenues, again, consist mostly of that derived from land, and this supposes at least an equal amount of "profits" retained by the zamindars, which, according to the revenue demand as ultimately fixed, must be put down at Rs. 16,11,059. The number of persons among whom this has to be divided, however, has just been stated, and it will thus be manifest that the average share of each is a pittance of Rs. 37 a year, and, if talukas be excluded, it dwindles down to Rs. 17.

99. Nor does this even accurately exhibit the actual position of the bulk of the zamindari class. Many of those who still remain, nominally, sharers in a mahál have direct possession of but a small portion of their shares; the remainder being swallowed up by petty encumbrances, from which they derive little profit, and possibly none at all.

There are, no doubt, hardly any communities in which some of the sharers have not from various causes managed to retain holdings sufficiently large and unencumbered to yield them a comfortable subsistence; but with regard to the rest of the zamindari class this only further shows that

their condition is even worse than the average above described would seem to indicate.

100. Another important item of revenue (to revert to para. 96) is the stamp-duty, and this does not, like the land revenue, imply a corresponding amount of profits retained by the payers, but a simple deduction from their income ; as far at least as court-fees and stamps on deeds go, it is a measure rather of difficulties than prosperity.

101. It will thus be seen that though the district as a whole may boast great aggregate wealth as compared with others, there is unfortunately little room for question that the great mass of the people are extremely poor.

102. With respect to the causes for this state of things, the embarrassments of the zamindars are, I believe, sometimes looked upon as in great measure, if not wholly, attributable to the present settlement. But while it must be admitted that this is *one*, it would be a grave mistake to suppose it is the sole cause of them. They are frequently a "heritage of woe." One cause of them, constantly in action, is the custom which compels those of the castes to which zamindars usually belong to employ hired labour to till even such lands as they can save from mortgagees. This custom may sometimes be used as a convenient cloak for laziness or indolence, but I do not think it can be said that such is generally the case. Men wearing the "janeo" may often be seen working hard at the well-mouth, or engaged in such other agricultural operations as custom permits, nor in other respects are they slow to exert themselves for their own benefit. The following is an instance which deserves to be narrated as, if not illustrative of a thing common in the past, suggestive at least of promise for the future :—During the recent revision of assessment, while I was going over a village in the Khanda-sa pargana, I came across a house, conspicuous both from its size and also from its having been newly built, which on enquiry I found to belong to a zamindar who had been complaining greatly of the difficulties into which he had been thrown by the heavy assessment of his village ; and on my remarking that the house was an apparent contradiction of his story, he replied, with what appeared to be a touch of whole-

some pride, that he was one of seven brothers, to all of whom the house belonged, and that the only way they had got it was by building it themselves.

103. Another ever recurring cause, not the less effectual because well known, is disproportionately heavy expenditure on marriages; a third cause, the slow growth of ages, is the extreme sub-division of property, all the worse for its very complicated form in this district; and a fourth is to be found in the anarchy and oppression which prevailed before annexation, the Nizámat of Rájá Darshan Singh having been a period especially prolific of shankalp grants and other similar encumbrances.

104. The most deeply embarrassed class of landowners, again, is probably that of the holders of sub-settlement, who have, as a rule, to pay to talukdars a much higher proportion of the gross rental than independent zamindars have to pay to Government. But their difficulties had ordinarily commenced before their villages were included in talukas, and if after that any undue increase of their rent occurred, it was presumably previous to annexation, for since then they have had courts to protect them from illegal enhancements. At the present settlement, it is true, rents have often been greatly raised; but, with certain exceptions to be hereafter noticed, this has only been done where assets have increased, and in proportion to the increase.

105. The difficulties of the landed proprietors having thus commenced under native rule, it was not to be expected that annexation would immediately effect any marked improvement in their condition. On the contrary, a common occurrence when "an old order changeth, giving place to new," even when the change may ultimately be beneficial, it brought new difficulties with it.

106. It brought with it, in the first place, the substitution of a methodical revenue system which, if it was based on fixed principles and limited the Government demand to a moderate amount, also entailed upon the zamindars the novel obligation of the punctual payment of the whole of that amount, with penalties, if less severe, more systematically enforced in cases of default; and, further, it deprived the people, more particularly sub-proprietors, of

what had previously been to them an ever-ready means of supplementing their resources,—service as soldiers or retainers. The district still contributes large numbers to the native army, but not, I believe, to the same extent as formerly, while there no longer exist in Oudh those local levies in which many members of proprietary communities who did not care for distant service were able to enlist; nor do talukdars any longer keep up those large bodies of retainers which used to be principally recruited from villages on their estates.

107. The condition of the people under the Summary Settlement is to be seen from the following passage, written while that settlement was still current in the greater portion of the district, and which, though directly applicable to one tahsil only, is in great measure true of all four:—"The large proprietors of this (the Dostpur) tahsil are all in more or less embarrassed circumstances, and their position has been the subject of anxiety and of special report by the Deputy Commissioner and Commissioner. . . . Two taluks in the tahsil have come under Government management during the currency of the summary settlement, *viz.*, Nanemau and Tigra, but in neither can the default be traced to over-assessment, while it is well known that in both instances family dissensions and misapplied assets have been at the root of the misfortunes of the proprietors."

108. There were thus other causes besides the recent settlement, and anterior to it, for the present condition of the people; the effect of that settlement will be adverted to hereafter.

109. Leaving the causes for that condition and returning to the condition itself, as described in paras. 85 to 101, it will be seen that it forms rather a dark picture; nor is there to be found much to relieve it in the prospects of the immediate future, prominent among which, I fear, is the absolute alienation of the lands of not a few of the most deeply embarrassed zamindars.

110. On the other hand it may be hoped that, eventually, progress of time will not be unaccompanied by progress in

prosperity. Relief has lately (in the recent revision of assessment) been afforded to many landholders by the reduction of the revenue demand, the allowance of a progressive jama where the summary demand had been much enhanced, and the remission of arrears where due, if they appeared to be attributable to over-assessment; while Government is further prepared to lend a helping hand to those who want it by taking encumbered estates under its own management and by granting loans under the Land Improvement Act.

111. The new arrangements judicially made by the Settlement Department, again, cannot even yet be said to have come fully into force, nor have those who have suffered loss by the settlement decrees yet become reconciled to their altered position. These, it is almost superfluous to say, are not results which follow immediately upon a judicial order. They are, however, being gradually accomplished, and as the relations between the different classes of proprietors improve, one leading cause of the difficulties of both will disappear.

112. The transfers of land above alluded to (as both having taken place already and probable hereafter), also, though their result is matter for deep regret as regards the old proprietors, are not without a tendency, proportionate to their number, to concentrate land in the possession of more solvent owners. Where sub-settlements come to sale, either public or private, the purchaser is frequently the talukdar; and when a share in a mahál or sub-mahál is the subject of transfer, the new pre-emption law will probably ensure its going to augment the holding of those who already hold shares in the mahál or sub-mahál. The result of transfers, then, is to counteract the sub-division of property, and, with the same reservation as above regarding the old proprietors, it may be further added that as sub-settlements, though admitted to be necessary in justice to ex-proprietors, are "economically bad," each absorption of a sub-settlement into the superior title is so far an advantage that it removes an economical difficulty.

113. With respect to cultivators, their condition before the regular assessments had been fully introduced is shown in para. 89, while in many cases they have had since

then to bear an enhancement of rent which, though partly compensated, perhaps, by a rise in prices, must have often aggravated their previous difficulties. Still it appears that among the class as a whole, indebtedness is now somewhat less general than it was some years ago, and a fact which may exercise an important influence on the future of this class, and on that of the labouring classes also, is that the people seem to have awakened to the fact that for those who are not content with what has hitherto been their lot there is a chance of ameliorating it elsewhere. From a recent Revenue Report it appears that emigration finds especial favour in this district, as it furnishes more emigrants than all the other eleven districts of the province put together.

Section V.—Agriculture.

114. The soils found in the district are very fully described by Mr. Carnegie in a report in which he explains his method of assessment, and, as connected not only with that subject, but with agriculture also, I quote his description *in extenso*. Soils are at the outset divided by him into *first*, natural, and *second*, conventional, with regard to the latter of which it should perhaps be premised that it has at least no direct reference to *soils*, though the point is not of much consequence, as the actual character of the clasification is explained in Mr. Carnegie's own definition of it.

Natural soils.

115. *I.*—*Natural soils* are of three classes.

116. *1st class.*—In this class we have included “doras” and “kapsa-doras.” In Unao and Rae Bareli this doras soil is known as domat. It is of the first quality and known by the same name as here in our bordering districts, Azamgarh and Jaunpur, and of the second quality in the other neighbouring district, Gorakhpur. In the western portion of the latter zila, which is separated from us by the river Gogra, this soil, as here, is called doras, but in eastern Gorakhpur it is called “bangar.” Sir Henry Elliot considered “doras” and “domat” as probably the same.

117. Kapsa-doras is doras with a greater amount of sticky clay in it and giving less produce. These soils take much manure, irrigation, and labour, but produce two crops, and of every variety. They are of a light-brown colour and soon pulverize, and consequently do not long retain moisture. We have villages of which the entire lands are of these sorts, and others where all the different soils prevail.

118. *2nd class.*—In this class we have included “matiyar” and “kapsa-matiyar,” which latter is locally sub-divided into “kapsa-uparwar” and “kapsa-khalar.” It also includes “karail” and “bijar.” Sleeman says that matiyar embraces all good argillaceous earth, from the brown to the black humic or relictic deposit found in the beds of tanks, and mentions that the Oudh people called the black soil of Bundelkhand by this name. Matiyar is of a darker colour than doras and more capable of absorbing and retaining moisture, forming readily into clods which assists this. It is very hard when dry and slippery when wet. It is seldom manured. It is the finest natural soil, and its yield is equal to the average of doras and kapsa-doras together.

119. “Matiyar-karail” is similar to matiyar, but, being usually found in the beds of tanks and jhils, is darker in colour, and when dry is full of cracks and fissures, the result of being generally submerged. The word “karail” means black. “Matiyar-khalar-kapsa” gives an indifferent yield and is somewhat similar to the last, but it is spotted throughout with orange specks. These are said to be vegetable roots and remains, which, by reason of the clay surrounding them, do not readily decay and amalgamate, unless manure is added, when they are absorbed and disappear. This spotted soil is also called “kabis” and “sendurya,” the latter from its colour approximating red lead (sendur).

120. “Matiyar-uparwar-kapsa” is the same as the last, but lying at a higher level and yielding less. These two last natural soils are sometimes found amongst the conventional “majhar,” but more generally in the “fardah,” never amongst the “goind,” because manuring, as above explained, changes their nature.

121. "Bijar" is much like *usar*, but with this distinction, that the latter produces *reh* or *sajji* in the dry season, and the former does not. It is as hard as *matiyar* and intermixed with very fine gravel. It is only cultivated when it contains an unusual admixture of *matiyar*; and its crops, which are confined to the different kinds of rice, suffer from the least drought.

122. The name "*matiyar*" seems common to most of the districts of Oudh and to our bordering districts of Azamgarh and Jaunpur. The same name prevails in the west portion of Gorakhpur; to the eastward it is called "*bhant*." So well does it retain moisture that indigo sowings go on in March and April, when the hot winds are blowing. It is a common practice to roll the seed in with a roller to keep in the moisture. *Matiyar*, when irrigated, is held to be the most productive of all soils; when unirrigated, perhaps the worst.

123. The low moisture-retaining lands are here called "*khalar*" (as already stated), the uplands "*uparwar*, sloping lands "*tikar*," and rugged uneven lands "*bihar*."

124. *3rd class*.—In this class, as its name indicates, (*balwa* or *bhur*), are included the different degrees of arenaceous soils. In the neighbouring Azamgarh district these soils have the same name as here (*bhur*), but in the other bordering district of Jaunpur they are called "*balsundar*."

125. *Conventional soils* (that is, estimating the lands according to their distance from the homestead). These lands are of three denominations—*1st*, *jamaie* or *goind*; *2nd*, *kauli* or *majhar*, and *3rd*, *fardah* or *palo*. The words *jamaie*, *kauli*, and *fardah*, are those that were found in common use amongst the people, and have Arabic derivations, the first signifying yielding a good money rent; the second commanding a money rent according to *kaul* or agreement; in the third the rent is sometimes paid in kind; at others by a low money rate, and a single crop is the result. The *jamaie* and *kauli* lands here are commonly spoken of by the people as the *per* or trunk of the tree, the *fardah* lands being mentioned as the *palo* or *palai*, or outlying branches. I presume the hamlet is the

root. The word "goind," which is also in common use means a suburb, or the fields near and round the village.

Next to these come the second circle, known as majhar or middle fields, sometimes also called mianah; and, lastly, the pálo or outlying fields. The goind lands are considered self-manuring; that is, they are provided for by the well-known habits of the inhabitants. The majhar lands require manure to be conveyed to them, or flocks of sheep are folded on them, for which the shepherds are paid in grain, so many seers a night, according to the number of sheep. The pálo lands usually go without manure. In Unao and Rae Bareilly there are, I believe, only two conventional sub-divisions, *viz.*, goind and har. In Jaunpur and Azamgarh the names are the same as here, while in Gorakhpur majhar is called mianah.

126. The annexed table shows in detail the various crops grown in the district, classed according to the two main harvests, rabi and kharif, together with various particulars concerning them, to which subsequent reference will be made. The special crops only call for observation.

Name of crop.	Seed per acre.			Average produce per acre.		
	M.	s.	c.	M.	s.	c.
KHARIF.						
Rice, common (<i>Oryza sativa</i>)	1	20	0	13	0	0
Rice, transplanted	1	0	0	15	0	0
Kodo (<i>Paspalum kora</i>)	0	6	0	7	20	0
Makra (<i>Eleusine coracana</i>)	0	4	8	4	20	0
Kákún (<i>Panicum Italicum</i>)	0	4	8	4	20	0
Sawán (<i>Panicum frumentaceum</i>)	0	4	8	4	20	0
Maize (<i>Zea mays</i>)	0	8	0	11	0	0
Jowar (<i>Sorghum vulgare</i>)	0	6	0	9	0	0
Bajra (<i>Panicum spicatum</i>)	0	3	0	9	0	0
Urd (<i>Phaseolus Roxburghii</i>)	0	8	0	10	0	0
Mothi (<i>Phaseolus aconitifolius</i>)	0	8	0	5	0	0
Mung (<i>Phaseolus Mungo</i>)	0	8	0	5	0	0
Til (<i>Sesamum orientale</i>)	0	0	6	0	15	0
Patwa	0	0	6	0	15	0
Hemp	...	...	...	...	...	...

Name of crop.				Seed per acre.			Average produce per acre.		
RABI.				M.	s.	c.	M.	s.	c.
Wheat (<i>Triticum hybernum</i>)	...	...	...	1	20	0	13	0	0
Barley (<i>Hordeum hexasticon</i>)	...	...	...	1	20	0	10	0	0
Pea (<i>Pisum arvense</i>)	...	...	...	1	20	0	10	0	0
Wheat and barley	...	...	...	1	20	0	10	0	0
Pea and barley	...	...	...	1	20	0	10	0	0
Gram (<i>Cicer arietinum</i>)	...	...	...	1	20	0	9	0	0
Arhar (<i>Cajanus Indicus</i>)	...	...	...	0	8	0	6	0	0
Mustard (<i>Sinapis dichotoma</i>)	...	...	...	0	0	6	1	5	0
Linseed (<i>Linum usitatissimum</i>)	...	...	...	0	1	8	1	10	0
Masûr	...	...	...	0	6	0	1	0	0
Safflower (<i>Carthamus tinctorius</i>)	...	...	...	0	0	6	1	0	0
Sugarcane (<i>Saccharum officinarum</i>)	...	...	...	...	...	...	16	0	0
Poppy (<i>Papaver somniferum</i>)	...	...	...	...	...	...	9	0	0
Tobacco	...	...	...	...	...	...	...	...	...
Kichiana	...	...	...	...	...	...	...	...	...

127. Sugarcane was not by any means rare at the time of measurement, especially in pargana Pachhimrath, and its cultivation has since increased. It ordinarily yields a single crop only, but in the mauzas near Fyzabad a second is sometimes obtained late in the hot weather. In these localities the entire crop is often sold while standing to the Commissariat Department for elephants' fodder. It then fetches from Rs. 4 to 10 per kacha bigha, or Rs. 16 to 40 per acre. The crop, however, is from its position very precarious.

128. The cultivation of the poppy is subject to the usual license from the Opium Department. Like that of cane, it has increased since measurement, as will be manifest from the subjoined figures :—

Area in acres.

	At measurement.	In 1878.
Present district	... 5,343	6,245
Transferred parganas	... 919	655
Total (former district)	... 6,262	6,900

129. It is most common in the north-west of the district—that is, in the parganas of Haveli Oudh, Mangalsi Amsin, and Pachhimrath, while the rate of production is highest in the two first of these, being there over 7 seers per bigha or 11 seers per acre. In all other parganas except Aldemau, which was abandoned in 1878, it is 5 seers per bigha, or 8 seers per acre and upwards.

130. A short time ago enquiry was made as to the effect of poppy cultivation on the area devoted to food-grains, and also on the condition of the people. The result seems to have been a general consensus of opinion that the cultivation was more profitable to the growers than that of ordinary crops, and that if it had any effect at all upon the area used for food-grains it was inappreciable. The poppy is chiefly cultivated for opium, but the seeds also yield oil.

131. Tobacco is grown near village sites and on a small scale only. In Amsin, where there is proportionately more of it than in any other pargana, it occupied at measurement only 128 acres out of 40,137. Whether its cultivation has since extended I cannot say with any certainty, but probably it has.

132. Indigo cultivation is carried on to some extent in three parganas near the borders of Azamgarh and Jaunpur, in imitation, perhaps, of the example set by European planters in those districts; and in Birhar especially, large earthen pans, to serve as vats, are occasionally to be found sunk in the earth in groups near wells or in circles round their mouths. Factories and godowns are now and then to be seen, the principal being those of the talukdars of Pīrpur and Mcopur-Dhaurna.

133. Pán is only grown in small plots, in light mat houses on steep slopes, which are then called "pánbhits." Perhaps more of it is to be found in Birhar than elsewhere, but it is not common in any part of the district.

134. Melons are extensively sown at the end of the cold season in the mánjhas along the Gogra, sometimes in parallel furrows wide apart, sometimes in detached and deeply sunken holes, according to the nature of the soil in the tracts thus utilised, for some of these are so light that small fences of sarpat grass are necessary at the west side of the field (that from which the wind usually blows) to protect the plants from the drifting sand. Elsewhere melons are grown on a very limited scale only. Vegetable marrows or gourds of the commoner kinds may be seen trailing over the roofs of huts in almost all villages.

135. Cotton is very little grown. Except in one or two parganas on the west, it does not exceed one-fourth per cent. of the crop total, and in some parganas there does not appear to be any of it all.

136. The sweet potato, or shakarkand, only requires notice for its exceptional commonness in pargana Isauli, where more of it is grown than in all the rest of the district.

137. In the crop statements given in the appendix will be found in each pargana an item "káchiána." This, which derives its name from one of those of the Murao caste (para. 76), is applied collectively to various vegetables, culinary herbs and spices, of which Muraos are the most common, though not the exclusive, growers. The principal of these are carrots, potatoes, goiyan (*Colocasia antiquorum*), chilies, aniseed (souf), coriander seed (dhanya), and fenugreek (methi). They are only to be found near village sites, and, as might be supposed, cover a much larger area in Haveli Oudh than in any other pargana.

138. While it is a very general rule that good lands are sown for both harvests of the same year, there is, I believe, some difference in the crops that are grown in succession in different parts of the province. It may not be out of place, therefore, to state what is the case in this district. It is, briefly, that wheat and barley, more particularly the former, being the chief exceptions, most of the ordinary rabi crops follow a previous one of rice, kodo, or sawán in the kharif.

139. Similarly, with regard to the intermixture of crops of the same harvest, wheat, barley, and pea are more usually sown alone, but the mixture of the first and second, called gujai, or of the second and third, called birra, is not uncommon. Flax in some of the eastern parganas, particularly Birhar, stands by itself, but elsewhere is found only in narrow streaks from end to end, or from corner to corner, of gram fields. Safflower, again, is another crop which is only found by itself in Birhar, and even there where so found it is restricted to small patches, generally near a village. Cotton, patwa, castor-oil, teora, and mustard are never sown alone.

140. Rotation of crops is generally practised, and it affects both harvests. In land used only for the kharif, for instance, mothi is sometimes sown alternately with kodo; and in lands used for the rabi as well, that is, the season when irrigation is required, it may be said, as a broad rule, that irrigated and unirrigated, or, as I have also heard it described and which comes to much the same thing, green and yellow crops are sown in turns. Thus, where one year with no autumn crop, wheat is sown for the rabi; in the next year kodo and arhar or rice and gram are sown for the two harvests. Where sugar-cane is grown, a three-years' rotation is usual of urd, cane, and wheat.

141. In England, in addition to rotation of crops, a change of seed occasionally is considered advantageous. Such a thing is, I believe, unknown in this district as a recognized agricultural process, but it is probably not of rare occurrence

as the cultivator frequently has recourse to the grain-dealer for his seed, which may very possibly have been grown far away from where it is used. There is this drawback, however, that the advantage of the change depends greatly upon the careful selection of the new seed, with reference to the climate and soil it has been grown in, and neither the grain-dealer nor the cultivator troubles his head about such matters.

142. Fallows, except in as far as the term may be applicable to land under cultivation during one season for sowing in the next, are almost if not quite unknown in good lands. They are almost indispensable, however, in poor lands, which either from the inherent poorness of the soil, or from being over-run with deep-rooted coarse grasses, or for other similar reasons, are sometimes cultivated only every other year, or two years out of three, or three years out of five.

Agricultural implements. 143. The agricultural implements ordinarily in use are :—

1. Hal or plough.
2. Saráwan or harrow.
3. Kodáli or hoe.
4. Pharwa or mattock.
5. Kúrpi or weeding chisel.
6. Hassia or sickle.
7. Moth or púr, or water-bucket.
8. Chárki or water-pully.
9. Denkhli or water-lever.
10. Beri or water-basket.
11. Chalni or winnowing-basket.

144. The Ahír and the Garariya, the cowherd and the shepherd (though often cultivators) being distinct castes, and horses not being used for agricultural purposes, the live stock of the ordinary agriculturist consists only of his plough-bullocks.

145. Of agricultural operations, the first for notice is ploughing, the following data regarding which are taken from the report alluded to in para. 114.

Agricultural operations.
Ploughing.

146. At the sowing season (Katik) a pair of oxen begin ploughing long before daybreak and go on till nine or ten o'clock. They begin again at three and work on till after nightfall. A rent-free holder or other well-to-do cultivator has two pairs of bullocks to one ploughman, and his plough will work all day. A two-bullock plough will cultivate 8 bighas or 5 acres in the two seasons. A self-cultivating agriculturist will plough 1 rood 20 poles in a day, but a paid servant will turn out 10 poles less. In preparing the land for the rain crop eight or ten ploughings are customary, but for the spring crop sixteen to twenty are necessary. In a week a self-cultivator will plough 2 acres 2 roods; a ploughman will take a day longer to do this. At this rate a self-cultivator will plough that amount of land for the rain-crop in a month and nineteen days; a ploughman will take seven days more. In the same way the former will require four months and thirteen days to plough his land nineteen times for the spring crop, the latter will do it in nineteen days' more time; so that seven and a half months are spent in preparing for the two crops—that is, from June till November, and as opportunity offers from January to June.

147. Seed-time for the earlier harvest commences before the turn of the agricultural year.

Seed-time.

Common rice and the smaller grains are sown as soon as the rains begin; the pulses, urd, &c., follow later on. The sowings for the rabi begin, if the weather be favourable, towards the end of September, though not completed for some time after, even in forward years. Sugarcane is planted just about the time the rabi crops are being cut, in March. Both drill and broadcast sowing are practised, some crops being sown one way, some the other, some both. Weeding is done with the hand, the hoe, and the plough. The weeds are generally left in a heap at the side of the field to rot or be burned and then used for manure; but the luxuriant masses of them found in parts of the manjhas, bailolia, bodha, &c., are not without use as food for cattle.

Manure and irrigation.

148. Regarding manure and irrigation I quote again from the report already mentioned :—

Manure and water are the thews and sinews of indige-
 nous agriculture, and as a natural con-
 sequence the land to which they are
 applied is the backbone of our revenue system. Supposing
 a man to obtain a tract of waste for farming purposes, he at
 once looks about for the very best land to be found therein
 as the future site of his homestead, and there he sinks his
 well or excavates his pond. To the uninitiated mind it may
 seem strange that any provident farmer should build upon
 his *best* land when he may have *bad* available equally suited
 for the purpose ; but there is sound practical sense at the
 bottom of this.

Manure is so scarce that only the best lands can be
 treated with it, and it is confined to such
 simple material as ashes and that pro-
 duced by the cattle and people. Carting manure is nearly
 unknown—in fact there is only one cart to every 22½ villages
 in the entire pargana ; so manure that is conveyed is labori-
 ously carried by the people themselves. It follows that in
 this way only the fields adjoining the homestead are manured,
 and hence it is that the township is built where the best natural
 soils predominate. I asked a talukdar the other day why lime
 was not applied as a manure, and the characteristic rejoinder
 was, “ because we have difficulty enough in getting sufficient
 even to mix with our tobacco.”

There is, however, one other way of manuring land, and
 that is by folding cattle thereon, and
 this is a method which can of course be
 applied to the distant lands, as well as to those that are close
 to the village. When we see a field of sugarcane far from
 the homestead, we may be sure that water is near, and that
 it has been manured after this fashion of penning cattle. In
 native estimation such a field would not be assessed as ma-
 nured land, because the additional yield has gone to pay the
 shepherds for folding their sheep upon it. Those are paid
 at different rates, and the process is chiefly carried on during
 the rainy season. Two seers of barley, four chittacks of
 gur, and two pice weight of tobacco, is the ordinary charge
 for the use of a hundred sheep or goats for one night, and it
 takes them four nights to prepare a bigha of land in an
 ordinary manner.

149. "By a prolonged investigation it was ascertained that an average house with its inhabitants furnished sufficient manure in the year for 12 biswas of land, while each plough with the average number of cattle belonging to it supplied enough manure during the seven months of the year when the manure is not made into fuel, for 1 bigha 12 biswas of land." It is doubtful, however, whether as much land is actually manured as these averages, especially that for houses, would seem to imply, but this will be left for notice further on.

150. For the special crops, sugarcane, opium, tobacco, and vegetables, &c., manure is regarded as indispensable; wheat is almost invariably manured; barley, joar, and maize frequently; gram occasionally. Tobacco and poppy are manured as heavily as circumstances permit. The possible error of overmanuring the land for any kind of crops is prevented by the scantiness of the supply.

151. The sources of irrigation are wells, tanks and
Irrigation. hills, and rivers.

152. In illustration of the value of wells Mr. Carnegie
Wells. says that "in any moderately populated and healthy part of Oudh a well has only to be sunk, and this is no sooner done than cultivators will flock around it as certainly as the bees surround the hive."

153. In connection with wells, the distance of water below the surface is one of the points noted for each village in the No. II. statements (see appendix). Though sometimes more, it is commonly given as from 4 to 12 feet, but this probably represents only the depth of the surface of the water from the well-mouth at the time of measurement. The water-level, as a rule, lies lower and its depth varies greatly, being under 12 feet near the Gogra, but as much as from 40 to 50 on the high bank of the Gumti; ordinarily it is about 20 feet, if anything somewhat less. The surface of the water in wells at the beginning of the irrigation season is sometimes not more than 7 or 8 feet below the mouth.

154. Wells are of two kinds: the *katcha*, "kuan," "mattai," or "mat-kuyán," a simple shaft sunk to the requisite depth; and the *packa* "indára," lined with masonry.

155. *Katcha* wells are practicable in most parts of the district, but they are generally small and are seldom much used where water is not near the surface; in shape they are circular, or, less usually, oblong. They cost about Rs. 2 or 3. Wells of this kind fall in in the first rainy season, but occasionally last for two or three years. Along the high bank of the Gúm̄ti, near Aldemau, they have a distinctive character. They are of considerable depth, and the cost of digging them is comparatively great, but they last for many years, sometimes more than a quarter of a century.

156. With respect to *packa* wells, it appears from the Gazetteer that the system of utilizing them for irrigation has been carried further in this district than in any other part of Oudh. They are almost invariably round; angular ones, hexagonal or octagonal, here and there, being exceptions that prove the rule. Occasionally, more particularly in the Sultánpur pargana, large wells are met with, but small ones are in more general favour. The cost of a *packa* well varies very much. It is another of the points noted for each village in the No. II. statements, in a great many of which it is put down as from Rs. 40 to Rs. 100. This, perhaps, refers, however, to wells, in the construction of which mortar is dispensed with. A good substantial well, wide enough for two pulleys to be worked abreast, with the water at 20 feet from the surface, cannot probably be built, even by villagers, for much less than Rs. 200.

157. For drawing water, the bag, "moth" or "pur," is sometimes used, it being indeed almost necessary for deep wells. Where, however, as is usually the case, proximity of water to the surface renders it possible, the "charki" or "dekhli," with which there is no need, as there is with the water-bag, for cattle or combination of human labor, is preferred.

158. The "charki," or pulley, consists of a small grooved wheel, over which passes a rope with a small earthen pot

attached to each end, revolving vertically on a horizontal rod held a few feet above the well by supports on either side of it. These supports are generally stout sticks, but sometimes, especially round Fyzabad, low mud walls or pillars. In many wells there are two pulleys only, in others three; more rarely there are four, and they are then arranged in two sets on opposite sides of the well.

159. The dekhli consists of a long pole, used as a lever, the portions on the two sides of the fulcrum being of unequal length. The longer overhangs the well and has a small conical pot attached by a rope to its outer end, while the shorter is weighted with a ball of mud. The number of these to a well varies from two to four. The supports are generally short poles forked at the upper end, with a cross pin in the fork, on which the lever works; but in Birhar high mud walls grooved at the top are used, which, when seen from the distance without the levers, have the appearance of tall castellated towers.

160. The work done by the dekhli and the charki appears to be much about the same, 5 katcha bighas, or a thirteenth of an acre a day, and the total amount of land irrigated from a two-pulley or two-lever well in a season is from 7 to 10 acres.

161. Jhils are comparatively rare, but nearly every village has its tanks, large and small, of artificial construction. As the zamindars of villages along the railway are not slow to complain of any injury they consider it to have inflicted on their lands, it may not be without interest to state that they do not hesitate, by way of supplement to their tank irrigation, to avail themselves of the water that often lies in broad ditches along the sides of the line.

162. The following particulars regarding tanks are taken from one of the early annual reports written by Mr. Carnegie:—"A tank of one bigha in extent is dug and paid for at so much per 'turha' or terrace. To dig the tank one turha means to take out earth to the depth of one Ellahie gaz from the entire surface of the tank. The first

terrace (cut with sloping banks) costs Rs. 40, the next one (cut with perpendicular bank) costs Rs. 50, and each succeeding terrace costs a fourth more than the last, until a tank of five of these terraces costs Rs. 328-2-0 and it will water 12 bighas, packa, of land. An average tank, however, consists of seven terraces, costs Rs. 512-12-0, and irrigates 16 bighas of land. The best tanks are of nine terraces, cost Rs. 801, and irrigate 20 bighas. The above details apply to tanks of an area of one bigha; tanks are also made here of 5 bighas in area at proportional rates and producing a proportional supply of water."

163. For raising water from tanks, the water-basket Modes of irrigation from (beri), worked by two men at "hodhars" tanks. or "gols" at their edges, is generally employed, and, where the land to be irrigated is much above the tank, the process is repeated. Occasionally, however, even at the first stage, where the bank is high and straight, a charki or dekhli is preferred, and where there are more steps than one, very possibly different methods are used. A village in the Birhar pargana, Birhar Khás, I think, furnishes a curious example of this; and in many villages in that pargana, where a rise of a foot or two occurs in the middle of a water-channel, it is overcome by the use of a tiny little dekhli.

164. The capacity of a tank for irrigation is frequently described by the number of days for which it holds water, the area that can be irrigated in a day being regarded as a sufficiently constant quantity. Where the fields irrigated are not far from the tank, and the water has to be raised but once, about two standard bighas represent a day's work.

165. The rivers most utilised for irrigation are the smaller ones in the interior of the district. Rivers. That the Gogra and the Gunti, with their much larger and unfailing water-supply, are not turned to more account is due principally to the height of the banks, which often makes the cost and labour of raising the water so great that irrigation is unremunerative. But another reason is wanted to explain why both these and other rivers are sometimes used and sometimes not, where the banks are

equally high, and the explanation of this is the difference in the formation of the banks. Where the bank is sandy, it affords no rest for water-raising appliances ; where it is firm, the difficulty of height is not always allowed to be insuperable.

166. From rivers water is raised in the same way as from tanks. Where the *heri* is used, as many as six or seven *bodhars* are sometimes required; the one in the river is now and then faced with brick. The *dekhli* and the *charki* are not very uncommon on the minor streams, where the bank is steep and firm, and I have even seen them used at a considerable height on the *Gogra* and the *Gumti*. Two of the instances I have met with are worth mentioning for their peculiarity. One was on the bank of the *Gumti*, where an industrious, and withal ingenious, *Mallah*, whose holding lay near his hut some way up the high bank of the river, was raising water to it with a *charki*, the framework for which was made of oars. The other was on the bank of the *Gogra*, where the water was some distance from the foot of the bank and the intervening ground irregular. Two *dekhli*s were here in use—one on the top of the bank, the other on the low grounds; while channels had been made from the river to the lower *dekhli*, and thence to the foot of the bank. In this case, perhaps, the efforts of the cultivator were stimulated by the desire to make the most of an uncertain opportunity, for, as he informed me, it was not "*Ganga ji ki mihrbanagi*" every year to come near enough for use.

167. "The intrinsic value, if I may so call it, of well, and more especially brackish well water," says Mr. Carnegy, "over surface water is fully appreciated by all practical agriculturists here ; and for this reason sugarcane and garden crops are irrigated when it is possible from wells only, even where the expense of drawing water from a deep well is fourfold that of shoveling it out of a hollow in the earth's surface." But for all ordinary crops, where well and tank water are both available, as after a good rainy season, the comparative cost of the two is a consideration that cannot be ignored, and the latter is much more used than the former, many wells even remaining untouched.

168. The number of waterings varies, *cæteris paribus*, with different crops. Wheat is nearly the only ordinary crop that regularly receives more than one; it should, if possible, have three. The special crops require still more; sugarcane, which is in the ground all through the hot weather, wanting to be irrigated about every fortnight until the rains set in.

169. The harvests may be broadly classed as rabi and kharif. But, as pointed out in the *Gazetteer*, "in Fyzabad no day in the year is two months distant from the immediately preceding harvest, except during the months from June to September. Kakun, sáthi dháu, and makhai or Indian-corn come in about the 1st of September; they are called *bhadoi* crops. About the 28th September, the kuari crops, aghani (? kuari) dhán, kodo, til, are ready for the sickle; by the 10th November the aghani crops, bajra, juar, urd, jarhan rice, lobia, are ripening. In the lowlying lands they are reaped up to the 15th December, then the sugarcane crop is ripe. The harvest commences from the sugar festival of Eka-dashi dithauni, four days before the end of Katik (October); but the greater part of the crop is kept from the 15th December to the 15th January. There is then for six weeks no crop to be cut, and if the people are hard pressed, they eat the unripe peas as they did in 1874. With the 1st March peas come in; by the 10th the wheat and barley are ripe in forward fields; by the 20th gram and masur; arhar is cut about the 1st April, and backward crops are unreaped often by the 15th April."

170. In 1878 again, another year of pressure, peas were in some instances gathered before the end of the first week in February. Such a year similarly hastens the reaping of wheat and barley. I have seen a few fields of barley cleared as early as the 20th February, and patches cut here and there even a fortnight earlier. This latter however, which may have been the result of the not uncommon practice of cutting the riper parts of a field first, may, on the other hand, have been the work of thieves, whose harvest time, in the nature of things, slightly anticipates that of the husbandman.

171. As a rule crops are reaped with the sickle, but there are exceptions. Some of the soft-stalked ones, for instance, are gathered with the hand. For cane the kodáli has to be used, and it is not thought good to cut it in cloudy weather, as it is not then in fit condition for the press. In collecting opium the course followed is to make vertical slits in the poppy-capsules for the opium to exude through, and then scrape it off. The mode of gathering wild-rice (tinni) is peculiar. Instead of a sickle in his hand, the reaper takes a long shallow basket on his arm, and, thus provided, wades perhaps thigh-deep in water, swaying his arm, as he goes, from right to left, so that the basket strikes the rice-stalk just below the ear, and thus shakes out the grain and catches it as it falls.

172. With the exception of cane (which is prepared on the field for the press) and some few others, the crops, when cut, are stored till threshed in a kharián or open threshing-floor, most of them being placed in loose heaps, though urd and others of the same kind are often spread out in open lines, to prevent them from over-heating. With the Hindus, as with the Jews of old, threshing is done by the "ox that treadeth out the corn," though the former does not, like the latter, recognize the obligation of leaving the ox unmuzzled. Threshing is an operation for which east winds are considered unfavourable, and which is consequently impeded by them. Winnowing is done in the ordinary way, the broad shallow basket, from which the grain and chaff are gradually shaken, to be separated by the wind as they fall, being used for this purpose.

173. Some of the less common operations of agriculture call for a passing word of notice. Fencing, which, indeed, is falling somewhat into disfavour at present in England, is rare, except along the borders of cattle-tracks or round the edges of sugar-cane fields. In the former case a low mud wall is often run up, on top of which may or may not be planted the thorny sehor (*Cactus Indicus*). This is also sometimes used for cane-fields, particularly in the east of the district, while elsewhere

the castor-oil is more common. With the ground so much broken as it is by nullahs and ravines, terracing, to overcome inequalities of surface, is not unusual. Artificial drainage is not general, but the lie of the country is, as a rule, very well known, and in some places, particularly in Aldemau, where also the occasion for it is greatest, the natural drainage is aided by channels from one jhíl to another, until at length a river is reached. Clearing a field of rats is often a necessary step, and this accounts for small recently dug holes which may not unfrequently be seen scattered irregularly about a field soon after it has been cleared of its crop. The rats are dug by men of low castes, who get the grain, probably some ounces, found in the holes, as their perquisite.

174. Sometimes along the edge of a bágħ may be seen a low wall and trench. Where the bágħ is young, and the trench and wall extend all round it, they are simply intended for its protection, but they may be seen by very old bágħs also, and on one or two sides or perhaps part of one side only ; their object then is to break the effect of the trees of the bágħs upon the adjoining fields, for it is considered, and apparently not without some reason, that the trench draws a line beyond which that effect ceases to be felt, while, where this precaution is not adopted, it is almost invariably perceptible in a strip of land (ochah) along the side of the bágħ, in which the crop, beginning to be dwarfed and sickly at the outer edge, dwindles down on the inner to a few scattered stalks or altogether disappears.

175. In para. 126 is shown the out-turn under ordinary circumstances of each kind of crop, together with an estimate of its value ; but it must not be forgotten that both the one and the other are liable to fluctuation owing to vicissitudes of season. An eminent meteorologist has lately propounded the theory, supposed to be applicable apparently no less to India than to England, that there exists a "cycle of seasons," and that it is about 11 years, in no less than three of which drought has to be anticipated ; and whether this theory be accurate or not, there is no doubt the agriculturist in India has to dread a variety of dangers, of which one of the principal is drought, another being the opposite one of floods.

176. Both flood and drought, of course, depend upon the rainfall. What that has been for several years past is shown in para. 23; what constitutes a suitable fall cannot be defined by any particular number of inches, nor does it entirely depend upon each year by itself, but on preceding seasons also. A fall of as much as 60 inches, if it extend over the whole of a long rainy season, and especially if it succeed a dry year, may very possibly do no serious harm. On the other hand, if well timed (say about half in July, the greater part of the remainder in the two following months, an inch or so in October, and as much about Christmas), as little as 20 inches may suffice; this is especially the case where the less hardy crops are protected by well irrigation, for owing probably to the position of the district between the Gogra and the Gumti, if not also to the intermediate streams, the water-level does not even after scanty rains sink sufficiently to make wells useless, though they may require to be deepened. And though the rains may be considered late when they do not commence till July, the delay is not injurious. On the contrary, "the baking of the ground throughout June is everywhere believed to be of material service to the agriculturist."

177. But there is, of course, no assurance that when the fall of rain is abnormal its distribution will be proportionately favourable; and though perfectly "harvestless autumns" are happily things quite unknown, any extreme variation of the rainfall is probably fraught with injurious results, and at least increases the cost and labour of cultivation, of which, of course, it may affect all the stages. It may, for instance, even interfere with, and more or less prevent the sowings for either the bhadoi or aghani harvest, or it may damage or destroy the crops at any period of their growth.

178. Where, indeed, the difficulty with regard to sowings arises from a deficiency of rain, a possible remedy exists in a preliminary flooding of the land to be sown, and this course was actually followed a year or two ago with jarhan nurseries, when not only were existing wells utilized, but new (katcha) ones were also dug expressly for this purpose; but it is not commonly resorted to, even if it be feasible, on a very wide scale, and practically a failure of rain at sowing

time means a largely reduced area under cultivation for the following harvest. Where it is the bhadoi crops that fail, their place may sometimes be supplied by those of the aghani harvest ; but even here there is the expense of double seed, while in many instances the bhadoi lands are unfit for any of the later crops, so that if the seed first sown in them does not succeed, they remain profitless throughout the year.

179. Nor is it the kharif crops only that are affected. A bad rainy season interferes with the proper preparation of lands reserved for the rabi harvest ; and though a late fall of rain, if well timed, may widen the area in which rabi crops are sown, it may on the other hand, if not well timed, greatly contract that area, by keeping lands so moist that seed cannot be sown till too late, or if sown, rots away before it can germinate, while it may also do harm to any sowings that may have already taken place. One or two years ago, when such a fall occurred, the surface of fields previously sown, which was beaten flat and caked by this premature irrigation, had sometimes to be broken up with the kurpi (and now and then in stiffer lands even with the plough), and later in the season it was not unusual to see good goind fields, of really equal quality throughout, with all the appearance of the usar-sprinkled patches usually met with in recent jungle clearings, in some parts covered with a luxuriant crop, and in others absolutely bare. Then, again, the irrigation of the rabi is more or less dependent on the rainfall, and if this be deficient, even irrigated lands, or what should be such, suffer ; for though wells are not rendered useless, they have to be deepened—a process, by-the-bye, which if not carefully managed, or overdone, is liable to lead to their more or less immediate collapse—and the tanks yield but a scanty supply of water, the scantier, perhaps, for having been drawn upon after the end of the rainy season for the copious irrigation of the late rice crop.

180. Among minor calamities of season to which the growing crop is subject are frost, most severely felt in jungle-bound and unirrigated tracts ; blight, which more readily attacks the crops on low moist lands ; the ravages of insects, such as the mahu, like blight, a common consequence of much wet and cloudy weather ; and hail-storms, which,

spreading, perhaps, over some distance, have usually a small centre, within which they are very violent and do a great deal of mischief. The last such storm traversed the Pachhim-rath pargana from west to east, and expended its violence on a long narrow belt of land about two or three miles in width, the limits of which were afterwards easily discernible by the great contrast between its damaged crops and those in the adjoining lands. Nor is the crop even when gathered safe, for, heaped loosely on the open threshing-floor, it is liable to be saturated by any unseasonable fall of rain, and the grain then either rots or sprouts, in either case becoming useless.

181. By far the worst year on record, or known even to tradition, is the year 1871, and to show how disastrous its effects were, I quote in its entirety a description that was given of them in the Revenue Report for that year:—

“A fortnight before the commencement of the year there was a fall of rain perhaps unparalleled in the history of Oudh. It was nearly continuous over two-thirds of the province for three days and three nights. The floods which resulted were reported by the railway officers to have extended in an unbroken length of 120 miles along a line of railway which traverses the province. The crops on the inundated area were in places wholly destroyed, houses fell down sapped by the floods, stores of seed-grain were entered by the water, cattle were swept away, and in some places people rescued with difficulty in boats. Driving winds accompanied the rain, and the clay huts of the poor were undermined even on high grounds. The damage done in the tahsil of Musafirkkana* alone was reported to be as follows :—the kharif crops were entirely destroyed on 38,821 bighas, 8,302 houses were levelled, and 1,935 cattle and human beings drowned.

“The district of Unao suffered least in the general calamity, but even there much of the kharif harvest of the year is stated to have been lost. The floods were followed by fevers in the north and west, by cholera and cattle-disease in the east and south.

* This is the tahsil in which one of the parganas of the settlement district, Isauli, is included.

“ The ploughings for the rabi were late and scanty, but the saturated ground sent up a luxuriant crop, and there was every prospect of a bumper harvest. In December, January, and February, however, there were recurring falls of rain, accompanied by fog and frost. Peas in the eastern districts rotted in the ground; the mustard and linseed crop all over the province so wholly failed that ghi became cheaper than oil. Wheat and barley were attacked by blight or ran to straw; sugarcane and gram, however, were at least an average crop, and redeemed the harvest from being an absolute failure. It was so far fortunate for agriculturists that prices ruled high, and such crops as they reaped sold well; but the disasters of the kharif and rabi succeeded indifferent harvests in the preceding year, and a distress prevailed, which in some parts approached destitution and occasioned the keenest anxiety for the future.”

Section VI.—Tenures.

182. The following account of tenures is almost wholly taken from a note, written by Mr. Woodburn while he held charge of the settlement. In addition to what is given here, the note contains some remarks concerning the way claims to these tenures have been judicially treated, and these will to some extent be given further on. The note is, it appears, partly based upon one of Mr. Carnegie's reports.

Note.

183. The tenures of this district trace back to one fact in its history, the sovereignty of the Bhars. I have elsewhere discussed the traditions of the country which concern the position of this vanished people. It is immaterial for the purpose of this chapter whether the Bhars were an aboriginal race, and were exterminated by the repeated invasion of foreigners, or were the Buddhist forefathers of a Brahmanist stock, who conceal in the tradition of wars and violence a peaceful change in the ancestral faith. It is to the time of this change, to the time when the Musalmans first swept down from the north-west, and Hindus, boasting a descent from Brahma and the sun, took the place of ignoble Bhars, that the oldest properties in the country trace their origin.

Origin of tenures.

184. Of the Bhars there exist no annals, but as the dominion of that mysterious race faded out some five hundred years ago, there arose the properties on which are founded the details of ownership at the present day.

185. The origin of property in this district, as traditionally stated, was therefore in essentials and, as a rule, by usurpation. The lands of the conquered country were parcelled out among the conquerors. Lands, formerly in the occupation of the conquered, were usurped; lands, formerly in the possession of no one, were eventually occupied; and the title in either case was often confirmed by a formal grant on the part of the ruling power to its conquering subjects. The families of the original owners, thus acquiring by usurpation or occupation with or without the imperial sanction, have in the process of centuries been mainly displaced by others. They have been bought out, or they have transferred their possessions by gift, or they have been driven out by force, or they have been displaced by an imperial confiscation; or they have died out and their property has lapsed to the State, which, again, may have conferred a fresh title. And in this manner have sprung up the various tenures which it is my duty to describe.

186. There is evidence all over the district that, as successors of the Bhars, the Hindus associated themselves firmly into families. This association may have been necessary to resist the attacks of aboriginal enemies; it may have been required to withstand the increasing supremacy of the Mahomedans; it may have been useful towards a successful colonization of a wild country. But in all parts of the district, as, for example, among the Ragbansis of Aldemau, the Bais of Birhar, the Bais of Mangalsi, and the Chauháns of Jagdispur, we see the ancient proprietors not only aggregated into exclusive families, but acknowledging the guidance of a distinct head. As the families increased and grew confident of power, they divided off into branches, and the recognition of the original leadership varied according to circumstances. The variations took chiefly two forms, according to the manner in which the estate was formed, and the period at which the division took place. The expanded families we know as clans, and many of them have chiefs, who show in their line

an unbroken seigniorship from the earliest period to which the clan can refer its origin. The chiefships have been mostly retained in clans, the acquisition of whose property was unmistakeably due to the character and presidency of a single number, as among the Rájkomárs of the south, or in which the division took place at an early date, as among the Palwárs of Birhar; where the clan settled without a struggle, and where the partitions occurred in more recent times when a more perfect civilization and a firmer Government had removed in part the tendencies to combination under a patriarchal system, the detachments which parted from the main body habitually asserted independence as a proprietary community. Of this there are many instances, such as the Bisens of Pachhimrath or the Barwars of Amsin.

187. These, I believe, were the principal conditions, which determined the growth of the original property into a steadily expanding taluka, or diverted it into a succession of peasant proprietaries constantly sub-divided.

188. But many of these village communities found they had procured a premature independence. At the commencement of this century, on the death of Saadat Ali Khan, the last great ruler of the Nawábi dynasty, there commenced a reign of "change and encroachment under an arbitrary and lawless administration" which eventually brought about the annexation of province, and which in the meanwhile reduced the village communities to the greatest straits. Saadat Ali Khan introduced the scheme of farming the State revenues to the highest bidders, and it came to be that the state revenues were assessed, not on the true capabilities of the land, but on the power of the landlord to resist a demand. Thus on two sides there was a pressure which was crushing out the independent petty communities. They had not the personal force to withstand the dictated terms of a revenue farmer who was backed by the armed force of the Government. On the other hand, the revenue farmer had no object in sparing them, for he collected his revenue with greater ease from a few large land-owners than from a number of loosely beholden communities. And so the old talukdars, or the heads of the clans, rapidly aggregated to themselves vast additions of

territory, for the clansmen put in their hands the engagements for their villages in hopes of an escape from excessive taxation. And the times saw the rise of a tenure till then almost unknown. "Powerful men by patent or grant from the supreme power or by favour of the local Government, or by the voluntary act of the people themselves, became intermediate persons between the Government and the village proprietors." These men, to whom the village-proprietors resorted for protection, or by whom the village proprietors were forced into subjection, were also "talukdars," and in this manner originated such "talukdars" as those of Sháhganj and Pírpur in this district.

189. Thus there were formed the talukas, hereditary and acquired, and in both, as I have endeavoured to show, were amalgamated the property of independent village communities. It was not to be expected that the rights and privileges of these proprietors should in all cases remain unimfringed. I cannot express the result in terser or more correct language than in that of the Foreign Secretary: "Some the talukdars ousted altogether; others they left in possession of their privileged lands, assuming to themselves the management and possession of the rest of the estate. In proportion to their own power and to the weakness of the proprietor they arbitrarily enhanced their demand; sometimes they pushed their extortions and oppression so far as to crush the village zamindars, who in their difficulties were glad to execute bonds assigning away their rights to their superiors."

By such means the old proprietors were occasionally stripped of every vestige of proprietary right and reduced to the position of ordinary cultivators; or losing the rest of their village, they retained possession of their sár or nankar fields; or if they clung to the whole cultivated portion of their estate, they lost hold of the jungle and waste; or they were liable perhaps to only occasional exclusion; or they might be in a position entirely to vindicate their rights and maintain their proprietorship intact. It is thus, in reference to the character and force of the superior, the number, persistence, and power of the proprietary body, the position of the estate, the length of time during which it may have

been incorporated in the chiefship, &c., that we find villages in a taluka with every difference and shade of tenure—from estates in which the old proprietors have fallen to the level of common ryots to those in which village proprietorship is in full and active force.*

190. I have sketched the manner in which the chief tenures of land had origin and growth. At annexation we found—*1st*, talukas, hereditary or acquired, *2nd*, estates held by independent communities; and *3rd*, a very large variety of sub-proprietary tenures. It is my duty now to detail these.

191. Proprietary tenures, as those are generally designated which are held direct from the State, are—

Proprietary tenures.

- (1) Talukdari.
- (2) Zamindari.
- (3) Pattidari.
- (4) Bhayachara.

192. Of the 3,601 villages in the district, talukas include 2,414, or just about two-thirds of the entire area.

Talukas.

The parganas in which this tenure is strongest are Birhar and Akbarpur on the north-east of the district, while those in which it is weakest are those which lie at the other end of the district—Mangalsi, Khandansa, and Isauli. It varies from 17 per cent. of the pargana in Khandansa to 96 per cent. in Birhar.

A list of all the talukas in the district will be found in statement VII. in the appendix.

193. In talukas the superior right, however or when-ever acquired, has been declared by the Government to have been conferred in perpetuity and entirety upon the talukdar. His right throughout the estate regarding which he was admitted to engage at the summary settlement has been further affirmed by a special law, Act I. of 1869. Claims to

* Minute of the 27th December, 1865.

the superior right in villages which are in talukas have been therefore summarily dismissed. To this rule there has been one exception, the case in which a mortgagor sought to recover from the talukdar lands mortgaged within limitation or under a deed fixing a time for redemption, which had not expired at the date of annexation. Under Act XIII. of 1866 and under section 6 of the Oudh Estates Act the suit for redemption in such an instance is not barred. In this district, however, these cases have been but few. Customs vary in different districts, and the customs in transfer of land are not an exception to the rule. In some districts sales were rare and mortgages the rule. In this it was not the custom to mortgage. There was a sale outright when conveyance of a landed interest became necessary. The disintegration of a taluka was an event almost unknown, and the talukdars, secure in their position, were possibly more able than elsewhere to demand as the price of their pecuniary assistance an entire surrender of right.

194. Non-talukdari maháls comprise in all 1187 villages, of which 557 are zemindari, 491 are patidari, and 139 are bhayachara. The number of the last is very small, but any maháls in which, though their present constitution resembles that of the bhayachara tenure, there has been no formal partition are classed as zemindari.

Maháls other than talukas.
Zamindari.
Pattidari.
Bhaysachara.

195. Two circumstances only require notice in connection with these maháls.

196. One of these is the extremely large number of the members of many of the coparcenary communities, which in some instances amounts to two or three hundred.

197. The other is that in this district there is a large number of complex estates. Villages are found broken up into distinct portions or holdings distributed over different maháls or estates. This heartrending intermixed tenure was created as follows*:—As the offspring of the common ancestor increased

Complex maháls.

* A similar tenure in the Azamgarh district is described in the Azamgarh Settlement Report and in the Sadr Board's printed Circular No. 1.

and multiplied, divisions of ancestral property gradually took place, and these were effected by each member taking one or more entire villages and portions of other villages, the area of land and proportion of rental constituting each ancestral share being adjusted with reference to the area and rental of the family estate. And this was followed by each party thenceforth engaging direct with the Native Government for his now distinct estate. In the villages where portions had to be assigned to different members, the subdivision of land was generally made in blocks (chakbat), and not by fields (khetbat). There were two methods of dividing the waste land. In some estates it was all held in common ; in others it was partly sub-divided and partly held in common.

198. When by this process one estate had expanded into several, it frequently occurred afterwards that one or more of these properties was overtaken by misfortune and the proprietors were reduced to every sort of shift to save their land or to make the best terms they could in parting with it. One member would seek the protection of a chief of his own clan, and make over his holding in trust to him; another would take chief's rival in view of establishing a balance of power, lest the whole village should be absorbed by the first chief; a third would court the canoongo, hoping for protection through his official position; a fourth would crave shelter from a Brahman of note, thinking that his sacred calling might secure his possession; a fifth would mortgage to a money-lender; and a sixth would sell to a neighbouring talukdar; and the result of all this would be that people of different tribes and persuasions would gain, and did gain, a footing in these sub-divided villages. The record of these holdings, as found in the public offices, did not by any manner of means tally with actual possession. Two reasons for this were assigned: (1) after sub-division some of the coparceners reclaimed more of the waste land held in common than others. (2) The co-sharer A. lived in village Z. and the co-sharer B. in village Y. It suited A. to have his individual cultivation near his house, and he therefore took up B.'s share in addition to his own in village Z.; the same applied to B. in regard to the lands of A. in village Y. Such exchanges were often made under agree-

ment, often by compulsion; and though the possession of parties in these ways constantly varied, the ancestral holdings remained till annexation recorded as they were originally in the pargana officer's registers. No pains were ever taken in the king's time to ascertain the individual responsibilities of the different members of the brotherhood; and the assessments were always made by fixing a lump sum at random on an estate, and not with reference to the capabilities of the individual villages of which that estate consisted.

199. The simplification of the intricacies above described, however, was one of the points to which great attention was directed during the settlement, and the course pursued and the results attained are shown in para. 1652.

200. The intermixed maháls are variously composed of villages or portions of villages, and may be classified as follows :—

- I. Of one or more entire villages.
- II. Of one or more entire villages and one or more specific portions of villages.
- III. Of portions only of several villages.
- IV. Of a portion of a single village only; the owner engaging direct with Government, the rest of the village being in other properties.

Maháls of class I. are to be found throughout Upper India, but maháls of classes II., III., and IV., are only rarely met with. The last of these classes has now ceased to exist in Fyzabad under an administrative proposal sanctioned by the Financial Commissioner, by which, in order to obviate a multiplicity of insignificant properties, such remnants of maháls when too small to be separately constituted were permitted to be attached to others, according to the choice of the proprietor. The three other classes remain as heretofore.

201. The number of portions into which a village is sub-divided is said by Mr. Carnegy to be from two to ten, but even the latter number is sometimes greatly exceeded; in Khandansa 20 is not an uncommon number, and 52 is not unknown. The converse naturally in great measure holds

good, and the portions of villages of which a mahál consists are often very numerous; while, except that it may imply too much regularity, a kaleidoscope gives a very fair idea of the way these maháls lie intermixed.

202. This custom of interminable sub-division of villages has for its object, it appears, the arrogation to each branch of the original mahál of the importance which belonged to the latter before its sub-division, principally with a view to grand matrimonial alliances, as a person who perhaps owns a lot of scattered plots with an aggregate area of one or two hundred acres thus manages to assert his pretensions to be a "chálís ganw-ka-Thakur." That hence arises the repetition on a very wide scale of the old story of ambitious poverty is with those concerned quite a secondary consideration.

203. Making confusion worse confounded, two or more of these intermixed maháls are known by the same name, the only distinction being the addition of the name of the lumberdar for the time being.

Thus there are four or five maháls called Barwaripur, and five or six called Juriam.

204. The last tenures I am here called upon to notice are the muáfis or revenue-free holdings. Besides the ordinary muáfí tenure, there was on this district a tenure on which no revenue was taken, but which was subject to a quit-rent. The officials of the Native Government seem to have made a practice of levying from the holders of old grants a quit-rent which came to be known as *hakk-ul-tahrir*. When Saadat Ali Khan instituted his well-known inquiries into the revenue arrangements of the province, this practice did not escape his scrutiny, and under his orders these tenures were maintained as they stood; but the quit-rent thenceforward became an item of revenue, and such in most cases it remained till the annexation of the province. This tenure is confined, I believe, to the parganas of Pachhimrath, Haveli, Mangalsi, Sultánpur, and Isauli; but it is found also in the Gonda district. It extends usually to small holdings only, but instances are known of its embracing

an entire village. It appears to be very similar to the *pesh-kash* tenure described in Regulation III. of 1795 as existing in Jaunpur. At the summary settlement no special orders were issued for the guidance of officers in cases respecting this tenure, and various courses were followed in disposing of them. But they were ordinarily maintained for the life of the holders at the quit-rent previously paid.

205. This is perhaps the fittest place for mentioning the decisions in two important cases regarding the right of property in riparian lands.

Riparian lands. Malik Hidayat Husen sued the Rájá of Bansi for the proprietary right in a large alluvial tract known as the Tándá Kulwari Manjha on the Fyzabad side of the main-stream of the river Gogra. After elaborate enquiry it was held proved to be a local custom that the main stream is the boundary not only of executive divisions but of landed estates, and that consequently a village separated from the parent estate by a sudden change of river course passed in full proprietary right to the owner on the opposite bank. The Financial Commissioner gave a ruling to an opposite effect in a published case, but the custom is said in his judgment to be less strong in the districts further up-stream than in Fyzabad. In Fyzabad the main stream was for more than two generations the boundary between two Governments.

206. The other case was one in which the area of an entire village had been swept away. After the lapse of some years, in consequence of a change in the river course, a formation of large extent was suddenly made on the site of the former village. The Commissioner, though considering that the case could not safely be taken as a precedent, awarded the newly-formed land to the owners of the former site. This village was mauza Nidora, in pargana Mangalsi.

207. Under this head come the most difficult questions which have arisen in the settlement of Sub-proprietary tenures. Oudh. Sub-tenures are unfamiliar to the English mind. They produce a complexity of relations which occasions possibly a defective agriculture, certainly fiscal inconvenience; and they are obstacles in the path of the simplifying tendency which characterizes our administration.

In Oudh, however, sub-tenures existed not only in unusual variety of kind, but unusual variety of strength, and it is uncertain if we have even yet learnt in all cases their proper force.

208. The most prominent of sub-tenures is naturally that in which we find an entire village held in subordination to the Government malguzar. This tenure is one held, in many instances, by the original owners of the village; in others, it is held by persons to whom the original owners conveyed a right by sale, gift, or mortgage, but, unwilling to sever all connection with their ancient property, retained a right of superiority.

(1) Sub-settlement. 209. The character of the sub-tenure enjoyed by the original owners of a village, and the evidence necessary to establish right to hold this in entirety and perpetuity, are matters on which the most opposite opinions have been held, and which have required special legislation.

210. Leaving the measures which have been taken with regard to these tenures since annexation for notice in connection with the judicial branch of settlement operations, it will only be seen here what appears to have been the character of the tenure under native rule.

211. In Financial Commissioner's Circular VI. of 1867 allusion is made to the well-known custom of the country under which, though there is a legal presumption in favour of an under-proprietor's right to an interest equal to one-tenth of the rental, there is no such presumption in favour of his right to a lease, or to an interest exceeding that amount.

212. This dictum, however correct for the greater part of Oudh, does not appear to be justly applicable to the sub-tenures of the Fyzabad district. In Fyzabad, as a rule, the under-proprietary interests existed in remarkable strength; and further, the power of the clans and the unsettled state of the country, the weakness of the administration and the distance from the capital, enabled the hereditary talukdars to maintain an independence and to withhold from the Government a proportion of the gross rental which was quite unusual in the country at large.

213. The former method of assessing the Government demand was this: It was invariably fixed by the Názim. His powers in this respect were final if he farmed the office. If he, on the other hand, managed on the part of Government, his proposals required the final confirmation of the minister. No rule existed under which the gross rental was estimated, a fixed portion being set aside for the State, and the residue for the proprietor. The Názims called on the canoongos to file lists of estates for past years (usually ranging from ten to twenty), showing the demand of these years, and on these data the Názim determined the jama of the year, which in most instances remained unaltered during his time of office. If he was clever and well supported at the capital, he fixed a comparatively high demand; otherwise he had to be satisfied with accepting the demand of former years. In rare instances, if the jama of an estate were largely increased, or if a proprietor raised the question of deteriorated assets, a canoongo was deputed to make a rough estimate or valuation (*shudkar*) on the spot, and upon this, when considered necessary, something was struck off the former demand. Under all circumstances, the demand fixed by the Názim was the maximum sum that it was considered possible for the estate to pay, but it must be borne in mind that the *real* jama was that which was actually collected. Most zamindars had the privilege of a remission from their revenue, known as *nánkár dihi*, but it was not an inherent right of proprietorship; it was allowed without exception in the case of talukdars, and it may be assumed that 90 per cent. of the smaller proprietors also enjoyed it, while the remaining 10 per cent. did not. In this remission, further, no system of proportion or percentage was followed.

214. When it appears, then, that the Government revenue and the proprietary remission were fixed and determined upon no known rule or principle of computation, it cannot be laid down that the zamindar's rights consisted solely in the possession of his *nánkár* and *sír* or of any fixed proportion of the rental. Nor can it be believed that in those estates—and they are numerous—where the proprietor enjoyed no *nánkár* remission, his rights consisted in no more than the few acres of *sír* which constituted the home farm.

215. The fact is no attempt was ever made under the native rule to determine how much of the gross produce should go to the State and how much to the under-proprietors. Although it may be established that under direct management the zamindar got no more than the profits arising out of his *sir* and *nánkár*, it is not then proved that these constituted the sole rights of the zemindars. The system under which Názihs held khám, leaving the proprietors their *nánkár* and *sir*, was very much akin to the process known to our own revenue courts as *khám tahsil*,* under which the profits are sequestered and no rendering of accounts is given at the close.

216. These were the arrangements between the Government and the proprietors. Let us turn to the relations existing between the latter and their sub-proprietors.

217. When villages were incorporated into talukas without purchase, and the possession of the late zemindars remained undisturbed, it was more the rule to set apart *sir*, assign *nánkár*, and fix the Government demand, without any reference whatever to the gross rental. In these cases it was very much the custom for the talukdar to let the ex-proprietor down gently by taking no more from him for a few years than the latter formerly paid to the State. He would afterwards by degrees screw up the jama, but never to such an extent that there should absolutely be no portion of the gross rental left to the ex-proprietors, and this in addition to the *sir* and *sayer* of the village. Moreover, it was by no means the invariable rule for talukdars not to assess sub-proprietary *sir*. It was of frequent occurrence for the holders of such *sir* to have to pay upon it upon the well-known *bach* principle; and this was more especially the case when the properties of communities of numerous numbers were absorbed into talukas, because in such properties it was by no means uncommon for the great proportion of the cultivation, or perhaps the whole of it, to be held as *sir*. In villages incorporated without purchase instances would arise when the talukdar had resort to direct management, and on such occasions he would allow the former proprietors to hold all or some of their *sir* at favourable rates

* Paras. 17, 78, Directions to Revenue Officers.

or he would give them a small allowance instead, or it might be that he turned them out altogether without showing them any consideration whatever.

218. In these unpurchased tenures it was far from the impression of the former proprietors that it was a matter contingent solely on the will and pleasure of the talukdar to hold *pakka* or *khām* at his option; on the contrary, they believed that in all justice they had the most undeniable right themselves to hold *pakka* under the talukdar. They believed indeed (and there are many instances in which the right was exercised) that they could even withdraw their village from a taluka and engage for it direct with the Government, or include it on similar terms in the rent-roll of some other estate.

219. In villages held by talukdars under purchase, the former proprietors were treated in one of two ways: either they had some consideration shown them at the time of purchase, and given an annual allowance or a certain portion of rent-free or low-rated land (*dihdari*), or they had no such consideration shown, and were reduced to the status of mere tenants-at-will. In several cases which have come before the Fyzabad courts this *dihdari* was found to have a special name, *sathwan* or seventh, and to have been, as originally assigned, calculated on the proportion of a seventh of the gross rental of the lands which were sold—*dihdari* in fact varies from a tenth to a share as high as a fourth. If, then, a zemindar was able in selling his proprietary rights to reserve a share of a fourth or a seventh, according to an apparently not uncommon custom, the right of the zemindar, who had made no alienation, was commonly rated in the district at more than a tenth.

220. Again, the first taluka which came under settlement in this district was that of Dera. The talukdar had been robbed of all his title-deeds and most of his papers, and at once agreed to give, whenever a fair case had been made out, his consent to sub-settlement at half-profits, rather than risk a more unfavourable decree on examination of the claimant's accounts. He was hampered by the want of papers, but had he been cognizant of any well-known custom in

the district limiting the under-proprietor's right in the absence of any express contract to a tenth of the gross rental, it is strange he should have refrained from urging it and demanding the substantial proof of a larger right, which is so rarely forthcoming.

221. The statistics of sub-settlement suits decided on trial in Fyzabad show, indeed, that in hard figures the average share of the gross rental enjoyed by the sub-proprietors of the district amounted to almost 30 and not to 10 per cent.

222. The conclusion to be drawn from such facts, relating to villages absorbed into talukas, whether by trust, force, purchase, or any other means, I conceive to be this, that the sîr, nánkâr, or other sub-proprietary right of the incorporating owners was never, and was never assumed to be, an invariable quantity.

223. The above remarks bear upon the character of the sub-settlement tenure under native rule; the course followed in the settlement courts with respect to it since annexation, and the extent to which it has been established is shown in para. 1594.

224. When property was transferred by sale or other conveyance, and even in cases of involuntary transfer, it was by no means uncommon, though not an invariable practice, for the purchaser to assign a portion of the property in perpetuity to the seller for his subsistence. This tenure was known as *dihdâri*. The assignment was sometimes based on a fixed share of the property transferred, a fourth,* a sixth, a seventh,† an eighth, or a tenth,‡ and land was made over extending to one or more entire mauzas, or to a smaller quantity as the case might be. More often the amount of land so set aside was arranged without reference to any specific share.

225. These dihdâri tenures were generally conferred under writing, seldom verbally. When a whole village is held under this tenure, the sub-proprietor invariably enjoys all

* Chaharum.

† Sathwan.

‡ Daswant or Daihakk.

village privileges and dues, and with these the superior proprietor has no concern. This is also the case where the superior owns in a village only a certain portion, and that is all held in dihdári ; but where there are two portions of a village included in an estate, one of which is held as dihdári and the other is not, it is generally found that the sub-tenure carries with it no village privileges or dues whatever.

226. It may be mentioned that dihdári grants were at the outset always rent-free, and the majority of these are still so. In some cases, however, a low quit-rent was subsequently assessed, known by the name of *barbasti*. This rent is always found to be still considerably below the Government demand.

227. Regarding the disposal of cases of this sort in the settlement courts, see paras. 1605-1608.

228. In some cases a portion of the rental in *money* was assigned to the outgoing proprietor.
(3) *Nánkár*. This was called *nánkár*.

229. When a fractional share of the rental was assigned as *nánkár*, it was usually assumed on the rental of that time, and remained a fixed item, without being subject to further enhancement or curtailment. In very rare instances, however, it did happen that the *nánkár* allowance was subject to annual adjustment, according to the result of the year's crop, the extent of the share originally assigned alone remaining fixed. The money is either paid over by the proprietor to the sub-proprietor, or the latter is allowed a remission, equal to the amount, in the rents of any lands he may hold as a cultivator.

230. In a circular of 1864* it was laid down that *nánkár* allowances should be deducted from the rent payable for *sír* land, when both are given together. It may be observed that no instance has come before the Settlement courts in this district in which the under-proprietor was in the enjoyment of both a money allowance and of *sír* land.

231. This is the only meaning which "*nánkár*" bears now in the revenue records; but, as mentioned above, it was

* No. 34, of the 22nd June, 1864.

the name formerly given to any remission from the village revenue, and it may not be uninteresting to trace its origin.

232. In the time of Akbar, proprietors, as such, enjoyed a drawback of two per cent., which was then known by the name of *saddoi* (literally 2 in 100). When Safdar Jang was Wazir of the empire, he also retained the Subahdarships of Allahabad and Oudh; he had his headquarters at Delhi, and managed Oudh through his deputy, Rájá Newal Rae. In the war that followed, the Nawáb of Farukhabad slew Newal Rae at Kanauj and conquered Oudh. Safdar Jang hastened to retake Oudh, and, to propitiate the landed proprietors, freely granted remission of revenue. To these was given the name of *nánkár*, and the term *saddoi* has since fallen into disuse. This description of *nánkár* was commonly known as of two kinds—*nánkár san bais* and *kami rakumat*. During the reigns of Asf-ud-daula and his predecessors, the revenues of the State were sadly eaten into by these remissions and rent-free grants. Most of these were resumed by Saadat Ali; but after his death, the office of Názim was generally farmed, and the utmost looseness of practice prevailed in the grant of *nánkár* remissions until the year 1247 fasli, when Saf Shikán Khan was appointed Názim on the *trust* system. The rule was then laid down that those remissions only were to be recognized which Saadat Ali had spared in his settlement of 1222F. In practice, however, this Názim respected alike the *nánkárs* allowed in that year and also all those granted by subsequent Názims down to his own day. They were distinguished, however, in the accounts, the former being entered as *nánkár*, the latter as *kami rakumat*, which may be rendered as unauthorized remissions.

233. *Sír* is in most cases an appanage of proprietorship, the lands constituting the home-farm of a proprietor. It is the name, too, given to the lands assigned to the junior branches of a family in lieu of the ancestral share to which they were entitled. But in the judicial work of the settlement the name has been chiefly associated with a subordinate tenure, the claims to which have been exceedingly numerous. The proprietary communities, whose villages became incorporated in talukas, are very generally found to have retained certain rights and

advantages. The clearest form was the dihdari tenure, which has just been described. But even when old proprietors parted with their estates, whether by sale or an enforced incorporation, without any definite reservation as to land being assigned for their support, it was very usual for the new proprietor to leave them in possession of the land tilled with their own ploughs. In a voluntary transfer there was a customary reluctance to part with every mark of proprietary position. In enforced incorporations there was a reluctance in pushing to extremity the heads of the village population. These lands might for a time escape rent, but ordinarily a low rate was imposed either from the beginning, or when the new proprietor began to feel his position strengthen.

234. In the east, where the talukdars are largely the heads of important clans, the tenure is characteristically rent-free, and the ex-proprietors then enjoy a peculiarly liberal tenure. In the middle, where the talukas were chiefly formed by adventurers, the terms accorded on incorporation were much harsher.

235. Ex-proprietors are often found cultivating lands other than their proper "sír." Especially if they have been permitted to lease the village occasionally, they are prone to avail themselves of the opportunity to eject cultivators, and possess themselves against the change of lease of a much larger area than they ever held in the days of their power.

236. The land held in addition to the sír is properly held at the full village rate; but where the ex-proprietors are of the higher castes, they share the consideration shown to Brahman and Chhatri cultivators. It thus becomes often a difficult task to ascertain the true sír of an ex-proprietor. It may generally be recognized by these two characteristics that possession of the particular fields has seldom if ever changed, or, if there has been such change, that the original area has been maintained, and that the rates are still below the rents of other persons of the same class. Where the lands have been changed as to locality or area, and where there is no grace accorded in rent beyond that accorded to others of the same caste, there is no status superior to that of the ordinary cultivator.

237. It may be added here that, according to the experience of this district, waste land, tanks, habitations, and groves, are generally* part and parcel of the village and beyond the control of ex-proprietors holding sîr. Their privileges are confined to those common to all village residents of using the water of the tanks and the wood of the jungles for agricultural purposes.

238. Opinions have differed as to the exact character of the sîr tenure. It is admitted by all to be heritable, but it is not in all cases transferable. The Officiating Chief Commissioner ruled in 1861† that the tenure was ordinarily non-transferable. "If any member of a former proprietary body still cultivates the fields he held sîr when he was proprietor, he does so by favour of the new proprietors, or in virtue of some agreement with them at the time of transfer of proprietorship; but his proprietary interest has passed away, and he has a right of occupancy only, at fixed rates it may be, and his tenure is generally considered to be hereditary, but seldom otherwise transferable." This circular was cancelled in 1866,‡ and the publication of a decision,§ in which it was directed that the holder of land left to him at the time that he either conveyed his proprietary right to another party or was ousted from the *malguzari* "should be recorded as a sub-proprietor," led to sîr of ex-proprietors being regarded as in all cases a transferable property. In 1870, however, the Financial Commissioner issued a ruling|| which finally determines that in villages transferred by a formal conveyance of all right and title therein, the sîr holdings of the ex-proprietors shall not be regarded as a transferable tenure. There were reasons for regarding the tenure in all cases as a proprietary one, based on the customary reservation of the home-lands of sellers by an agreement, explicit or tacit, and on the frequent instances which have occurred, both in this district and elsewhere, of the mortgage of sîr lands of all sorts, even with the consent of the superior; but "neither equity,

* Nearly always where there has been a transfer of the proprietary right.

† Settlement Circular No 19.

‡ Financial Commissioner's Book Circular No. I. of 1866.

§ Baboo Bhuiron Baklush *versus* Gangadin and others, Financial Commissioner's Circular 1291‡, June, 1865.

|| Financial Commissioner's Selected Case VI. of 1870.

law, nor custom warrant the conclusion that this favour on the part of the vendee recognized to the vendor his original rights of proprietorship. The point is not one of much practical importance to ex-proprietors, and it is not in the interests of a peaceful village management that a stranger may be introduced against the proprietor's will."

239. After the above was written, however, yet another ruling—Judicial Commissioner's Book Circular V. of 1872—was issued, in which it was laid down, in a case relating to this district, that there was a presumption in favour of the transferability of underproprietary *sir*, and that in case of dispute it lay with the superior proprietor to rebut that presumption.

240. In villages which have not been transferred by a regular conveyance, but in which the proprietor was merely "ousted from the *malguzari*, the *sir* holding is still a transferable tenure,* and even in the others the talukdars very freely conceded the full sub-proprietary right."

241. The number of claims to *sir* and the extent to which the tenure has been decreed will be seen by paras. 1605 to 1608.

242. Conscious of the difficulties with which the ex-proprietors had to contend under native rule, and doubtful whether, under the strict rule of property, these men would now procure, considering their numbers, any material consideration, the Government proposed to the talukdars of the province to concede some privilege to those who could establish no right. The talukdars met the proposal in a spirit which the Government readily recognized as praiseworthy and enlightened,† and their concessions were embodied in the Oudh Rent Act (XIX. of 1868). "Tenants who have lost all proprietary right, whether superior or subordinate, in the lands which they hold or cultivate," have now a right of occupancy under the following rule:—Every such tenant who, within thirty years next before the 13th day of February 1856, has been, either by himself, or by himself and some other person from whom he has inherited, in possession

* Section 10, schedule to Act XXVI. of 1866.

† Foreign Secretary's letter to Chief Commissioner of Oudh, No. 307, dated 24th August, 1846.

as proprietor in a village or estate, shall be deemed to possess a heritable, but not a transferable, right of occupancy in the land which he cultivated or held in such village or estate on the 24th day of August, 1866.*

The rent of the tenant so holding is fixed by the Act at $12\frac{1}{2}$ per cent. (two annas in the rupee) below the rate of rent usually paid by tenants of the same class not having a right of occupancy for land of a similar description and with similar advantages situate in the same village.†

243. A right of occupancy which is not transferable can scarcely be regarded as a "sub-proprietary tenure," and therefore should not properly have been included in this section. But the connection between the weaker rights secured to the representatives of the old proprietary bodies of the country and the strong distinct tenures, which a majority still enjoy, is one which is and will remain interesting to the student of social history, and which it is desirable to exhibit.

244. So far as possible, the extent to which this tenure has been decreed by the Settlement Courts is shown in para. 1608.

245. This semi-proprietary right has been accorded at this settlement to the descendants of old proprietors. The privilege does not extend further. The great body of the tenantry of the district are tenants-at-will. The discussion of the right of occupancy in tenants of old standing is a still further departure from the strict classification of tenures. But, again, this is so closely connected with the right of occupancy, which has been granted by law in Oudh, that it cannot well be separated. I make no apology, therefore, for inserting here the result of the enquiries made in this district regarding the rights or privileges enjoyed by tenants, who could not make out a title to sîr, or some other of those created sub-proprietary tenures which it is still my duty to describe.

* Section 5.

† Section 32.

246. At the outset of the revised settlement of Oudh the Chief Commissioner issued a note of Directions to his Settlement Officers.

In this* he announced his determination to make no distinction in the records between tenants-at-will. Abstractedly viewed, he considers that "to give a title of permanent occupancy at any unvarying rent to the tiller of the soil is an invasion of the rights of property and a clog on enterprise and improvement. It must be shown that nothing less will suffice to guard the ryot from exaction to justify such a measure. There is not the slightest possibility of this result happening in Oudh; consequently the measure is utterly unsuited to the province. In three-fourths of Oudh there is a deficiency of cultivators. The question has not been stirred by the cultivators themselves. To create an element of present discord, to provide against a contingency that cannot possibly occur for the next 30 years throughout three parts of the province, would demonstrate a wanton spirit of meddling."

247. In 1864, however, the Judicial Commissioner in his annual report remarked that "though there were in Oudh no cultivators at actual fixed rates, it appeared that there were cultivators possessing a right of occupancy and liable to regulated rates." The result of this remark was the institution, under orders of the Governor-General, of a general enquiry throughout the province. The result of the enquiry in this district is this.

248. The well-known distinction of high-caste (*ashraf*) and low-caste (*arzal*) cultivators is found to exist, and favour in their rent is shown to the former, viz, Brahmans, Chhatris, and Kayathis; but custom in this respect varies in almost every village, and in the majority of instances no such consideration is really given. It is a noteworthy fact that, where this favour is shown, prescription from length of occupation has nothing to do with it, for the "ashraf" cultivator, who has occupied his land for a few weeks only, is found to be on precisely equal terms in this respect with the man whose family has cultivated his fields for several generations. It is

* Record-of-Rights Circular No. 2 of 1861.

the fact of residence in the village that is the great desideratum with the zemindar. It implies the certainty that the fields will not only be cultivated, but to some extent manured, against the uncertainty of tillage and the absence of manure, which are the distinguishing features of the non-resident tenant's cultivation.

249. Where consideration in rent exists, it is shown in one of two ways—either by a reduction in the rent of so much per bigha of land, or by a reduction of so much per rupee of rent. The amount of this reduction varies in every village, but in each village all the recipients of the favour enjoy it in like proportion. In amount the reduction* ranges from a maximum of six annas to a minimum of nine pies in the rupee.

250. This favour in rent did not, however, give any immunity from enhancement. In the great majority of cases it has been found that the favoured rates were raised in precisely the same proportion as all the others, and in a few instances only was favour to a slight extent shown in the amount of enhancement. When the favour took the form of a reduction in the rent per bigha, enhancement affected the recipient in exactly the same proportion as it did the ordinary cultivator; but where it was shown in the rupee of rent, the recipient gained a further advantage. For instance A., a full payer, rents his field at Rs. 4, and B., the favoured payer, rents his at Rs. 3-12; an enhancement is made of an anna per rupee in the rents of all resident tenants, and it affects the field of A. to the extent of 4 annas, but of B. of 3 annas and 9 pie only; so that B., having all along benefited by one reduction of 4 annas, derives the further benefit of a reduction of 3 pies.

251. All other castes, except the Brahmans, Chhatris, and Kayaths, who alone have here been found to be included in the *ashraf*, pay at full rates.

252. It has been fully established that, as a matter of fact, cultivators, whether low rated or not, were rarely ousted under the native rule so long as they paid their rents: and there was the less necessity to exercise the right of ouster,

* In some parts called *chharua*, in others *kūr*.

since it was well known to all concerned that the right could not be resisted. The landlord raised his rent to what he considered the full value of the land: sometimes a single enhancement was equal to 50 per cent. on the former rent; he knew his interests well enough to stop short of driving away his tenants, and this knowledge being acted on, the tenants generally agreed to his terms. In this way things went on from one generation to another. Population was too limited under the king to admit of competition for land; landlords had to search for and foster cultivators, and such a thing was unknown as one tenant outbidding another.

253. But no one ever heard of a claim to a right of occupancy being brought forward or listened to in any tribunal under the native rule. It cannot be said that this was owing to bad government, or to the absence of the means of redress, because the same objection would apply just as much to claims to all other rights in land, such as used to be abundantly brought before the Native Government officials through army, residency, or court influence. Such cases are also known to have been frequently settled by arbitration, and when all other means of redress failed, dharna, faith, renunciation, self-mutilation, and even suicide, were often resorted to by those who had lost their rights. Vigilant enquiry failed to bring to light a single instance of a person having recourse to any of these modes of redress, because he imagined that his occupancy amounted to a right which had in any way been interfered with.

254. The cultivators themselves are unanimous in admitting they were never aware of being possessed of any right under the Native Government, and in no single instance has it appeared that the holding of an old cultivator was subdivided according to the rule which invariably guides the partition of inherited rights in India.

255. The conclusion was irresistible, that the custom of the country recognized no such thing as a tenant right of occupancy.

256. It remains to describe certain subordinate tenures, the creation of the superior, and not as those preceding, the relics and tokens of

Birt and shankalp.

a proprietary title antecedent to those of the present superior.

257. The first, the most common and so the most important of these, is that generally known as *shankalp* and *birt*.

258. The earliest description of the condition of these tenures in Oudh was given in the famous Record-of-Rights circular.* This stated *birt* and *shankalp* to be each of two kinds, purchased and unpurchased. "*Birt*" meant "*cession*." It was the purchase or the receipt by gift of proprietary rights subordinate to a superior on certain conditions as to payment of rent. A "*bai birt*," i.e., a *birt* granted for money received, was held to be in all points a full sub-proprietary tenure. A purchased *shankalp* was declared to differ from this in so far that the superior could at any time redeem it by repaying the purchase-money. *Birts* and *shankalps* "conferred by favour" for no valuable consideration were held to be liable to resumption at the pleasure of the superior.

259. Experience led to doubts as to whether this was a correct and full definition of these tenures, and a general enquiry was ordered. It appears in this district there is in truth no marked distinction between *birt* and *shankalp*. What is called in one pargana a *birt* is known as *shankalp* in another, and the primal characteristic of both is that it is a grant by a superior of a holding which shall remain subordinate to him. These grants were ordinarily of fields or patches of land only, rarely of whole villages. Some were given rent-free, others were subject to the payment of a low rent.

260. Of these last, the rent-paying holdings, some were acquired by purchase (*damkús*), others by gift or favour (*kusdam*, or more commonly *kushast* or *bishuprit*). These, the *damkús* and the *kusdam*, agreed in certain particulars. The land given was nearly always either absolute waste or more or less in a backward state of agriculture; so that the objects, it will be observed, which the owner had in view in making these grants were, first (*and occasionally*), the acquisition of money, but, second (*and invariably*), the improvement of his

land. A portion of the land thus granted was left unassessed for grove, dwelling, and pathways (this was usually called *aland*, literally, without payment.)* It was only in the most paltry grants that this abatement was not made. The rest of the land was subject to a rent, which was nearly always progressive and reached the maximum sum after the third year. In rare instances the full rent was charged from the first. It was generally arranged at so much *per bigha* (*barla-ti*) or *hakimana*, rarely at a lump sum for the holding (*bilmukta*). These tenures were invariably arranged under writing, the deed being styled a *potta*. The deeds almost invariably set forth that the rent was fixed in perpetuity, but in practice this stipulation was seldom attended to. When the rent was raised, the increase was added under the denomination of *abwáb* or cess. In enhancements, however, the rent was not raised to the full market rate, and the tenure was not supposed to be impaired by the enhancement. Resumption may have been the exception, but it certainly was not the rule. Dispossession, however, followed the non-payment of the rent.

261. These are the points on which the customs relating to *birts* and *shankalps*, whether held by purchase or favour, tallied. In points they differed. In the purchased tenure the purchase-money was arranged either as a lump sum or as so much per bigha, and it was called *baítki* or *mahnáni*: in the other tenure, of course, no purchase money was taken. The purchased tenure was given to men of all castes, including the lowest orders: the other was conferred only on such people as Brahmans, Bairágis, Gosains,† &c. The purchased tenure, again, was heritable, and, with the permission of the superior first obtained, transferable also: the other was heritable, but not transferable. As a rule, the rent of a purchased tenure was lower than that of a similar unpurchased tenure; both, however, being lower than that of the ordinary cultivator.

262. *Rent-free shankalps* were also of two kinds:—1st, those given in connection with religious services, called *krish-anarpan*; and 2nd, those given as rewards or in wage to retainers,

* A term also applied in some parts to designate an unpurchased *shankalp*.

† It may be mentioned that though neither *birt* nor *shankalp* is confined exclusively to Brahmans, fewer of the inferior castes are found holding purchased *shankalps*.

spiritual or temporal. The latter were in all respects *jāgirs*, a purely personal allowance ending with the service of the holder or at the pleasure of his master. The former, a religious tenure proper, was conferred on holy men, as Brahmans and Baiāgis, and was usually given in writing. It was given in perpetuity, and it was respected alike by the grantor and by his representatives, whether these succeeded him by inheritance or by conveyance. On an emergency, as when an extortionate Nazim rack-rented, the superior would for the time assess these favoured holdings, but the rent again ceased with the cessation of the pressure. Instances are known where subsequent owners have resumed the tenures created by their forefathers, but they are not common; cases are known of holdings of this sort having been surreptitiously mortgaged, but the tenure was admittedly not transferable, though heritable.

263. The action of the settlement courts with regard to birt and shankalp tenures and the extent to which the tenures have been upheld is shown in paras. 1609 to 1616.

264. Connected with shankalp is a tenure for which no distinctive local name has been found. It is not *called* shankalp, but resembles it in consisting of fields sold in subordinate tenure for agricultural purposes by the proprietor under special agreement. The status of the sub proprietors in these cases has been secured, and does not differ much from that of the birt or shankalp purchaser.

265. It may be mentioned here that the three well-known kinds of mortgage are common. Simple hypothecation without possession is called *dristbandak* or *chitowan*, both words indicating watching or keeping one's eye upon the property; hypothecation with possession is called *bhogbandak*, or *biswi*, the mortgagee paying the sum realized in excess of his interest to the mortgagor; hypothecation with possession for a term, *i.e.*, either for a fixed number of years or till the principal and interest of the mortgage have been paid off, is called *patbandak* or *patauna*.

266. Biswi is the name given in Eastern Oudh to mortgages of land in sub-tenure. When a whole village or an

entire share was mortgaged under the native rule, it was usual for the mortgagee to obtain both possession of the land and engagement with the Government. Occasionally, however, the mortgagee obtained possession only without direct engagement; and in such cases, after deducting his interest from the assumed rental, he paid the estimated difference in the shape of a quit-rent to the mortgagor under the name of *parmsana*. The tenure so formed was called *biswi*, and the holder a *biswidar*. In the case of lands less in extent than an entire share of a village, such holdings under the Native Government always remained attached to the parent village. The gross rental of the mortgaged lands was estimated at the time of the transaction; the interest of the loan was then deducted from the amount so formed, and the difference, called *parmsana*, was the quit-rent to be paid by the mortgagee to the mortgagor. The instances in which no such quit-rent was fixed were rare. In either case the mortgagor paid the Government demand. The former universal custom and condition of the tenure was that the superior might re-enter in any year by repayment of the loan at the end of the season when the crop was off the ground.

267. The last class of subordinate tenures is that which comprises the rent-free grants of a superior to his friends and retainers. These are all included under the general name of *muâfis*. The two chief species of this genus are *marwats* and *jâgirs*. The former are simply pensions given in the shape of a little rent-free land to the heirs of retainers killed in the service of the proprietor. The latter are lands given to retainers, still in service, in lieu of wages. It was in this way, and not by salaries, that service was usually remunerated under native rule. These tenures have always been considered to depend for their continuance on the will of the grantor.

268. I have thus endeavoured to describe the tenures of this district and to detail the manner in which they have been decided and recorded.

269. I desire only, in conclusion, to recall the reader's attention to what was said in the outset of this chapter of the origin of these tenures. We have seen how some

villages were from the first the "taluka" of the oldest families in the district; how others were sub-divided from generation to generation by its proprietary community; how there thence arose estates of puzzling complexity; how some villages were sold and "didhari" lands were apportioned to the sellers; how some villages were usurped, but still the sop of "sír" fields left to their proper owners; how some proprietors failed to meet the demands of the State, but retained their proprietary privilege of "nánkár" when the State dispossessed them in favour of more successful managers; how others in fear of oppression by the State or by their neighbours incorporated their lands in the engagement roll of some powerful friend, retaining the management and control of their ancestral property; how some struggling landlords mortgaged their fields to their bankers in "biswi," and others disguised the transaction in the religious grant of "birt;" how others, prosperous and pious, gave "shankalp" to their priests and land for plantation to their most favoured tenants; how village servants and armed retainers were paid by the grant of rent-free fields, and the widows and orphans provided for when clansmen were slain in battle for their chiefs. These chiefs were imperious, and the great mass of the peasantry held their lands at the absolute will of their landlords. But if the chiefs were imperious, they were not ungenerous. Under British rule they are exposed neither to the pressure of an excessive impost nor to the dread of a sudden exaction, and we await with anxiety, but not without hope, the issue of the great experiment which has placed in their hands the determination of the agricultural prosperity of the province.

CHAPTER II.

HISTORY.

*Section I.—General History.**

I.—ABORIGINES.

270. Once upon a time the Bhars held sway. This is the starting-point in the annals of nearly every Chattri clan, and hence apparently has arisen the assumption that the Bhars were the aborigines of the district. They seem, however, to belong to a much more recent place in its history (para. 308).

271. The Pandits of Ajudhya, again, divide the human race into fourteen original sections, of which eight are said to have been indigenous to Hindustan, and six to have inhabited countries beyond its limits. As this arrangement professes to be based partly on the Shastras, it may be expected that it coincides pretty closely with what it is to be found in Manu. The two lists run as follows:—

PANDITS.	MANU.
Punderik, Hirat.	Paundrakas,
Khas, Kamboh.	Odras, Draviras,
Udar, Darwar.	Kamhojas, Yavanas,
Haihai, Chin.	Sakas, Paradas,
Shak, Pahlav, Parad, Darad.	Pahlavas, Chinas,
Taljangh, Barbar.	Kiratas, Deradas, and Chasas.

272. There does not, however, appear to be anything in the Shastras to lead to the conclusion that the races there

* In the second section of this Chapter, I have mostly given accounts written by other officers; in this section, not being able to follow the same course, I trust I shall be excused for repeating, with some alterations and additions, the history of the Bahanpur district, which is in great measure applicable to this also. In the Sultanpur history I noted that it was based on some articles in the *Calcutta Review*, and in thus drawing so largely upon the former, I should perhaps point out that, as there indicated, the latter were also written by myself.

named were aboriginal ; they are simply mentioned as reprobates, notorious for their " omission of holy rites and seeing no Brahmans."

273. It does not, indeed, seem possible to state either who were the aborigines of the district, or by whom it was occupied at any time before the first advent of the Hindus.

II.—THE BRAHMANIC PERIOD.

274. It was, it is supposed, about the time that Abraham, leaving Ur of the Chaldees, went to sojourn in the land which was in after generations to be the inheritance of the Jewish races, that another movement took place in Upper India, the result of which was to establish in Oudh the people who were to rule it for many centuries, and in whom even now the ownership of the land of the province is generally vested. Nor, it may be noticed as a curious coincidence, was there only this apparent identity of dates in the two movements, for Ikhshvaku, or Ichwak, the Aryan, the founder of the Hindu kingdom of Oudh, was a namesake, or very nearly so, of Ishbak, one of the children of the Jewish patriarch.

275. The Hindus were one of the numerous branches of the now widespread Aryan race, by whom the aborigines, whoever they were, were in this part of India reduced to complete subjection. On this point complete unanimity of opinion exists, but in what relation the conquerors and the conquered stood to each other ethnologically is still a *vexata questio*.

276. Elphinstone suggests that the Hindus were, perhaps, a local tribe like the Dorians in Greece ; or even nothing more than a portion of one of the native states : a religious sect, for instance, which had outstripped their fellow citizens in knowledge and appropriated all the advantages of the society to themselves.* There is no reason whatever, he says, for thinking that the Hindus ever inhabited any country but their own ; and if he admits the possibility of their having done so, it is only before the earliest trace of

* Elphinstone, 4th edition, page 49.

their records or traditions. Nor is the theory of community of origin for the Hindus and autochthones altogether foreign to Hindu mythology. Beni or Vena, son of Ang, ruler of Ajudhya, one of many unfortunates of the same kind, is said to have fallen a victim to the anger of the Brahmans. He died childless, but his corpse, after the fashion of the ashes of the Phoenix, gave birth to two sons, Nishada or Nekhad,* sprung from his thigh, and Prithu from his right hand. Nekhad became the ancestor of the aborigines, and Prithu of the Solar race.

277. A more recent author, on the other hand, in strong contrast with the above, writes "that our earliest glimpses of the "human family disclose two tribes of *widely different origin*† struggling for the mastery. In the primitive time, which lies even on the horizon of inductive history, a "tall, fair-complexioned race *passed the Himalayas*. They came of a conquering stock. They *brought with them* a store of legends and devotional strains." And again, "the philologer can only assert that a branch of a noble stock won for themselves a home among numerous but inferior tribes, and that before the dawn of history the children of the soil had been reduced to villeinage or driven back into the forest.‡"

278. It is necessary to notice the existence of these opposite views, but the questions they raise are much too broad for discussion here. Whether the Hindus are to be identified with the children of the soil of Brahmavartta, or whether they were the prototypes of the many invaders of that sacred territory ; whether their cradle lay on the banks of the Saraswati, or whether, one of many branches of a race which penetrated to the furthest confines of the ancient world, they crossed the Himálayas before they reached the holy stream, it is equally possible to trace the "great Asiatic branch to two foci not far apart and situated east and west of the Indus," and by starting from the former, and following the historic lines which radiate from it eastward, we shall lose nothing of the special history of Eastern Oudh.

* Muir's Sanskrit Texts, I, 301.

† The italics are simply intended to indicate the points of contrast between this theory and that given in the preceding paragraph.

‡ Annals of Rural Bengal, pages 90-91.

279. Manu particularizes three portions of Aryavartta, *viz.*, Brahmvartta, Brahmarshi, and Madhyadesa,* and invests them with degrees of sanctity inversely proportioned to their distance from the Saraswati : † and Elphinstone assumes that this classification involves the history of the extension of the Aryan occupation. On this hypothesis, as “ that country which lies between Himavat and Vindhya, to the east of Vinasana, and to the west of Pryaga, is celebrated by the title of Madhyadesa, or the Central Region,” it follows that it was not until their third great onward movement that the Aryans reached Eastern Oudh.

280. In what character they first appeared cannot be stated with certainty. The usual opinion is that there came at once a colony or army numbering in its ranks all the social elements contained in the community of which it was an offshoot ; but it has also been suggested that the main body was preceded by the analogue of the Jesuit and settler, and that proselytizing Brahmans, urged by zeal for the propagation of the Vaidik faith, were the first wave of a flood-tide of immigration, followed closely by a second composed of those who were actuated by still peaceful but less unselfish motives—the *auri sacra fames*, and this view is not without support. In the tradition, it is based on, it is said that it was in compliance with the solicitations of oppressed Brahmans that the Solar race first approached Ajudhya ; and in the Mahabharata we find that it was with Brahmans (and no other caste is mentioned as being with them) that the Pandavas sojourned during their visits to Varanavata and Ekachara. In the latter of those places, too, an Asura, not a Kshattriya, king was reigning ; and Wheeler confidently broaches the theory that, at that period, there were no Aryan principalities so far east even as the former.

281. In whatever character they first came it seems that it was with Ikshvaku as their leader they established themselves as a dominant race at Ajudhya, and that

* Manu, Chapter II., 16, &c.

† Annals of Rural Bengal.

Ikhshvaku was the first of the long line of Solar kings* who had their capital at that place.

252. Respecting the extent of Ikhshvaku's dominion, it is permissible to hazard a conjecture. His capital lay on the extreme east of the Middle Land, and was apparently, therefore, a border city; his western frontier touched Brahmarshi, in which Kanauj was included, whence we may infer that, in that direction, he reigned as far as the left bank of the Ganges; and as Pryág was in the Middle Land, that river may also have formed his southern boundary. From this it follows that from the period of its earliest establishment, the Aryan kingdom of Ajudhya included the whole of the territory now known as Fyzabad.

283. In Oudh, in common with other portions of the Middle Land, it was that, in after days, the Brahmanic system was to reach its full development, an end, perhaps, in no slight measure furthered by the efforts of an hierarchy at Ajudhya. "In the Middle Land," says Dr. Hunter, "the simple faith of the singers was first adorned with stately rites and then extinguished beneath them. It beheld the race progress from a loose confederacy of patriarchal communities into several well-knit nations, each secured by a strong central force, but disfigured by distinctions of caste destined in the end to be the ruin of the Sanskrit people. The compilers of the law recorded in the Book of Manu, if not actual residents of the Middle Land, were so closely identified with it as to look upon it as the focus of their race;" and says the same author, "the civilisation which is popularly supposed to have been the civilisation of ancient India, which is represented by the Brahmanas and the Book of Manu, was in its integrity confined to the northern country termed by Manu the "Middle Land." Following, then, the boundaries assigned by Manu to the Middle Land, and bearing in mind the vigorous growth to which Brahmanism there attained, I am led to the conclusion that, almost coincident with the present

* Mr. Carnegie says that Ikhshvaku was, the first king of Ajudhya (Aldeman Report page 1). According to the Ramayana, the city of Ajudhya was founded by Manu, the progenitor of all mankind (Asiatic Society Journal, I., IV., 1865, page 242.) A Kshvaku was son of Manu (Prinsep's Antiquities, Dynastic Lists), the two accounts agree pretty closely.

eastern boundary of Oudh, with Pryág and Ajudhya, under whatever names, as border cities, there long existed an ethnic frontier as sharply defined as that which Dr. Hunter so graphically describes as having subsequently formed the utmost limit of Aryan encroachment in Bengal. In one respect indeed, and that one of the greatest moment, there lay a greater difference between the two contiguous but antagonistic races in the former case than in the latter; for, in proportion, it may be assumed, to the degree of development of Brahmanism, was the bitterness of hatred it bestowed on its opponents; and, so far as the formation of national character is to be sought in historical events, to the "fierce shock of jarring contrasts" which the Aryans of the eastern border of the Middle Land had to sustain, may perhaps be in part attributed that warlike disposition by which their descendants still continue to be characterised.

284. The eighth generation from Ikhshvaku saw a further increase of the Aryan occupation and of the Kingdom of Oudh, for such perhaps is the significance to be attached to the circumstance that Rája Sravasta, the then king of Ajudhya, built what subsequently became the mighty city of Sravasti, and obtained temporarily almost the same pre-eminence in Northern Oudh, or Uttar-Kosala, as Ajudhya in the southern portion of the kingdom, or Benoudha. From his time, apparently, there reigned a line of *faineants* until, as we draw near the time of Ráma, we meet with names familiar to us, as those of the founders or eponymous heroes of distinct clans of the Solar race.

285. This prompts the question whether it is pure accident that such a phenomenon should appear immediately before the stirring times of Ráma. It may be that Dirghabahu and Raghu were merely imaginary beings, but the case is susceptible of other explanations. It is not unreasonable to suppose that there was at this time a crisis in the fortunes of the Solar races similar to that which two or three centuries earlier their Lunar brethren had had to meet; that the prolonged contest which sprung from the evenly-balanced power of the two antagonistic branches of the latter was obviated with the former by the speedy subjection and expulsion of the weaker

branch, represented by Dirghabahu and Raghu, by the stronger, represented by the ancestors of Ráma; that the warlike spirit, which was engendered in the domestic struggle, and with the Lunar race, played such havoc with both the conquerors and the conquered, finding with the Solar race no scope for its exercise at home, started the victors on a career of conquest which reached its climax in the time of Ráma. Or, rejecting this theory of domestic feud, and accepting as correct the pedigree which makes Dirghabahu and Raghu immediate ancestors of Ráma, we may adopt the alternative hypothesis that in Dirghabahu and Raghu may be detected the revival of the spirit of Ikhshvaku the warrior, after it had slumbered through so many generations of Ikhshvaku the "Rajarshi," and that it was they who inaugurated that aggressive policy which ultimately led to Ráma's expeditions.

286. Following the same scale of chronology as adopted for Ikhshvaku, Ráma, who held "the twofold office of king and prophet," must be placed about the time of Solomon, and it is universally agreed that in him we have a character who deserves a place in history; who actually once existed in the flesh, which (says his worshippers) was as an incarnation of the deity; who was beyond a doubt the most powerful sovereign of the age in which he lived; who first led an Aryan army into Southern India and Ceylon, and more important than all these together, from the point of view of local history, raised Ajudhya to that pitch of splendour for which it has ever since been famous. His kingdom, mightier even than Ikhshvaku's or Srávasta's, stretched north and south from the Himálayas to the Ganges, and east and west from the Gandak to Nímkar.

III.—THE BUDDHIST PERIOD.

287. "After Ráma," says Elphinstone, "as we hear no more of Ajudhya (Oudh), it is possible that the kingdom which at one time was called Kosala may have merged in another;" and this seems highly probable; but I venture to doubt whether "the capital was transferred from Oudh to Kanauj." Brahmanic chronicles, indeed, would lead to the belief that the Solar line retained its power until shortly before the

Oudh in kingdom of the
Buddhist kings of Kapila.

Christian era. But this is difficult to believe. In the first place, it is known that about B.C. 600 there occurred a Scythian invasion, under a prince called Seshnág, on a larger scale than had ever taken place before,* and that he conquered and usurped the throne of the powerful kingdom of Magadha; it is further known that Oudh was afterwards subject to his dynasty. As, then, he overran the whole of the north of India before he reached his future capital, it must be supposed that he traversed Oudh as well as other provinces; and it is thus no more than a reasonable conclusion that it was at the period of his invasion and by him himself that it was deprived of its autonomy.

288. Again, glance down the genealogical table of the Solar kings, and two well-known names will be discovered, Saddodhana Rája and Sákya Muni, and "there can be no doubt of the individuals here intended; Sákya is the name of the author or reviver of Buddhism." Now, it is a moot point whether the name of Sákya is not expressive of nationality rather than of individuality; and Sákya himself is known to have been a personal friend of one of the earliest Seshnág kings of Magadha. About this time, moreover, at least before the Rámáyana was written, Ajudhya received yet another of its many names, Sáketa, which from the above considerations there need be little hesitation in referring to the Sákas, an offshoot of the race of that name on the west of India, and to a Scythian origin.

289. Shortly before the time of Sákya's father, also, we meet with the first royal "emigration" from Ajudhya; and the legends of that place run that "after the expulsion of Solar race and the death of Nanda, Bindusúr, the disciple of Sákya or Gautama Baudha, and others of his line held sway. They respected the Buddhist priests, who it has been affirmed were then masters of Ajudhya, and who recognized these men as their nominal chiefs." All this surely suggests that the line of Ráma was expelled synchronously with the establishment of the Seshnágs in Magadha; and that Ajudhya then came into the possession of Scythian princes, semi-independent vassals of that dynasty. These princes apparently had their capital at Kapila.

* Elliot's Supplementary Glossary, Gour.

290. The new rulers of Ajudhya were thus descendants of Sákya Muni. Hence, perhaps, the reason of their being described as Buddhist priests. The Vedas were now proscribed, and the "Great or Little Vehicle" usurped their places. The recollection of this time is still preserved in numerous small Buddhist images scattered here and there about the district, and also in the names of several villages. Budhaiyan is a distorted form of Buddhavana, or Buddha's forest,* and Kura Bhár and Sadra Bhár would appear by their names to have been the sites of Buddhist monasteries or Veháras.

291. The Buddhist princes held Ajudhya until the time of Vikramaditya. According to the Buddhist kings. Vikramaditya succeeds the Buddhist kings. dynastic lists, Sumitra, the last of them, and Vikramaditya were contemporaries.† Tradition speaks to the same effect: it states that, slightly antecedent to the time of Vikramaditya, the Kshattriya race was recreated by the Brahmans to fight their battles against the Buddhists; it makes Vikramaditya belong to one of the recreated clans‡; and it places the age of Vikramaditya in close sequence to the supposed subjection of the Buddhists.§

292. During their reigns, say the local legends, the whole of this part of Oudh became a wilderness. This is a gloomy picture however, and I am glad to find occasion for questioning its accuracy. To say nothing of the Maniparbat|| erected about this time near Ajudhya, was it a wilderness in which Buddha preached for sixteen years? Was it a desert which the noble maiden Visákha, and her father, a rich merchant, selected for their residence when they emigrated from the capital of Magadha? Was it a jungle of which the Buddhist priests were lords, in which the Buddhist kings fixed their capital? "In less ancient times, when waste began to yield to cultivation, it took the name of Benoudha, or the jungle of Oudh. With this period the name of Vikramaditya is traditionally

* Ancient Geography, pages 452-461.

† Marshman's History of India, I., 17,

‡ The Pohnwar or Pramara; see para, 281.

§ Marshman, I., 19.

|| Fyzabad Tahsil Report, page, 24.

and intimately associated, when Buddhism again began to give place to Brahmanism ;” and elsewhere it is said that “Ajudhya was again traditionally restored, and Brahmanically repeopled, through the exertions of Vikramaditya of Ujjain.” In these two quotations lie, probably, the key to the whole mystery. The Brahmins, it is stated, having invited Buddhists to their aid against the Kshattriyas, did not fail to experience the effect of their suicidal policy in the utter prostration of their influence ; and it is not difficult to understand the feeling which would make them ignore the existence of the capital, or, at all events, preserve a discreet silence about its history at the time when the religion which superseded theirs prevailed. Ajudhya probably existed as Sáketa or Visákha and was inhabited as before ; or, if deserted, it was only in the sense it is now, with the head-quarters of a district in its immediate neighbourhood ; but Brahmanism was at its lowest ebb ; it was *Brahmanically* desolate.

293. But Ban-Oudha, is not the name itself conclusive ? *Aut ex re nomen, aut ex vocabulo fabula narratur.* Is it not to seek a Persian construction in an Indian word, to make the “jungle of Oudh” a translation of Ban-Oudha ? If Ban or Ben in composition necessarily have the signification here given to it, it must be so in the word Benares, which, on the contrary, we know to be a corruption of Varánasi, formed by the combination of the names of two streams, the Varna and the Asi. Here, then, is a precedent for reading Barn-Oudha for Ban-Oudha, or, at least, regarding it as the more correct form of the name ; and, if I do so, it is to bring it more into accordance with its actual meaning, which I take to be the united provinces of Benares and Oudh. Tradition makes Banoudha to consist of the estates of twelve Rájās, which, says Sir H. Elliot, would make it include the whole of Benares and Eastern Oudh ; General Cunningham, by dividing it into Pachhim-ráth and Purab-ráth, gives it much the same dimensions ; while I find from Prinsep that this is not the only form in which the names of the two provinces appear in combination, for, factor for factor, Banoudha is reproduced in Kási-Kosala. “The kingdom of Kausala or Kosala is well known from the Buddhist authors to be modern Oudh (Ajudhya or Benares), the Kási-Kosala of Wilford.” Hence I regard the term Banoudha as descriptive rather of territorial

extent than of the physical characteristics of a capital or province.

294. Whatever the nature of the change effected in Ajudhya, material adornment or Brahmanical regeneration, it is universally allowed that it was in the time of Vikramaditya, and through his instrumentality, it was brought about. It is also generally believed, though a contrary opinion is not wanting, that Vikramaditya of Ujjain is the one referred to ; and, in this view, the date of the event can be approximately settled ; for, in strong relief to the fabulous particulars which form the bulk of his history, stands out the indisputable fact that he established an era, and that its initial year was B. C. 57.

295. Now, Mr. Carnegy tells us that a few years ago there was dug up in Ajudhya a vessel containing an immense number of old copper coins of the Indo-Scythic kings, Kadphises and Kanishka ; and Mr. Benett acquaints us with a similar fact regarding the district of Sultánpur. About Kanishka more hereafter ; at present I confine my attention to Kadphises. His date is variously stated, but there is good authority for saying that the Yúchi dynasty, to which he belonged, were very powerful in the west of India in the middle of the first century B. C. It follows from this that Vikramaditya, and some member of the Yúchi line, who, unless Vikramaditya's reign commenced only in B. C. 57, was very possibly Kadphises himself, were contemporaries.—— Who, then, was this king, whose coins bearing his image and superscription passed freely current in the time of Vikramaditya, and in the very province the restoration of which has so greatly contributed to the perpetuation of his name ? In what relation to each other did they stand ? Were they foes, and did the Yúchi expel his adversary from Ajudhya rediiva ? Or were they friends ? Were they close allies ? Was the one but an *alter ego* of the other ? Was Vikramaditya Kadphises ?

296. The question is one capable of lengthy argument, too lengthy to be given here in full ; but I may indicate, cursorily, various points which appear to bear upon the identification. The inauguration of the Samvat, Vikramaditya's

era, occurred during the time of the Kadphises' dynasty; probably Kadphises himself was Vikramaditya's contemporary; their dominions also appear to have been co-extensive. The capital of the one, Ujjain (Yúchíyana ?) probably derived its name from the tribe, Yúchi, to which the other is known to have belonged. The one was descended from the Gandharvas, who dwelt upon the hills, but according to the fable was a Gardabha, of which I take Gadabha to be a colloquial form; the other ruled the kingdom of Gándharva, a hilly region, the name of which would, in the language of the coins, become Gadapha. The one is intimately associated with Banoudha, of which a synonym is Kási-Kosala, as perhaps also the inverted form of *Kosala-Kisi*; the other is shown by his coins to have been king of Kushang *Kujala-Kasa*. The one is reputed to have been the restorer of Ajudhya; the coins of the other were freely current in that city at the time that restoration is stated to have taken place; which implies that if it had ever been reduced to desolation, it had been reclaimed from that condition and become a busy mart of commerce, and that the coins in use in it were those of its restorer. These are my arguments; and the conclusion I venture to base on a combination of them is that Kadphises and Vikramaditya were one; that the great unknown of the coins—*æs*—is identical with the great unknown of Indian fable—the *monumentum ære perennius*.

297. Vikramaditya was an usurper; at least I have

Vikramaditya commences the Kshattriya colonization of Eastern Oudh.

never heard it asserted that he was the rightful owner of Ajudhya. As a preliminary, then, to his restoration of that city, it was indispensable for him to acquire possession of it; and it cannot be supposed that the Buddhist princes tamely acquiesced in his appropriation of it, and yielded without a blow. The picture that presents itself to the mind's eye is that of Ajudhya and its vicinity the theatre of religious war; and I think we may discern therein the beginning, in Eastern India, of those sanguinary and devastating wars which attended the revival of Brahmanism and its struggles with the creed of Buddha.

298. "Ajudhya," says Mr. Carnegie, "is to the Hindu what Mecca is to the Muhammadan and Jerusalem to the Jew;" and it is easy to believe that while it was in the hands

of the Buddhists, it was regarded by the votaries of reviving Brahmanism much in the same light as Jerusalem was by the Christians of the middle ages of Europe—a holy city defiled by the presence of the infidel ; and thus Vikramaditya's expedition against it partook of the character of a crusade. Nor was it a religious movement alone that then took place : it was accompanied by another, a re-migration, similar in its nature to the famous return of the Heraclidæ of Grecian history. Vikramaditya was a Ponwâr, a Kshattriya, and thus sowed, in Eastern India, the seeds of a social as well as a religious revolution : he and his army were the prototypes of the re-migrant Kshattriyas of later ages. The Brahmans, with cunning ingenuity, brought to bear upon the champions of their faith two of the most powerful influences that can act upon the human mind—patriotism and religion ; and the soldier of Vikramaditya, as he marched against Ajudhya, was animated with the reflection that he had in view the noble purpose of recovering at once

The ashes of his fathers
And the temples of his gods.

299. Vikramaditya reigned eighty years, say the Ajudhya chronicles ; Kadphises, his numismatic counterpart, is by Lassen allowed just eighty-five years, a curiously similar period. The difficulty of so long a reign disappears in the latter case under the hypothesis that there were more kings than one of that name ; and I think the same key may be applied to the solution of the same difficulty with respect to the former also : the octogenarian Vikramaditya probably represents the whole of the short Yúchi dynasty of Kapisa.

300. Vikramaditya had many adversaries : to one Salivahana he had to resign the half of his dominions ; a Nága tribe made further encroachments on them in another direction ; but neither of these appears to have ever got possession of Oudh. A more probable successor of Vikramaditya, in this part of his empire, is to be found in the heir of him whom Vikramaditya had himself despoiled.

301. Sumitra was the last of Sákya's dynasty, but not of Sákya's family : one of his proximate descendants was Kanak Sen of legendary celebrity. Now Prinsep conjectures

that this personage is identical with Kanishka of the coins ; and, if we consult Lassen's list of Indo-Scythic kings, we shall find that Kanishka belonged to a dynasty which succeeded the Yúchi ; the same and other authorities also will corroborate the statement that it was Kanishka who, partly at least, took possession of the dominions of the Kadphises. The same conclusion is pointed to by the fact that the coins of Kanishka are found in numbers side by side with those of Kadphises in Ajudhya, and Sultánpur and other parts of India also. Further, the name of Kanishka occurs in the Tibetan works as a celebrated king in the north of India, who reigned at Kapila, a city at no great distance from Ajudhya ; and Prinsep describes this same Kanishka to have belonged to a Sákyan dynasty of Indian origin. Now refer back a few paragraphs, and it will be seen that a Sákya dynasty, ancestors of Sumitra, ruled over Ajudhya several centuries before, and Buddhist works show that Sákya himself was born at Kapila, which thus appears to have been in their dominions, perhaps their capital. All these facts collectively amount to this, that, numismatically speaking, the expulsion of the Yúchi Kadphises from Ajudhya was effected by the Sákya king, Kanishka of Kapila (a descendant of Sumitra), who thus for a time restored the Sákyan dynasty ; or, which is the same thing, speaking in the language of tradition, that the province of Banoudha was wrested from Vikramaditya by no other than the famous Kanak Sen.

302. Ajudhya was beyond a doubt included in the empire of both Vikramaditya and Kanak Sen,—Kadphises and Kanishka. This is evidenced in the clearest manner by it having been so prolific a find-spot of their coins, to say nothing of the testimony of tradition.

303. The next phase in the history of Ajudhya is its absorption a second time into the empire of Magadha. Kanak Sen is said to have 'migrated' from Oudh ; but there are forcible arguments in support of the belief that his exodus was directly attributable to the nascent power of the Guptas of Magadha. * It was towards the

Ajudhya part of kingdom of Vikramaditya and Kanak Sen.

And afterwards in the empire of the Guptas of Magadha.

* In the Gazetteer (1 454) his exile is attributed to the siege of Ajudhya by Menander, the Bactrian.

close of the first century A. D. that that dynasty was founded ; nor are reasons for hostile collision between Kapila and Magadha far to seek. Even Brahmanical accounts admit that the later Solar princes embraced Buddhism, whence it may be inferred that it was the religion of Kanak Sen ; and it is indubitable that Kanishka was a warm patron of the same religion. The Guptas, on the other hand, were distinguished by their support of the religion of the Brahmins ; not only did they actively encourage it, but they signalised themselves also by the persecution of the professors of the creed of Buddha. Here, then, was a sufficient cause to induce one State to take up arms against the other ; more especially if it be remembered that the period under consideration was one notable for the prosecution of those wars of which we saw the commencement in the time of Vikramaditya.

304. Again, General Cunningham, in speaking of Srāvasti, argues that from A. D. 79 to 319 it was a dependency of the Guptas, as the neighbouring city of Saketa is specially said to have belonged to them. "Princes of the Gupta race," says the Vāyu Purana, "will possess all those countries ; the banks of the Ganges to Pryāga and Sāketa and Magadha."

305. To digress a moment. Sāketa and Pryāga are named together as border cities. We have once already found them occupying that position many ages previously ; but how great a change has been accomplished in the interval : now, as before, they separated rival religions and rival States ; but how different the religious aspect of the country on either side of them ! In the first instance, they formed the eastward limit of Ikshvaku's empire, and of the advancing tide of Brahmanism—of Brahmanism in its primitive pre-Buddhistic form, which in its full development was never destined to pass beyond them, while further east lay the various modes of superstition practised by the aborigines ; in the second instance, on the west, throughout the tract where Ikshvāku had ruled of old, Brahmanism had been entirely supplanted by Buddhism, while on the east lay one of the principal centres of reviving Brahmanism.

Ājudhya a second time
on a religious and political
frontier.

306. The subversion of the Gupta empire occurred in the year A.D. 319. If that event did not lead to the immediate independence of several petty States, it almost certainly paved the way for their creation. For example, we know that, in the 5th century A.D. there was a king of Kapila not only autonomous, but of sufficient importance to send an embassy to China : and in the seventh century, according to Hwen Thsang, India was split up into no less than seventy-two independent States. Of these Sáketa* was one.

307. The pilgrim's accuracy on this point has been challenged, for the exact measurements of modern times show that there is not sufficient land to furnish forth so many kingdoms of so large a size as he describes. It has therefore been conjectured that some of his seventy-two were subsidiary to and included in others. But I venture, with great diffidence, to entertain a somewhat different opinion. Lassen considers that Hwen Thsang's measurements must be received with caution, as is indeed apparent from the numerous alterations General Cunningham finds it necessary to make in them ; and I think it more likely that Hwen Thsang was mistaken in the areas of individual states than with regard to the number of States of which the country consisted : the first point admits of easy ascertainment, the second is much more difficult.

308. I accordingly follow Hwen Thsang's statement as to the independence of Sáketa in his time. I am inclined to believe also that it remained in that condition until the first Mahomedan invasion. At that period, the dominions of the Rájās of Kanauj were no more extensive than those of their neighbours :† they do not appear to have stretched as far as Satrakh,‡ much less to Ajudhya. Then, too, it was that the power of the Bhars§ and other tribes reached its highest pitch, and legends, the only authority we have on

* According to General Cunningham, Ajudhya is the Visakha of Hwen Thsang. In the Gazetteer (I., 456), other authorities being followed, it is identified with Ayuta.
 † Elphinstone, 4th edition, 281.

‡ If they had, Sayyid Salár, a friend of the Rája of Kanauj, would hardly have encamped there and sent expeditions against the surrounding country ; see para. 232.

the subject, are unanimous in describing them to have divided their possessions into small States, perfectly unconnected with each other. Such also is the picture of the country sketched by the Emperor Babar in explaining the sort of opposition Sultán Mahmúd had to encounter: "All Hindústán was not at that time subject to a single emperor: every Rája set up for a monarch on his own account in his own petty territories."

309. Ajudhya yet continued for half a century longer to exist as a separate State. Chandra Oudh part of the kingdom of Kanauj. Deva, the first of the powerful Rahtor princes of Kanauj, then captured that city, and copper land grants discovered in recent times show that he and his descendants extended their sway over Benares and Ajudhya. The latter must therefore have been annexed to and remained part of their empire until the overthrow of Jaya Chandra, the last and best known of their dynasty, by Shaháb-ud-dín Ghori in A. D. 1192-94.

IV.—THE MAHOMEDAN PERIOD.

310. From the time of Mahmúd of Ghazní dates the commencement of the Mahomedan period—the period, that is, of Mahomedan domination. But this is not the full extent of the social changes which the Ghaznavid and his successors brought about. I have attributed the beginning of the work of Kshattriya colonization to Vikramaditya, but this is far from saying he effected its completion. It progressed by very slow degrees until the Hindu kingdoms of the west of India were thrown into confusion by the attacks of the Musulman invaders; and it then received a stimulus under the influence of which it continued to go on steadily for the next five centuries. "Almost all Rajput colonies in Oudh," says Mr. C. A. Elliott, "will be found to belong to one of two great classes; and to owe their present position to the Mahomedan conquest, either indirectly, having been induced to leave their homes and to seek for liberty elsewhere by the loss of their ancestral independence, or else directly, having settled where we now find them as subjects, servants or grantees of the Delhi Court." . . .

"The former class dates between 1200 A. D. and 1450 A.D. The latter from 1450 A. D. to 1700 A. D., from Babar to Alamgir."* In point of date, at least, all the Kshattriyas of this district belong to the former of these two classes. Their history will be separately given in the second section of this chapter.

311. The earliest Mahomedan invasion of this part of Oudh is locally believed to have occurred as far back as the time of Mahmúd of Ghazni, under the leadership of Salár Masúd Ghazi, popularly known as Sayyid Salár,† the nephew of that prince: and, notwithstanding the silence on the subject of the early historians whose works are still extant, such was not improbably the case. The *Mirat-ul-Asrar* and the *Mirat-i-Masudi*, which give detailed accounts of the expedition, though admittedly modern compositions, profess, it must be remembered, to follow a now lost work of an author who was contemporary with the events and persons he described. Some weight must be attached also to the fact that the most prominent place in the pedigrees of numerous Mahomedan families in various parts of Eastern Oudh, and in the Allahabad district also, is assigned to those who are said to have come to this country in the time of Sultán Mahmúd;‡ many of the Oudh families asserting that their ancestors actually accompanied Salár Masúd.

312. Mahmúd himself, moreover, is said to have twice (A. H. 410 and A.H. 413) penetrated as far east as Benares, having on the first of these occasions "made a few converts to the faith."§ A similar limit is also said to have been reached a few years afterwards by Ahmad Nailtigin,|| a natural son, it is supposed, of Mahmúd, who, crossing the

* Chronicles of Unao, page 30.

† Regarding Sayyid Salár, see Elliott's Supplementary Glossary, Ghazi Mian. His tomb had already become a place of pilgrimage by the end of the fourteenth century, as shown in Elliot's History of India, III., 249-362.

‡ See Mr. Carnegy's "Notes on Races," 63-64.

§ Ain-i-Akbari, Subah Allahabad.

|| Elliot's History of India, III., 123.

river Ganges, at what point is not stated, marched down the left bank until he arrived "unexpectedly" at Benares.

313. From these two instances it is apparent that, either in or close upon the time of Mahmúd, the Mahomedan arms had been carried further east than Oudh; and in after days, the main road from Delhi to Bengal, crossing the Ganges at some ford not far west of the present city of Farukhabad, ran through Jaunpur and Benares.* It is likely enough, therefore, that this was the route followed by Mahmúd, if not by his son also, in which case they must have traversed a portion of this province. Under these circumstances, it is quite within the bounds of possibility that Mahmúd's nephew, Salár Masúd, also led an expedition in the same direction; if not absolutely the first to do so, he was probably the first to make any conquests there.†

314. Salár Masúd, having incurred the bitter enmity of Mahmúd's Wazír, whom Mahmúd at the time deemed it prudent to conciliate, was told by his uncle that he must submit to a temporary absence from the court of Ghazni. He accordingly requested and obtained permission to make an expedition into Hindústán, promising that he would wrest from the pagans the kingdoms then in their possession and cause the khutba to be read therein in the Sultán's name. Having collected an army of 1,100,000 men,‡ he set out on his journey, and, after various exploits, reached Kanauj and pitched his tents for a while on the banks of the river Ganges. From this he marched to Satrikh, and, fixing his head-quarters there, sent out armies on every side to conquer the surrounding country: Salár Saif-ud-din and Miyan Rajab were despatched against Bahraich, others against Mahona, others against Gopamau, and others against Benares and its neighbourhood.

315. One day ambassadors arrived at Satrikh bearing this message from the Rais of Manikpur and Karrah:—"This

* Calcutta Review, 1865, article Jaunpur.

† The following account of Sayyid Salár is taken from the translated extracts from the *Mikhat-i-Masudi* given in Elliot's History of India, II., 513.

‡ *Yamukh* 1st.

“ kingdom has belonged to us and to our fathers from time
 “ immemorial. No Musulman has ever dwelt here. Our
 “ annals relate that the Emperor Zu-l-Karnain made an ex-
 “ pedition against this country and reached Kanauj ; and
 “ returned without having crossed the Ganges. Sultán
 “ Mahmúd also, with your father, came as far as Ajmír,
 “ Guzerát, and Kanauj, but spared our country
 “ You had better take the prudent course of retiring.”

316. Now it chanced that, about this time, Salár Sahu, father of Salár Masúd, arrived at Satrikh ; and letters having been intercepted which showed that the princes whose threatening embassy has just been mentioned were endeavouring to effect an alliance with those of Bahraich against their common foe, he set out without delay against them ; and dividing his army into two bodies, sent one against Karrah and the other against Mánikpur. Both of those places were reduced and Salár Sahu returned in triumph to Satrikh, leaving Málík Abd-ullah in the neighbourhood of Karrah, and Mír Kutab Haidar at Mánikpur.

317. During this period it probably was that the first Mahomedan armies reached this district, but no Mahomedan colonies were planted in it.

318. Ajudhya, in spite of the expeditions sent from
 Ajudhya conquered by Satrikh against Benares and other places
 the Mahomedans. to the east, appears, for some unexplained reason, to have escaped the fate of its neighbours. It seems more plausible to look for the conqueror of Ajudhya among the lieutenants, perhaps relations also, of a later prince, Shaháb-ud-dín, better known as Muhammad Ghori. Shaháb-ud-dín, after defeating Jaya Chandra of Kanauj, with that keen attention to reaping substantial results from his victory which he usually displayed, set off to plunder the treasury of his late enemy at Asni ;* he thus arrived on the right bank of the Ganges, at a spot where that river now forms the boundary of Oudh, and after his departure thence marched on to attack Benares. The route he then pursued is not related, but it is at least incontrovertible that he had to cross over to the Oudh side of the river before he reached his

* Elliot's History of India, II., 223.

destination. Now, the story about the town of Sultánpur is that its captor was a Ghori. Ajudhya contains "a tomb of Makhdúm Sháh Jurán Ghori, a lieutenant, it is alleged, of Shaháb-ud-dín Ghori;"* and coins belonging to the Ghori dynasty have been found near both of those places.† Jaunpur also, with Benares, fell "finally under the sceptre of the Musalman when Shaháb-ud-dín defeated Jaya Chandra;"‡ nor, though on the return of the Sultán to Ghazni, his lieutenant, Kutb-ud-dín, fixed his court for some time at Asni, are any further hostilities asserted to have then taken place. Kutb-ud-dín was principally employed in receiving the homage of the rais and chiefs whose power had been already broken.§ It seems to follow, then, that the overthrow of all such fortified posts in South-Eastern Oudh as declined to admit that their own subjection was involved in that of Kanauj (of which, as has been seen, they were dependencies) is to be attributed to the period of Shaháb-ud-dín's progress from Asni to Benares, or that of his homeward march.

319. This view is further supported by the fact that, And under Mahomedan about this time, the first mention is governors. made of a Mahomedan governor, or commander-in-chief, in Oudh, being indeed, so far as I have been able to ascertain, the first instance in which allusion is made to that province by the Mahomedan historians. In relating the history of Muhammad Bakhtiyár Khilji, the author of the *Tabakát-i-Násiri* says|| that "this Muhammad Bakhtiyár was a Khilji of Ghor, of the province of Garmsir. He was a very smart, enterprising, bold, courageous, wise, and experienced man. He left his tribe and came to the court of Sultan Muizz-ud-dín at Ghazni, and was placed in the *diwán-i-arz* (office for petitions); but as the chief of that department was not satisfied with him, he was dismissed, and proceeded from Ghazni to Hindústán. When he reached the court of Delhi, he was again rejected by the chief of the *diwán-i-arz* of that city, and so he went on to Badáún, into the service of Hizbur-ud-dín

* Fyzabad Tahsil Report, 27.

† Asiatic Society's Journal, 238-250.

‡ Calcutta Review, 1865, article Jaunpur.

§ Elliot's History of India II., 224.

|| Ditto, II., 305.

Hasan, 'commander-in-chief, where' he obtained a suitable position. After some time *he went to Oudh, in the service of Málík Hisám-ud-dín Ughlabak*. He had good horses and arms, and he had showed much activity and valour at many places, so he obtained Sahlat and Sahli in jágír."

320. I have quoted this passage *in extenso*, because Muhammad Bakhtiyár is himself credited by Elphinstone with the conquest of a part at least of Oudh;* whereas, from the above passage, it looks as if he found the province under a Musalman governor, or at least in the occupation of a Musalman army, on his first arrival in it;† and as if it was only by entering the service of the governor (who, it may be remarked, had been a companion of Kutb-ud-dín in the Benares campaign,‡ and had on its termination been immediately appointed to a governorship—that of Kol) that he obtained a base of operations for his subsequent incursions into Behár. At a later period he may certainly have held the province, as, in the year A. D. 1202, "he joined the auspicious stirrups and came to pay his respects from the direction of Oudh and Behár."§

321. After Muhammad Bakhtiyár's unsuccessful attempts to establish an independent eastern empire, and the consequent restriction of his dominion to Bengal proper by Shamsh-ud-dín Altamsh, the rest of the territory previously held by him was parcelled out into smaller jurisdictions, in which may be traced, perhaps, the outlines of those arrangements which were afterwards more fully elaborated in the Aín-i-Akbari. Among them Oudh became again|| a separate province; it was first held by Nasír-ud-dín, eldest son of Shamsh-ud-dín,¶ and in the next generation reference is made

* Ferishta only alludes to Muhammad Bakhtiyar Khilji having subdued Behár and Bengal—not Oudh; and the same is the case with respect to the authorities cited in Elliot's History, as also with the Aín-i-Akbari (Bengal).

† It is quite possible, moreover, that Hisám-ud-dín was not the first: he may have been preceded by Makhdóm Sháh Jurán Ghori (see para. 237).

‡ Elliot's History of India, II., 224. I am assuming that Málík-ul-Umara Hisám-ud-dín Ulbak, and Malik Hisám-ud-dín Ughlabak are one and the same.

§ Elliot's History of India, II., 232. Muhammad Bakhtiyár is also said to have held one of the four provinces of Hind, which probably included Oudh.

|| It had ceased to be so for a time apparently while it formed part of Muhammad Bakhtiyár's Viceroyalty of Bengal.

¶ Elliot's History of India, II., 329. This Nasír-ud-dín must not be confounded with the person of the same name mentioned in the succeeding paragraph.

to a "hákim Oudh," the incumbent of the office being one Qázi Jalál-ud-dín; and the recurrence of the same or a similar title may be noted until a short time before the establishment of the Sharqi kingdom of Jaunpur.

322. The following is a list of several persons who up to that time appear to to have been Governors of Oudh, though it does not pretend to contain the names of all who held the office :—

1. Málik Sháh Makhdum Jurán Ghorí	about A. D.	1192
2. Málik Hisám-ud-dín Ughlabak	...	1194
3. Muhammad Bakhtiyár Khilji	...	1202
4. Kaimáz Rúmi, sent from Oudh towards Lakhnauti by Kutb-ud-dín,	before	1210
5. Násir-ud-dín, elder son of Shamsh-ud-dín	...	1226
6. Násir-ud-dín, son of Mahmúd, having collected an army in Hindustan, marched from Oudh to Lakhnauti,		1227
7. Násir-ud-dín Tabashí Muizzí,	about	1236
8. Kamr-ud-dín Kairán,	about	1242
9. Qázi Jalál-ud-dín	...	1243
10. Málik Taj-ud-dín Siwistáni (subordinate to Katlagh Khan?)	...	1255
11. Katlagh Khan	...	1256
(In connection with this period occurs mention of the "Chief of Oudh" among the Chiefs of Hind.)		
12. Arslan Khan Sanjar meditates revolt in Oudh	...	1259
13. Amír Khán Abtagín	...	1279
14. A nameless Khán of Oudh, perhaps the same as the next,		1286
15. Khán-i-Jahán	...	1286
16. Málik Ali	...	1293
17. Ala-ud-dín	...	1293
18. Málik Ala-ul-Mulk	...	1296
19. Málik Tigín	...	1321
20. Ain-ul-Mulk,	about	1340

323. The Oudh here alluded to, it must at the same time be remarked, was very much smaller in extent than either the kingdom of Rám Chandra had been in early ages, or than the Súbah to which it subsequently gave a name; for contemporary with the Qázi Jalál-ud-dín above named, Násir-ud-dín Mahmúd,* afterwards emperor, held the northern portion of the province, which constituted the separate district of Bahraich, and in the opposite direction where Oudh marches

* Elliot's History of India, II., 844.

with Mánikpur, their mutual boundary line most likely cut across the south-western corner of the Sultánpur district, excluding a large tract from Oudh, and placing it in Mánikpur, while Akbarpur and all the territory to the east of it probably lay in the government of Jaunpur (or Zafrabad).

324. Up to shortly before the establishment of the Oudh part of the king- Sharqi kingdom, the jurisdiction of the dom of Jaunpur. governor of Jaunpur had been limited to 'Jaunpur and Zafrabad,' with such provinces to the eastward as were held neither by petty chiefs nor the lords of Lakhnauti;* but, when in A. D. 1394, Mahmúd Toghlak deputed his Wazír Khwája Jehán to that important charge, he invested him with the newly-created title of Malik-us-shirg, and at the same time extended his authority over the lower Doab and the provinces on the left bank of the Ganges. When, therefore, later on in the same year, Khwája Jehán, throwing off his allegiance to Delhi, assumed the emblems of royalty, Ajudhya, and indeed the whole of Oudh, was included in his kingdom.

325. The change of sovereignty does not appear to have produced any marked effect on the even flow of its internal history; and Sultán Ibrahím is, indeed, the only one of the Sharqi dynasty who lives in local story. In this he figures among the most ardent of the propagators of the faith of Islám, and as the indefatigable champion of the professors of that creed. That the tales told of him are exaggerated may be assumed;† but they are, nevertheless, pervaded by a vein of truth, and the reason for his being made the hero of them is not far to seek. Immediately after ascending the throne, he had to hurry off from Jaunpur, in the direction of Kanauj, to join his army, then encamped near the latter place, on the left bank of the Ganges, and more than one march and counter-march between the two places is on record; so that it is quite credible not only that Ibrahím himself actually passed the spots where there still lingers the recollection of his visit, but also that when he did so, he had at his back forces sufficient in his estimation to cope with those of Delhi.

* Calcutta Review, 1865, article Jaunpur.

† They are more numerous in Rai Bareilly, but are not altogether wanting in this district.

326. The downfall of the Jaunpur kingdom was no more actively felt in this part of Oudh than its erection; nor did anything of note occur within the half century of Lodhí rule.* At the close of that period, however, Babar, who had elsewhere firmly established the Moghal† power, marched in person into Oudh; crossing the Ganges in the proximity of Bángarmau, he marched by Lucknow eastwards, and encamped on the very day on which his general, Chín Taimúr Sultán, defeated the Afghan chief by whom his power was contested in this province, "two or three *kos* above Oudh, at the junction of the Gogra and Sirwu." Here he halted some days for the purpose of "settling the affairs of Oudh and the neighbouring country and for making the necessary arrangements."

327. The temporary overthrow of the Moghal power, which occurred about ten years later, and the establishment of the Súr dynasty in the person of Shír Sháh, must not be passed over in silence. They were fraught with results, material if not moral also, more important from a local point of view than any other of the numerous dynastic changes which had taken place since the fall of Delhi and Kanauj at the end of the twelfth century. Shír Sháh had, soon after Babar's death, made himself master of the province of Behár and of the important forts of Chunár and Rohtás; and though from motives of prudence he bent for a time before the storm and took shelter in the latter when Humaiún marched against him in A. D. 1538, no sooner did he find his enemy weather-bound in Bengal than he issued from his retreat, took possession of Behar and Benares, recovered Chunár, laid siege to Jaunpur, and pushed his detachments up the Ganges as far as Kanauj. So confident was he in the result of his future operations that at this period he assumed the title of king. In A. D. 1539 he inflicted a decisive defeat on Humaiún, who fled to Delhi, and was occupied there for eight or nine months in repairing his losses;

* That is from the downfall of Jaunpur, when the Lodhi rule commenced in Oudh, to the Moghal conquest.

† Regarding the application of this term to Babar and his dynasty, see Elphinstone, 4th edition, page 365.

and during that interval his conqueror contented himself with retaining his acquisitions in Hindústán, recovering possession of Bengal and putting all his former territories into order. The renewal of hostilities still found him on the *east* of the Ganges, opposite Kanauj. It is not immaterial to add that he had been accompanied throughout all these transactions by his son Salem Sháh, who distinguished himself as a soldier in his father's wars; and was an improver, like his father, but in public works rather than in laws.

328. Shír Sháh, having thus erected a new kingdom, had to provide himself with a new capital, and not fancying Gaur, the old capital of Bengal, he selected Kháspur-Tánda, apparently the town in this district now known by the latter name; the reason for his selection of this place being probably that it had been the head-quarters of one of the fiefs which his father had held under the king of Delhi, and of which he had himself received a grant on his father's death.

329. While thus fixing his capital in Oudh, Shír Sháh is also said to have ordered the simultaneous erection of fifty-two substantial fortresses.* The ruins of many of these still exist, and some of them are to be identified no doubt with the forts of burnt brick noticed in the Ain-i-Akbari. This fact corroborates in an important manner the statement made by Elphinstone, that "Akbar's revenue system, though so celebrated for the benefits it conferred on India, presented no new invention, but was in fact only a continuation of a plan commenced by Shír Sháh, whose short reign did not admit of his extending it to all parts of his kingdom."

330. The restoration of the Moghal power by Humaiún might by itself remain unnoticed, but the reign of his son Akbar must not be passed over in silence.

* A similar tale is current in Rae Bareilly, but the forts are attributed to the Sharqi dynasty. As Shírgarh (see para. 98) and Salemgarh (mentioned in Fyzabad Report, 37) are said to be two of them, I think the Súr dynasty is the more probable.

331. Akbar, as is well known, divided his empire into subahs or provinces, sarkars or divisions, and maháls or parganas. The name of Oudh now came to bear a triple meaning ; in its widest sense it was a subah, in its narrowest a mahál. "The Subah of Oudh," says Abul Fazl's translator, "is situated in the second climate. The length from Sarkar Gorakhpur to Kanauj includes 135 kos, and the breadth from the northern mountains of Seddehpur to the Subah of Allahabad comprises 115 kos. To the east it has Bahar ; on the north lie mountains ; Manikpur bounds it on the south and Kanauj on the west." With respect to its internal constitution, it consisted of five sarkars, Oudh, Lucknow, Khairabad, Bahraich, and Gorakhpur, which collectively comprised 134 maháls.

332. The settlement district contained 15 or more of these maháls, nine of which were included in the sarkars of Oudh and Lucknow. The remaining six, however, were included not in any of the five sarkars above named, but in that of Jaunpur, in the Subah of Allahabad. Full details of all these maháls are given in para. 46.*

333. The territorial arrangements here described do not show the full extent of Akbar's connection with Oudh. He more than once visited the Subah. In 1564 his presence was demanded to put down a revolt of Sikandar Khan and other Uzbek chiefs who held governments in the vicinity of Jaunpur, and scarcely had he returned to Agra (1566) before the Uzbaks, availing themselves of his absence, took possession of Kanauj and Oudh. Akbar forthwith proceeded to Jaunpur, and thence marched against Khanzeman, the repeatedly disloyal ruler of that province; and moreover, when Akbar again returned to Jaunpur, the Uzbek rebellion was not yet crushed, for Sikandar Khan still held out in the

* In Mr. Carnegie's Fyzabad tahsil report may be found detailed lists of all the maháls in the five sarkars of the Oudh Subah, and (as those lists do not profess to be more than "approximately accurate," it may also be stated that corrected lists (some of the alterations being Mr. Carnegie's own) of the two sarkars, Oudh and Lucknow, which contain the greater portion of this district, are given in the Sultánpur settlement report, para. 252. On referring to those lists, I find that in the one of Sarkar Oudh, though as the heading shows there should be 21 maháls, 19 only are given. The other two are Mangal and Naipur, which would be the last in the list, and were apparently omitted only by an oversight.

“fort of Oudh,” and it was not until he was forced to evacuate it and escaped to Gorakhpur that the province was completely tranquillized. To this period may probably be assigned the foundation of the town of Akbarpur and the erection of the buildings mentioned in para. 467. For Akbarpur lies on the route from Jaunpur to Ajudhya and Fyzabad ; various inscriptions to be found in it bear the date 976 of the Hijra era, and it is from the emperor it is said to take its name.

334. The memory of Akbar's grandson, Sháh Jahán, is similarly perpetuated in the towns of Sháhjahánpur and Shahzádpur, on the opposite side of the Tons to Akbarpur, and connected with it by Akbar's bridge. With the exception of this circumstance, and the addition of a number of mosques at Ajudhya to the plentiful supply that place seems to have already possessed by the bigot Aurungzeb, there is nothing of interest to relate in the history of Oudh between the time of Akbar and that of the establishment of the line of those Nawáb Wazirs, who, says Macaulay, “held the power, though they did not venture to use the style of sovereignty. To the appellation of Nawáb, or Viceroy, they added that of the monarchy of Hindústán just as in the last century the Electors of Saxony and Brandenburg, though independent of the emperor and often in arms against him, were proud to style themselves his Grand Chamberlain and Grand Marshal.”

335. A slight sketch of each member of that line “is given in Mr. Carnegy's history of the Oudh under the Nawáb Wazirs. Fyzabad tahsíl, and may be found in paras. 631 to 638 of this report, to which therefore it will be sufficient to refer.

336. The cession by Saadat Ali Khan of a portion of his dominions was made with a view to ensuring the better management of the remainder. One of the measures adopted in order to give effect to that purpose was a complete organization of jurisdictions. The old and apparently half obsolete arrangement of subahs and sarkars was formally abolished and the province was divided into nizámats and chaklas, which continued to exist until the introduction of British rule. The nizámats each comprised about a quarter of the province, and Fyzabad was included in that of Sultanpur, which

comprised a tract extending from the Gogra on the north to the British district of Allahabad on the south, and from Jagdispur on the west to the boundary of the province on the east.

337. Here, for the third time in its history, Ajudhya is found a political and religious landmark. Of the west the emblem was the crescent, of the east the cross. The masses of the people, indeed, in both directions were of the same persuasion: Brahmanism with them still reigned supreme. The distinction lay between the governing races, not the governed: on the west lay the kingdom of the Mahomedan and Asiatic, the vassal of the emperor of Delhi; on the east lay the possessions of the Christian and European, subject to the Presidency of Bengal.

338. The nizámat was subdivided into chaklas, which, however, it was practically, if not theoretically, at the option of the Názim to disregard. Separate officers were usually appointed to each chakla under "amáni" Názims; but otherwise only occasionally. An explanation of this difference was once offered to me in the naïve remark that it entailed too great an expenditure to find much favor with revenue farmers—a pretty instructive comment on one of the evils of the contract system. The Sultánpur nizámat contained five chaklas, viz., (1) Sultánpur, (2) Aldemau, (3) Pachhimrath, (4) Jagdispur, (5) Partabgarh; the first four of which included portions of this district.

339. Subjoined is a list of the Názims of Sultánpur from the date of the institution of the office until the annexation of the province:—

1.	Mirza Satar Beg	...	...	1793 to 1793
2.	Sital Pershad	...	...	1794 to 1800
3.	Rája Niwaz Sháh	...	...	1801 to 1802
4.	Mirza Jáni	...	...	1803 to 1805
5.	Rája Jugal Kishor	...	...	1806 to 1807
6.	Rája Niwáz Sháh	...	...	1808 to 1810
7.	Fazl Ali Khan	...	...	1811 to 1811
8.	Mír Khuda Bakhsh	...	...	1812 to 1812
9.	Mír Ghulám Husen	...	...	1812 to 1814
10.	Ikrám Muhammad Khan	...	...	1815 to 1817

11. Mír Ghulam Husen ...	1818 to 1823
12. Táj-ud-din Husen Khan	1824 to 1827
13. Rája Darshan Singh	1828 to 1834
14. Mehndi Khan ...	1835 to 1835
15. Mirza Abd-ulla Beg	1836 to 1836
16. Kutb-ud-din Husen Khan	1837 to 1838
17. Rája Darshan Singh	1838 to 1839
18. Mirza Saffshikan Khan	1840 to 1840
19. Atah-ullah Beg ...	1841 to 1841
20. Sheik Husen Bakhsh	1841 to 1841
21. Wájid Ali Khan ...	1842 to 1842
22. Táj-ud-din Husen Khan	1843 to 1843
23. Rája Incha Singh ...	1843 to 1845
24. Kutb-ud-din Husen Khan	1845 to 1845
25. Rája Mán Singh ...	1845 to 1847
26. Wájid Ali Khan ...	1848 to 1849
27. Agha Ali Khan ...	1850 to 1856

V.—BRITISH RULE.

340. Towards the beginning of 1856 Oudh was annexed to the British Empire. “The revolution was accomplished without the shedding of a drop of blood; even where difficulty and danger was apprehended everything was quietly and prosperously accomplished. The Oudh troops were peaceably disbanded, receiving from the British Government, in addition to their arrears of pay, either a gratuity or a pension, if they were not, as a large number were, drafted into a new irregular force in the service of the Company. The people generally gave no sign of discontent. A few of the tradesmen at the capital and others who had profited by the licentious profusion of the court declared their attachment to the royal family; but, if beyond this, there was any regret at the extinction of the old dynasty of Oudh, there was no intelligible expression of feeling.”

341. “The new system of administration which was applied to Oudh was identical with that which had been found by experience to work so well in the Panjáb. A mixed commission of soldiers and civilians was appointed, with Sir James Outram at its head; and it was soon said that the disorganized and distracted kingdom of Oudh was fast subsiding into a tranquil, well-ordered province of the British Empire.”

342. Before much more than a year had elapsed, however, this rapid transformation was subjected to a violent interruption by the wide-spread mutinies which then broke out. Of these, so far as necessary, separate accounts are given in the pargana histories ; it need only be stated here that Fyzabad was re-occupied and British rule re-established in the district by Sir Hope Grant on the flight of the rebels on the 31st July, 1858.

The mutinies.

Section II.—Pargana Histories.

343. As pargana histories consist mainly of the annals of proprietary clans and families, I give as a preface to them a table showing in what clans and families the ownership of the soil is vested at the present day, and also was vested at the only other time for which we have authentic information, that of Akbar :—

	Present pargana.	Proprietors at present day.	Pargana in time of Akbar.	Proprietors in time of Akbar.
1	Haveli Oudh ...	Brahmins (of Mahdona), Rajkomars, Surajbans.	See para. 46.	Brahmins, Kurmis.
2	Mangalsi ...	Brahmins (of Mahdona), Bais.		Sombansis.
3	Amsin ...	Brahmins (of Mahdona), Barwars.		Bachgotis.
4	Pachhimrath...	Brahmins (of Mahdona), Bachgotis, Gargbans.		Bachhils and Gahlots.
5	Khandansa ...	Bisens, Chauhans		Bisens and Chauhans.
6	Akharpur ...	Sayyids, Rajkomars, Palwars.		Rajputs, Sayyids, Brahmins.
7	Tanda ...	...		Kaiyaths, (and in Ilitafat-ganj) different castes.
8	Birhar ...	Palwars		Bahmat-ul-Elahi, Brahmins.
9	Surharpur ...	Palwars, Rajkomars, Musalmans		Rajputs.
10	Majbaura ...	Bachgotis, Raotars, Shekhs.		Brahmins, Bachgotis.
11	Aldeman ...	Rajkomars		Bachgotis.
12	Sultanpur ...	Bachgotis, Rajkomars, Gargbans, Brahmins (of Mahdona), Chauhans.		Ditto
13	Isaali ...	Bhale Sultans, Musalmans.		Bachgotis.

PARGANA ALDEMAU.*

344. The pargana of Aldemau, in which settlement was first commenced, is in shape an irregular square, and is considered to be one of the most productive, as it is undoubtedly the largest in the (settlement) district, in the extreme south-eastern corner of which it is situated.

345. It is traditionally asserted that there were two brothers, who were prominent leaders amongst the Bhars, named Aldeh and Maldeh, the former of whom built a fort and city on the high left bank of the river Gumti, calling the latter by his own name and adding to it the common affix of Mau.

346. The pargana takes its name from this city, which is now in ruins. But little is known here of the people of whom these brothers were the chiefs further than that traces of them are still seen, such as old forts and ruined townships, in no less than 49 places in this pargana.

347. As far back as can be traced, the pargana was subdivided into ten tappas, viz., (1) Suráwan, (2) Roheawan, (3) Bewana, (4) Hurrai, (5) Mukraha, (6) Haveli, (7) Jatauli, (8) Karaunda, (9) Katghar, and (10) Imlak.

348. It is affirmed that, during the rule of the Bhar leaders named above, eight members of different sects came to them in search of service, and were appointed to the management of and located in the territorial divisions just indicated by them in the following order:—

349. Jagnag Rai Raghbansi, a descendant of Rája Rag, one of the ancestors of the illustrious Ramchander of Ajudhya, came, and was followed by Baon Pande Kantani, and these men were settled and employed in tappa Hurrai. Then came Siripat Rána Sakkarwar, a horse-merchant from Fatehpur Sikri, near Agra, where many of his clansmen still have villages, and joined the Bhars and was employed and settled in tappa Makraba. He was followed by Man Singh Bais from Baiswarra, who was settled in Hamídpur

* By Mr. Carnegie, C.I.E.

Warri (which, however, was not a tappa) and founded a colony. After this came Johpat Shah Ujainiah from Ujain, and he found employment in Tappa Roheawan. Then Kedar Sukul arrived and was appointed managing agent of Tappa Imlak, and was followed by Sarwan Tewari, who was established in Tappa Suráwan. Next came Dhodhar Opadiah, who was located in Tappa Katghar; while the Kurmis, who cannot be said, traditionally even, to have come from elsewhere, are found managing Tappa Bewana. Last of all came Matkar Pande Sarwariah, and in him was vested the management of Tappa Haveli.

350. This last man, as well as all the other Brahmins just named, came from across the Gogra, the ancient name of which was Sarwar, or more properly Surju-war, or trans-Gogra. Sarwar is pretty nearly comprised within the present limits of the Gorakhpur district.

351. As long as the Bhars continued to maintain their power, the parties just indicated, or their heirs, are said to have carried on their duties as dependents in the positions which had originally been assigned to them: but in process of time the Bhar supremacy languished as the Mahomedan power became gradually consolidated, and soon the aboriginal race lost their footing entirely. It would appear that revenue engagements were then entered into on the part of the conquerors with the parties found in actual management, and who were thus maintained in the possession of the jurisdictions which had been entrusted to their care by their now deposed masters.

352. Here, then, we find the origin of what we may call the proprietary right in this fine pargana, inherited, as it were, by a few families, described by Mr. Thomason.

353. This state of things is supposed to have gone on for a considerable period, and the next known phase of transition is that the Sakarwar and Raghbansi colonies, having greatly outstripped the other parties, soon began to absorb the possession of the Brahmin and Kurmi families. These latter and the Bais at the present time only hold from three to ten villages apiece, and further than the few scanty particulars already given, they have no history to speak of.

The same may be said of the Kayaths, who now have about twenty villages, and the Tiwáris, who have four. The only clans or families at present of any importance are the Raghbansis, Sakarwars, Mahomedans, and Rajkumars, and of these only will an account be given.

(1) *The Sakarwars.*

354. It is asserted that in the seventh generation from Siripat Rana, revered as being the founder of this colony, lived Rana Bhímul Shah, who had two sons—1st, Bhímal Mal, and 2nd, Puran Mal. Of these the former also had two sons, Kallian Shah and Pirtamie Shah. Puran Mal was an adherent and courtier of the Emperors of Delhi in the days it is asserted of Tamerlane (A. D. 1399), but more probably of a successor; and by constant association with the Mahomedans at court he was led to embrace their religion. This man had two wives, first a Hindu one before conversion, who had borne him Hindu offspring; and subsequently a Mahomedan one, by whom he had two sons of the latter creed, named Duleh Khan and Barriar Khan. After the death of the brothers Bhímal Mal and Puran Mal their offspring separated their interests, and ever since the Hindu branch of the clan has been known as Taraf Kallian, and the Mahomedan branch as Taraf Duleh. At this moment sixteen villages of this pargana are mainly populated by the Hindu faction of this once powerful clan, while there are still nine villages inhabited by the Mahomedan portion. How they have diminished before the rapidly rising and rival Rajkumar tribe may be gleaned from the fact that official documents show that at the end of the last century there were over 117 villages in the possession of the two branches. The two principal properties of the clan were—1st, Kallianpur, which, however, became sub-divided some generations ago into four estates; and 2nd, Alladadpur, which became absorbed into the taluka of Bábu Umrez Singh in 1248F. They are now proprietors of $6\frac{1}{2}$ and sub-proprietors of 45 villages, and the present generation of these people consider themselves 31 removes from their common ancestor.

(2) *The Raghbansis.*

355. The now living members of this clan assert that they are in the 34th generation from Jagnag Rai, their original

founder, who, they think, came into the pargana from no greater distance than Ajudhya. This would make them of older localisation than the Sakarwars, and this, it is believed, they really are. We have something like authentic information that up to within 55 years back the people retained all the property they had ever possessed, which amounted to 69 villages. Since then, however, their proprietary possessions have been reduced to 18 villages, while they are sub-proprietors of 8, and they form the majority of the population in 15 villages.

(3) *The Mahomedans.*

356. There is a considerable difference of opinion as to the time when the Musalmans first settled in the pargana. The Hindu kánungos affirm that it was only in the days of Akbar (1556-1605) that the Faithful began to inhabit the pargana, some of whom came armed with rent-free grants, while others came as officials or retainers. But the Mahomedans themselves describe their advent to have taken place at a much earlier period, when the Sultán Sharkiyah, or Eastern Kings of Jaunpur, held sway, between 1399 and 1457 A. D.: and that the first of their faith who ventured here was one Sayyid Sujah Kirānie, who came to Aldemau and expelled the Rajbhars.

357. Subsequently, in the days of Taimur (A. D. 1398) or one of his early successors, he was followed by one Shekh Makdúm Maruf, and most of the villages whose names have *abad* and *pur* affixed to them trace their origin to one or other of these two men or their offspring. The last-named individual and his descendants appear to have been men of religious vocations, and, as such, enjoyed considerable rent-free grants and much prosperity; and the remains of many of their tombs are still to be found amongst the ruins of what was once the city of Aldemau. After the days of Alamgir (A. D. 1707), when the Moghal empire began to wane and the Rajkumars became dominant in the pargana, many of the descendants of the above-named Sayyid and Shekh migrated to Gorakhpur, Bareilly, Patna, and elsewhere, finding these parts incompatible with their continued prosperity.

358. It does not appear to be at all certain that the names of such villages as end with *pur* imply that these

were of Mahomedan origin, because it is clear that people of that creed would not have given to their townships such names, for instance, as Rámpur, Raghpur, or the like : and it seems to me quite as probable that the affix in question is often used as a contraction for *purwa*, a Hindu word signifying a hamlet ; thus, Rámpur for Ram-ki-purwa, and so on. I therefore consider that names such as this prove nothing as to the sect of the original village founders.* As far back as we can trace (1205 F.) with any regard to authenticity, the Musalmans (not being converted Rájputs) held proprietary rights in 35 villages in this pargana : they are now proprietors of 14 $\frac{3}{4}$ villages and sub-proprietors of none, while they constitute the majority of the population in four villages only.

(12) *The Rajkumars.*

359. Though last not least of the dominant races that have ruled in this pargana, we come to the Rajkumars. They were the last in order of all those that have been enumerated to establish themselves here, but they soon became by far the most powerful, and the rights of other clans have rapidly declined in presence of their continued prosperity until the present moment, when this fine pargana (as well as others in this and other districts) may be considered as the *zmin-dari* of the clan.

360. It is affirmed that in the reign of Alla-ud-dín Ghori (A.D. 1153-56), but more probably of one of his successors of that dynasty, Barriar Singh Chauhan fled from his home and established himself first in the village of Jumwawan, and afterwards in Badaiyan, both of which places are in the Sultánpur district. The family annals have it that this occurrence took place in A. D. 1248 : hence it could not have been in the reign indicated.

361. The clan to which Barriar Singh, the common ancestor, belonged has now five branches, from which circumstance it is likened to the five fingers of a man's hand.

* *Note.*—It may be said that I am here fighting an imaginary theory. But the Musalmans of this district themselves raise the question. I am aware that all over India *pur* is an Aryan affix.

These are the Chauhan, the Rajkumar, the Rajwar, the Bachgoti, and the Khanzada, the three last of which own no villages in this pargana.

362. Opinions seem divided as to the birthplace of Barriar Singh ; some say it was Sambhal-Moradabad, others Mainpuri (the undoubted country of the Chauhans), while, according to Sir H. Elliot, it was Sambhar, Ajmere. There is also doubt as to this man's reason for leaving his home. It is well known that after the overthrow of the Hindus, under Rájá Pirtwi, by the Mahomedans, the Chauhans were specially singled out for extirpation by the conquerors, and it is said that it was to seek an asylum from this fate that Barriar Singh sought refuge in these parts, changing the name of his clan the better to effect his purpose. That seems to be a proper and satisfactory reason for the act ; but there is a much more romantic one, *viz.*, that the father of Barriar Singh, who had already 22 sons, aspired to the hand of a young bride, and the only condition on which she would agree to become his wife was that, in the event of a son being born, he should succeed to the title ; and in due course this followed, which so much discomfited the 22 former sons that they all dispersed themselves over the country to push their fortunes ; Barriar Singh's destiny having led him to Eastern Oudh. Those that rely on this version of the story relate that Barriar Singh accompanied Alla-ud-dín Ghorí, whom he joined at Mainpuri, as he was on his way from Delhi to subjugate the Bhars, and that he assisted in the overthrow of Rájá Bhimsír as an officer in the army : and it is affirmed that after this the conquered country was given to Barriar Singh, for his services. The Rajkumars, through Barriar Singh claim direct descent from Rájá Kundh Ráj, the brother of Rájá Pirtwi Ráj, the hero of Delhi (A. D. 1193). I here give a complete genealogical tree of the Fyzabad part of the clan from the ancestor just alluded to down to the present date ; it professes to be correct.

363. Elliot's Glossary relates that Rájá Sangat was the great-grand-nephew of Rájá Pirtwi and he had 22 sons, and that these were superseded by the youngest in consequence of an agreement to that effect when their father took to

himself a young wife. Now it will be seen that this tallies well with the tree, and with the family traditions, which show Rána Sangat Deo had 20 sons, who left their homes under precisely similar circumstances, and of whom Barriar Singh was one.

There is this inconsistency however, that, whereas Rája Sangat was only three removes from Rája Pirtwi according to the Glossary, there are sixteen removes between the latter and Rána Sangat Deo by the family tree.

364. Rája Pirtwi was killed at Delhi in A. D. 1193, while the advent of Barriar Singh into Oudh is described to have taken place in A. D. 1248. There is fifty-five years between the two dates, and assuming them to be right, there is every likelihood of the Glossary version being correct.

365. Barriar Singh had four sons, here known by the names of (1) Asal, (2) Guge, (3) Ghatam Deo, and (4) Ráj Sah. (Sir H. Elliot gives them as Guge, Gage, Ghatum, and Rai.) Of these, in the Fyzabad district, we have to do with the progeny of the 4th, Rája Ráj Sah, who had three sons:

366. I. Rája Bhup Singh, Bachgoti of Dikauli, from whom descend—(1st) the Rája of Kurwar (one of the oldest principalities in Oudh) and the talukdars Jaidat Singh of Bhati and Abhai Dat of Kajrahat, who are still called Bachgotis, whose history will be given in detail when I report on the pargana in which their property is chiefly situated; (2nd) Makkat Rai's representatives, who hold Katawan, Mahmudpur, and other villages in pargana Sul-tánpur; and (3rd) the offspring of Jaichand Raj. This latter had a son, Tilok Chand, who, discontented with the lot of the younger branch, sought service with the emperors of Delhi, voluntarily became a Musalman, and is the ancestor of the Khanzadas, the head of whom is the Rája of Hassanpur-Bundoah in zila Sultanpur.

II. Dewan Chakersen Rai, Bachgoti, the ancestor of the Dallipur-Patti house, and not connected with this district; and

III. Asri Singh, Rajkumar of Badaiyun, zila Sultánpur, and from whom all the Rajkumars of Fyzabad descend.

367. *Advent into Fyzabad.*—It is believed to be about 250 years since the offspring of Bariar Singh, having become too numerous to find room on the right bank of the Gumti, and powerful enough to encroach on the property of their neighbours, crossed over to the left or Fyzabad bank, and by degrees established six colonies. The first of these was under Bír-baddar Sah, who planted himself at Dera, and from whom the Rájás of that house spring. The second was Kirat Shah, at Nanamau, the ancestor of the talukdar of that ilk. The third was Khandeh Rai, who fixed himself at Kaitwarra, and from him the smaller communities of Tappa Imlak descend. The fourth was Madhokur Sah, who got Meopur, and from whom the talukdars of (1) Meopur-Dhauroa, (2) Meopur-Baragaon, (3) Meopur-Debla, and (4) Parris-Patfi, all spring. The fifth, Hori Rai, got Pakarpur, and to him trace back all the small clansmen of the south-east corner of the district. And the sixth, Jalap Rai, at Barwaripur, from whom spring all the communities in the vicinity of Kadipur.

368. These families first obtained a footing by absorbing the smaller Kayath, Brahmmins, Kurmi, and Musalman zamindars, partly by purchase and partly by force; and they rapidly possessed themselves of the properties of the Raghbansis, Sakarwars, Ujainias, and Bais, and soon overran the pargana. From time immemorial these people have been notoriously turbulent; they are commented upon with regard to this in the histories of the reigns of Sikandar Lodi (A.D. 1488), of Sher Shah (A. D. 1540), and of Alamgir (A.D. 1658). Their doings, within the recollection of people still living, are quite in keeping with the reputation which they had so long ago established.

369. The Rajkumars of the pargana have long been divided into three great factions; 1st, those that followed the lead of the talukdar of Dera; 2nd, those that followed the chiefs of Meopur; and 3rd, the Tirwaha communities, who always made common cause in resisting the aggressions of all enemies, whether they belonged to the 1st and 2nd factions just named, or whether they were outsiders. There

was deadly feud among these three factions down to annexation, and much is the blood that has been shed from their jealousies; but one faction would sometimes join another in resisting the third or in attacking another clan.

370. This part of the pargana history would be incomplete were I not to detail some of the chronicles of this powerful clan, and this I now propose to do, premising that I shall confine my remarks principally to times within the memory of men who are still alive.

371. I. *The house of Dera.*—At the commencement of the present century Bábu Madho Singh was the ruler of this estate, which then consisted of 101 villages. He was the youngest of four brothers: of these, the eldest, Benibaksh, held the taluka for three years, and died of small-pox at the early age of 19. He had already proved his metal when the Dera house, assisted by Pírpur and Nanemau, was arrayed against, and under his leadership vanquished, the Meopur party, backed by the Tirwaha communities, who assembled to contend for the village of Serampur at the end of the last century. On that occasion 300 men are said to have been killed, and as many more wounded. There are still many rent-free tenures on the Dera estate granted to families who lost members in this well-remembered fight. The second brother was Balkaru Singh, who shot himself because he was not allowed by his elder brother to storm the position at Serampur before the arrangements for the battle were complete. Of the third brother, all I know is that he died childless.

372. Bábu Madho Singh is favorably remembered as the successful leader in the action at Masorah, and as a proprietor who managed his property respectably; he died in the year 1823. He was succeeded by his widow Thákurain Dariao Koar, a most remarkable woman, who after him for 25 years, through toil and turmoil, not only bravely held her own, but, after the fashion of the landlords of her period, added to her estates, more so indeed than her husband had done in his lifetime. Such redoubted neighbours and contemporaries as Fateh Bahadur, Sarabdhawan Singh, and Shioraj Singh (of the Meopur branch), although they hesitated not

to attack a British military treasure escort on the highway, cared not to molest her.

373. She was a match for the Native Government officials, but it was one of her idiosyncrasies, an uncommon one in those days, to pay her revenue punctually. So secret and well-organised were her movements, that she would spend days with her friends in the old British territories without her absence from Dera being even suspected. Twice a year regularly she paid all her retainers, and daily at ten o'clock their rations were served out to them. Her management of the estate was unique. She quarrelled soon after succeeding with the old hereditary agent, Bandu Misr, and under some apparent misapprehension of her orders he was killed. This induced her to lease out her property on favorable terms, including even villages that had always been under direct management, and this system she carried out to the last, to the great benefit and satisfaction of her tenantry. This was undoubtedly a good system of management as far as the lady and her tenants were concerned, but it has created difficulties in the way of the settlement officer, who has been often much puzzled to know whether many of these long-existing leases originated in old rights or in agreements alone. Sleeman relates how Shioamber Singh and Hubdar Singh, the notorious leaders of the Gargbansi clan, fell while trying to regain from this extraordinary woman the taluqa of Birsingpur, of which, with the assistance of the Nazim, she had dispossessed them in the year A. D. 1838. The direct line, as will be seen by the following statement, ended with the husband of this Thākurain :—

Chatur Singh, had two sons.

- | | | | |
|--|------------------------------|--|---|
| 1. Rama Kallandar Singh,
had 1 son. | | 2. Guru Singh,
had 4 sons, | |
| Rampargas,
3 sons. | 1. Raghunath,
6 sons | 2. Samundir Singh,
no descendants. | 3. Hanuman Singh, |
| | 1. Kunjul Singh,
his son. | 1. Chattersal, his 3 sons. | 4. Bhawanidin Singh,
his son, Audan Singh,
now Lumberdar of ½
Bunni. |
| 1. Gurdut Singh,
4 sons. | 2. Jagdis Rai,
childless. | 1. Rāja Rustam Singh,
childless. | |
| 1. Beshbhaksh Singh
(had a daughter
Dilraj, who as-
cended the gaddi
for five months). | | 2. Rao Barriar Singh,
3 daughters. | |
| 2. Bakkarra Singh,
childless. | | 3. Shanker Baksh Singh,
(2 sons), heir. | |
| 3. Gajraj Singh | | | |
| 4. Mafko Singh | | | |
| 5. Mafko widow,
Bachan Kaur, held
for 25 years). | | | |

374. Madho Singh had left a niece, Dilraj Koar, married into a Gorakhpur family, the daughter of his eldest brother, Benibaksh Singh ; but it was known that the Thákurain disliked the next male collateral heir, Bábu Rustam Sah, and it was supposed that she, therefore, entertained an intention of adopting a son from the Shiogarh branch of the clan. This was so entirely contrary to the views and interests of the heir in question that, in 1847, he took the matter of succession into his own hands. He was then at the head of 300 men in the service of the Mahárāja Mán Singh, the Názim of the day, and it is believed that in what follows he was assisted, if not instigated, by his master. There had long been a feud between the Thákurain and Rustam Sah, and the latter, indeed, had attempted to take Dera by storm, in which assault his father, Chatursal Singh, was killed, in 1846. The son thereafter organised a system of spies to watch the Thákurain and to achieve by stealth what he had failed in by force. His intention, openly admitted to me the other day, was to kill her if he could find her. He soon found the opportunity. The Thákurain determined to pay one of her secret unattended visits to the Ajudhya fair for the purpose of bathing ; she was followed by the spies, who immediately communicated with their master. She was soon traced by the Bábu to the Suraj Kund tank, where he suddenly rode up to her litter, and found her attended by the five men who carried her and by a confidential retainer or two. She at once asked who the horseman was, and was answered : " I am he whom you are searching for, and who has long been looking for you." She invited him to dismount, which he did and sat beside her litter. She then addressed him, begging him to remember that no disgrace had ever befallen the house of Dera, none had ever been lepers, one-eyed, or otherwise contemptible, and to look to it that he maintained the credit of the family : having thus said, she laid her head at the Bábu's feet, and added, " Now I am in your power, and I am ready to die." Here a companion of the Bábu's who was in his confidence rode up and suggested that the hour had come ; but Rustam Sah replied that no one that placed their life in his hands should be hurt, so he desired his own men to convey her over the Gogra, where they had connections, and he set off for Dera. She was duly carried

across the river, and it is related as an instance of her indomitable pluck that during the nine days she was kept there she never drank water. She was then compelled to write a deed in favor of Rustam Sah, which I have seen; and she was then released, but so great was the shock that her proud nature had sustained that in a few months she pined and died. For a short time Dilraj Koar the niece, of whom mention has been made, attempted to obtain the property; but with the aid of the Nazim her claim was soon negatived. Rustam Sah was then put in formal possession by the Nazim, and expended Rs. 35,000 in propitiating the clansmen. The Nazim then moved from Dera, where he had been encamped, to Kádipur; Rustam Sah and a large gathering accompanying the camp. There, in the presence of the official named, the Bábu first discovered what the intentions of the former really were, and that he was being made a tool of, for he overheard a conversation in which the estate of Dera was spoken of as Mangarh, a name the Nazim had just given to it, calling it after himself! The truth at once flashed across Rustam Sah's mind, and he replied, with his rough and ready wit, "Well, its proper name is Dípnagar, but henceforth let it be Mangarh or Be-í-Mangarh as circumstances may indicate." A fight would instantly have ensued, and the Rája, who related these facts to me not a fortnight before he died, assured me that he was ready at the moment to spring at the Nazim and murder him; but a pandit who was present interfered, saying that the moment was not propitious, and so the conflict was postponed. By the morning Rustam Sah had sought an asylum across the British border. A few months subsequently final terms were made, and by an expenditure of Rs. 95,000 the Bábu was duly installed as talukdar of Dera. The estate consisted of 336 villages, paying Rs. 80,419 per annum to Government at annexation. In Madho Singh's time, A. D. 1808, the property consisted of 183 villages, paying an annual rental of Rs. 26,615 to Government.

375. Rustam Sah's services during the mutiny were excellent. He suffered much at annexation under the revenue policy of that day and lost most of his villages. Still he gave shelter and safe convoy to Benares to a party of the Sultánpur fugitives. While I was in charge of the Jaunpur Intelligence Department, before the re-occupation

of Oudh, he offered to establish the British rule, if I would go to Dera. Lord Canning would not then allow me to accept the offer, but some months afterwards Mr. Forbes was deputed on this duty. Throughout the rebellion, Rustam Sah was a staunch supporter of our Government, and for this he was made a Rája, and had valuable estates conferred upon him, in addition to his former possessions. In the recent death of this admirable landlord the district has suffered a severe loss, and I shall greatly miss him, for at all times I found in him a practical, out-spoken, common-sense man, who could be consulted with confidence and satisfaction.

376. *The Meopur House.*—The second great faction of the Rajkumar clan are the descendants of Dal Singh, talukdar of Meopur, who lived about a hundred years ago, when the property consisted of 65 villages, paying Government Rs. 9,325. The greater part of his property was inherited by his son Zalim Singh; a few villages for subsistence having been given to a younger son, Umrao Singh, a notorious plunderer, the ancestor of the Rajkumars of Parris Patti.

377. Old Zalim Singh ruled for many a long year and increased his possessions according to the fashion of the period. A reference to the tabular statement annexed will show that he had five sons, and during his lifetime he is known to have made a distribution of his property amongst these. In the year A.D. 1809 war was declared between the rival houses of Dera and Meopur, regarding the possession of the village of "Masora," pargana Birhar, and parties were organised for battle. Bábu Madho Singh of Dera in person led the attack, and he was assisted by the Palwar clan and others; this party was successful on that terrible day, and old Zalim Singh and his three eldest sons, Sangram Singh, Sobha Singh, and Pahlwan Singh, were all killed, while the fourth son, Zorawar Singh, received seventeen wounds. Seven months afterwards the battle was renewed, when Sarabdhawan Singh, the grandson of old Zalim, avenged the death of his father and grandfather, slaying leaders of the rival faction and retaining possession of the field for the time.

378. It will facilitate reference here to tabulate the descendants of Zalim Singh:—

Zalim Singh of Meopur,
had five sons.

1st son or party.	2nd son or party.	3rd son or party.	4th son or party.	5th son or party
Bangram Singh, had 2 sons.	Subhao Singh, had 5 sons.	Pahlwan Singh, had 3 sons.	Zorawar Singh, died childless.	Sugriwan Singh, 1 son.
Ranjit Singh, Sarabdhawan Singh, had 2 sons.	Jugdeo Singh (became Mahomedan.)	1st, Shioraj Singh, 1 son.	and his share cost bloodshed.	Jarbandan Singh, 2 sons.
Shiodishtnarian, had 2 sons.	Israj Singh.	2nd, Fateh Bahadur, 2 sons.		Madho Parshad and another.
Udrez Singh.	Chandrez Singh.	Umrez Singh.	1st Lullo Shah.	
		2nd, Ubhedat Singh.		
1 Sarrabjit, had 2 sons.	2 Sitalparshad, 2 sons.	3 Bhairoparshad, 1 son dead.	4 Shioparshad, had 2 sons.	6 Sarruman, 1 son, Algu.
Jagrat Singh, one dead.	1. Nidhi. 2. Chauharja.			

379. Of the persons named in this table the following are alive:—*Of the first party*, Udrez Singh and Chandrez Singh, joint talukdars of Meopur-Dhauroa; Gugdeo Singh, who became Musalman and abdicated in favor of his younger brother, Umrez Singh, who is now talukdar of Meopur-Baragaon (see para 428). *Of the second party*, all except Subhao Singh, Sarrabjit Singh, and Sitalparshad Singh. But just before annexation the possessions of this branch were absorbed by Udrez Singh and his brother, of the first party, and the descendants of Subhao have now only sub-proprietary rights left in a few villages. *Of the third party*, Israj Singh and Lallu Sah, the joint talukdars of Meopur-Dehla. *Of the fourth son* there was no issue. *Of the fifth party*, Madhoparshad and a younger brother are alive, but their possessions have been absorbed by the Meopur-Dhalah branch.

380. When the fourth son, Zorawar Singh, died, about forty years ago, the descendants of the 1st and 3rd sons quarrelled about his share. He usually lived with the third party, and they considered themselves entitled to all his share. Sarabdhawan and Shiodishtnarian of the first party opposed this, and arbitrators were appointed. Fateh Bahadur, of the third party, invited the two last-named persons to meet in the Bhainsauli grove and arrange matters. They went in good faith with half-a-dozen followers, thinking that as the rendezvous was in the British territory there was little to fear. They had scarcely taken their seats on a charpoy when they were set upon by an armed party and murdered in cold blood. After judicial enquiry the three brothers, Shioraj Singh, Fateh Bahadur, and Raghbadyal Singh, were outlawed by the British Government.

381. Shioraj Singh subsequently met his fate in the following manner:—Before annexation, Major A. P. Orr was Assistant to the Superintendent Oudh Frontier Police; he had long been watching the movements of Shioraj Singh, and he had traced him to the camp of the then Názim, Man Singh at Amola, pargana Birhar. He determined on his capture. The only hope appeared to be by a stealthy approach, and a harassing forced march had to be made. The weather was cold; it had rained all night, and so the legions that followed the Názim had sought shelter in the neighbouring villages. Presently two Europeans, attended by one or two sowars and runners, were seen to pass within a few paces of the Názim's tent. They were challenged, and, as agreed upon, gave themselves out as belonging to a British cavalry regiment which they said was encamped in the neighbourhood. They were allowed to pass on. One of the runners then pointed to a man under a tree, who was attended by one or two others, and said that that was Shioraj Singh. One of the sowars then seized the outlaw by the hair, the latter swore an oath, and a scuffle ensued; the sowars were cut down, Shioraj wounded in the thigh, and the confusion was complete. The European officers threw themselves on the protection of the Názim, who fortunately sheltered them. The wounded outlaw was carried off westwards by his now assembled followers, and, as fate would have it, fell into the hands of Captain Orr's outstripped escort, who decapitated him. Thus ended a brave though rash encounter: but for the rain, Shioraj Singh would have been attended, as usual, by his 200 desperadoes, and the result would have been different.

382. Fateh Bahadur Singh was seized at Benares under disguise and sentenced to transportation for life, but died the following day in the Jaunpur jail, not without suspicion of having poisoned himself.

383. Raghbardyal remained a fugitive till he died, a year or two ago. Umrez Singh, the son of one of the two men whose murder has just been described, informed me that, as a matter of fact, Raghbardyal was not present at the murder, and as he was childless, no one cared to seek him out, while the matter had passed from the recollection of the authorities. This disputed share, it will thus be seen, caused

the death of the four foremost men of the day on this border, and the outlawry of the fifth, while it still remained in the hands of the third party detailed above, the talukdars of Meopur-Dhala, who now hold it.

384. *Jagdeo Singh*, alias *Husain Ali*.—Allusion has been made to this man, who is of the first party. He is the only instance of one of the clan becoming a Musalman in these times. He was in full possession of his estate, and about 21 or 22 years of age, when, about nineteen years ago, he voluntarily and by conviction became a convert, abdicating in favor of his younger brother, Bábu Umrez Singh, the present talukdar. He resides at Fyzabad and has Rs. 4,000 a year settled upon him from the estate by his brother, but there is no official record of his name. He passes his time in devotional duties, and three years ago made the pilgrimage to Mecca, and was absent seventeen months. He was subjected to all the inconveniences, including a limited supply of water, incidental to a six months' voyage in a pilgrim ship, and his journey cost him Rs. 3,000. He is married, and has a son and a daughter. In appearance he resembles a gentlemanly Maulvi, and in this respect contrasts strangely with his brother, who looks like what he is—a bluff yeoman. He retains no Hindu customs such as reverencing the cow, plastering the fire-place, &c., as most of the Khanzadas do who were of the same clan, but who were converted generations before.

385. It will be seen from the details above recorded that of the five sons of Zalim Singh of Meopur, the descendants of the first and third have absorbed the estates of the second, fourth, and fifth, while two of our great talukdar houses have sprung from the first son, *viz.*, 1st, Udrez Singh and Chandrez Singh of Meopur-Dhauroa, and 2nd, Umrez Singh of Meopur-Baragaon. Two great houses have also sprung from the third son, *viz.*, 1st, Israj Singh, and 2nd, Lallu Sah, of Meopur-Dahla. When I allude to the two last-named Bábus as forming two houses, I must note that they hold under a joint sanad; but they have frequent disputes and they have made a private partition of their holdings. They have now succeeded to the estate of the fugitive Raghbardyal Singh through his widow, who held it and died childless. Raghbardyal left a second widow, but she was set

aside on the plea of having been married when her husband was an outlaw.

386. At the time of, or shortly before old Zalim Singh's death the Meopur property consisted of 289 villages, paying Rs. 48,420 to Government ; his offspring held no less than 548 villages at annexation, paying Rs. 1,45,356 per annum to Government.

387. *Meopur Khas*.—This is the parent village of the second great faction of the clan. It was first inhabited by Rajkumars ten generations ago, when Madhkar Sah crossed the Gumti and occupied it. The village contains 174 houses and 745 acres of land, and it is held in three portions by the three talukdars whose estates have Meopur prefixed to their other names, and who cling to their respective ancestral portions with much pride and pertinacity. There was formerly a mud fort here, the site of which is now marked by a much-reverenced mound of earth. But although this was the parent village of this faction of the Rajkumars, their great stronghold was the fort of Dwarka. This fort is in the south-east corner of the district, on the left bank of the Gumti, and overhanging it. I read to Mangal Singh, Rajkumar, kinsman and agent of Bábu Israj Singh, the account of this fort published in 1836 in Dr. Butler's "Topography of Southern Oudh," and astonished him not a little with the information which it contained. He at once pronounced the account to be a "junum putr," containing an accurate account of the events, so I hesitate not to give it here :—

388. "This fort is garrisoned by 1,000 men, the followers of Fateh Babadur, a notorious freebooter. His father, Pahlwan Singh, his uncles Zorawar Singh and Sangram Sah, and his grandfather Zalim Singh, carried their depredations so far, habitually plundering all boats that passed the fort, and having on two occasions intercepted the pay sent from Jaunpur for the troops at Sultánpur, that about A. D. 1812 it was thought necessary to make an example of them. Accordingly the 42nd Regiment Native Infantry, then stationed at Sultánpur, reinforced by artillery and infantry from Benares, and also by the chakladar Ghulam Husain and his escort, the whole under the command of Colonel Faithfull,

after breaching the fort, took it by assault, with the loss of an officer and eight men killed. The place was then occupied for some years by a detachment from Sultānpur. Sarabdhawan Singh commanded the fort during the siege and assault, and he now lives in the Azamgarh district. Fateh Bahadur, then a boy, and now about 30 years of age, was present at the storming of the fort, and after the withdrawal, six years ago, of the British detachment, repaired and re-occupied it; he is now the terror of all Aldemau, which at different times he has ravaged. He is a troublesome subject to the Oudh Government, paying no more than the old assessment of his lands, Rs. 50,000, and being prepared for resistance or for flight should any additional demand be made. Boats unprotected by the presence of a European are subjected to undue detentions and exactions when passing Dwarka and some other points on the Gumti.”*

389. I hope to be pardoned for saying that it is a strange contrast to reflect upon, that a quarter of a century after the above paragraph was written, it fell to the lot of a near connection of its author to have to wander about, one may almost say unattended, in the heart of the country of these “robbers” and “freebooters,” whose offspring, under the benign influence of the British rule, have turned into well-disposed citizens and landlords, ready to aid the officers of Government in the disposal of the most intricate rights connected with the settlement of their estates.

390. The old cantonment at Dwarka is still marked by an old well and some peepul trees which grow on the site of the old lines. Mounds of earth and broken bricks show where the officers’ houses stood, and there are the remains of the old fort, which is still difficult of approach from rugged and steep ravines. But the dense thorny jungle, extending over thousands of acres, has disappeared, and cultivation is now carried up to the ditch and works. The natural position must have been very strong and the artificial works immense.

391. Mangal Singh, to whom I have alluded above, seemed to take pleasure in relating to me the chronicles of Sarabdhawan Singh, the Rob Roy of the clan: how he attacked the Government treasure which was being conveyed to

* Dr. Butler’s Topography of Southern Oudh.

Sultānpur : how his fort was stormed and occupied : how twenty-two expeditions were planned for his capture and how he escaped from all of these : how the British Government, as Mangal Singh believes, in admiration of his prowess, eventually removed the ban of outlawry against him : and how at last he was betrayed and murdered by his own kinsmen. Fully admitting and perhaps extolling the bygone achievements of his clansmen, Mangal Singh professes to bless the day that brought them under the present peaceful rule.

392. *The house of Nanemau.*—This is one of the six original families of the clan that crossed the Gumti and settled at this beautiful spot on the left bank of the river, three miles above Dera. This taluka is held by a coparcenary community, of whom Bábu Sitla Baksh is *primus inter pares*. The estate consisted of 73 villages at annexation, paying Rs. 19,172 to Government, and circumstances have led to its being taken under direct management. The talukdar I have found intelligent and exceedingly useful in the way of communicating information, of which he possesses a great stock, and in arbitrating the disputes of his clansmen. He has always made common cause with Dera in the numerous faction-fights. This property is deeply mortgaged, and is unremunerative from the lands being split up and held by endless members of the coparcenary body.

393. There was formerly an image of uncut stone at Nanemau dedicated to Mahadeo and known as Nurbadesur-Mahadeo. This stone was brought from the Nerbudda river. Eshwar is one of the names of Mahadeo, and the name of this particular representation of that idol was Nurbudda-Eshwar, which became gradually corrupted into Nurbadesur.* The image has however long since disappeared.

394. *The Parris-Patti house.*—This estate was formerly considered a taluka, but it has now been ruled not to be one, as it has been subject to sub-division. The family, as has already been recorded, is descended from Umrao Singh, a turbulent brother of Zalim Singh, and it therefore belongs to

* *Note.*—It has been suggested that Mahadeo is a vague general name and Eshwar a distinctive name, as Parm-eshwar, the Eternal Being.

the Meopur faction. But Parris-Patti is situated close to Dera, and probably for this reason, ever since two brothers just named quarrelled and separated, Umrao Singh and his successors, like the Thákurs of Nanemau, always joined Dera in their faction quarrels.

395. *The Tirwaha communities.*—I have now described all the talukdars of the Rajkumar clan in this pargana; it only remains for me to mention that, besides many isolated villages held by individuals or petty communities of that family, there are in the pargana twenty estates or maháls, made up of from five to thirty-two villages or fractions of such, and held by influential parties of this clan. These estates generally lie in a high belt of land, running along the left bank of the Gumti, the entire length of the pargana, and extending north from it to a depth of four or five miles. From its position, with regard to the river, this locality is known as the Tirwaha. These Tirwaha Rajkumars formed the third great faction of the clan, and they were at once so numerous, so cohesive, and so well led, that they had little difficulty in holding their own, when it came to blows, either against Meopur or Dera. They were usually led by the chiefs of Barwaripur, Pakarpur, and Tawakulpur.

396. *Hamidpur.*—There is an *asthan* (spot or abode) in this village dedicated to the goddess of destruction, Debi. Fairs are half-yearly held on the 24th and 25th of each Kuar and Chait, which are visited by four or five thousand persons who never stay over the night: nor is produce of any importance brought for sale.

397. *Begethuah.*—There is an *asthan* here dedicated to Mahabir or Hanuman, the Monkey god. The country round about was formerly a dense jungle, and all trace of the shrine, which is deemed to be of immense antiquity, had confessedly been lost: but about a century ago Ramparshad Das, an Ajudhya Bairagi of renown, whilst traversing the woods, came upon this spot, which inspiration is believed to have pointed out to him as the long lost shrine. A weekly fair has ever since been held on Tuesdays, and in the estimation of Hindus the spot is thought to be second only to Ajudhya in sanctity. There is also a large annual fair on the first Tuesday after the twentieth day of the month of

Sawan, which is attended by about 20,000 persons who come from considerable distances for the purpose.

398. There are two ponds here, named Makri-Kund and Hattiah-Harn, which have important mythological associations. The story of these is that one Makri was a fairy at the court of the god Indra who incurred the displeasure of her master and was visited with his curse, and, in consequence, became a tadpole inhabiting this pond. To her many importunities that she might be released from this low estate Indra at length listened, and she was assured that should she succeed in touching the foot of Mahabír, the Monkey-god, she would be restored to her former self. During the war in Ceylon which followed between Rámchandar, the hero of the Rájputs, and Ráwan, the champion of Brahminism, Lachman, the brother of the former, was sorely wounded, and Hanuman was deputed to the Himalayas to fetch a charmed herb (mul-sajawan) to effect his cure. On his journey Mahabír tarried at Begethuah. Ráwan, having heard of the deputation of Mahabír, despatched his own maternal uncle Kalman to intercept and detain him until the wounded Lachman should die in the absence of the drug. On his arrival at this spot, Mahabír encountered Kalman in the garb of a devotee, and, being beguiled by the latter, he agreed to adopt him as his future preceptor and guide. But Mahabír was thirsty from travel, and he was accordingly referred to the Makri-Kund for water, and while he was drinking, the golden opportunity was accorded to the suffering tadpole for which she had waited so long. She was at once restored to her former fairy shape, and exhibited her gratitude by divulging to Mahabír the plot of his enemy. The Monkey-god then conceived the design of murdering Kalman, but having the fear of the consequences of taking the life of a Brahmin before his eyes, he sought counsel of the fairy. She soon pointed out an escape from the embarrassment, and this was by simply bathing in the neighbouring pond, called Hattiah-Harn, and having afforded this information, she disappeared into the clouds. Having rejoined the devotee, Mahabír despatched him by driving him into the bowels of the earth, and he obtained the promised absolution by bathing in the pond indicated.

It is the recollection of these traditions that lends such lustre to this spot, although the tank of absolution has long since ceased even to retain water ; but there is a mysterious charm about it still, for when the soil from its bed is carried off and mixed with the water of other places, it is supposed to be efficacious in washing out the sins of the remorseful, and with such successful results, it would appear, as to induce many to persevere in the harmless folly to the present day.

399. *The Mansapur Fair*.—About sixty years ago Dammar Das, Raghbansi, of this village gave himself up to prayer, and attained celebrity as a successful divine. He was succeeded by his pupil Nehal Das, who also acquired fame. The latter excavated a tank thirty years ago, and having had water carried from all the different well-known Hindu bathing-places, such as Allahabad, Muttra, Gaya, Hardwar, &c., in the presence of an immense assembly of men of the order, it was poured into this tank. Since then a bathing fair has been held at this place twice a year, on the 30th of Kartik and the 24th of Chait, which is attended by 20,000 people of the vicinity, when offerings are made on the site of the funeral pyre of Dammar Das. The visitors scarcely stay over the night, and no goods of importance are brought for sale.

400. *The Bharnadi Fair*.—A Brahmin by name Dharmangat Pandey, a descendant of Matkar Pande, was murdered by the Rajkumars of this village, and this sin was visited on the heads of the latter by the spirit of the deceased, for they soon lost the village. The memory of the Brahmin martyr is still honoured on the 25th of the month of Kuar, when a fair is annually held, which is attended by about 2,000 of the neighbours ; no produce of note is brought for sale.

401. *The Fair of Karre-Deo at Aheta*.—When the Sakarwar Rajputs had taken the place of the subdued Bhar tribe in this locality, the former clan brought their hereditary idol, a stone image, and set it up in this village, and to this day offerings are regularly made to it on all occasions of marriages, births, and rejoicings generally, by both the Hindu and Musalman branches of the Sakarwar clan. There is an annual fair held on the first Tuesday after the 15th day.

of Jeth, more especially to do honour to the idol, when about 2,000 of the neighbours assemble for the day.

402. *Dargah Makdum Marúf*.—Allusion has already been made, in treating of the Musalmans of the pargana to Sheikh Makdum Marúf. He lived in the town of Aldeman, when it was in its zenith, much respected and honoured, and when he died, he was there enshrined. A large fair used annually to be held to commemorate his death, but this has been discontinued for many a year.

403. *Juriyah Shahid*, in the same locality, is a tomb, respected as that of a blessed martyr, where offerings used to be made by those afflicted with ague—hence its name—with the happiest effect. But for a century nearly, the place has lost its charm, and has consequently fallen into disrepute.

404. *The hermitage of Suttai Nath*.—On the high bank of the Gumti, near the two last indicated places, is an old Hindu Math or temple, said to have been built by Suttai Nath, Aughur Fakír, two centuries and half ago, which is surrounded with the charm of mystery. It is said that there is a subterranean passage leading from this temple down to the water's edge below, of 360 compartments; and the darkness within is so intense that no one has ventured beyond the first three or four of these. It has been suggested that this passage was, in reality, a tunnel passing under the river, but the more likely story is that it was a covered way leading to the water's edge for purposes of supply or escape. Such subterranean caverns were, according to Sir H. Elliot, often constructed by the Bhars, and have been found in the neighbouring districts of Gorakhpur, Azamgarh, &c., and as we find this one immediately adjoining an old Bhar city and stronghold, the inference seems unavoidable that it is one of these. The temple of which I am writing has been forsaken for ten years, before which period it used to be occasionally occupied by peripatetic mendicants.

405. *Dostpur*.—This kasbah or town was the capital of the pargana, and the headquarters of the tahsíl sub-division, known by the same name, and which include parganas Aldemau, Surhampur, and Majora, from after annexation. It contain 673 houses and 2,947 souls, of whom 1,337 are

Musalmans and 1,610 Hindus. It is affirmed that in the days of Akbar treasure had frequently to be conveyed backwards and forwards between Bengal and Agra, and that one Dost Muhammad, Resaldar, had the chief charge of escorting it. This man selected the route through Oudh, and in furtherance of this object he cleared the jungle and founded this town, to which he gave his own name. His tomb is still in good preservation under a bargad tree, which is said to be a remnant of the old jungle, near the fine bridge. This bridge was commenced by Agha Ali, the ex-Názim, three years before the British rule, and it was built after the model of the far-famed Jaunpur bridge. The wood with which the bricks were burnt cost nothing, but upwards of Rs. 20,000 had been spent upon the work when we annexed the province, and it was still unfinished. A considerable sum has since been laid out by our Government, and the undertaking does great credit to the originator.

406. Dostpur has never been a malguzari village. The town, as has already been said, was built by the Risaldar on a bit of jungle land, and until 30 years ago it remained as State property in the hands of the officials of Government. The town gradually spread, until houses began to be built on the lands of the neighbouring malguzari village of Firozpur, and this in time led to the owners of the latter village appropriating to themselves the proprietary possession of the township of Dostpur also. Since the year 43F. the greater portion of the town has been in the hands of Shioraj Singh, talukdar of Meopur, and his son Israj Singh, and the rest has been attached to the Dera property. The Dhauroa branch of the Meopur family, however, claim a certain number of houses as having belonged to the Sakarwars of Alladadpur, whose property they absorbed. There is no mention of the town of Dostpur in the sanads under which the talukdars who claim hold their estates.

407. *Lachmanpur*.—There is a well-known family of pandits who possess this village, who came from Satasi, in the Gorakhpur district; Lachmidat, the present chief, being in the fifth generation since their advent. They seem to have been adopted as religious preceptors and settled here by the Rajkumars, holding the village under sale from some

of that clan. The old pandit, according to his own account, was held in estimation by the late Mr. Thomason, as he relates that he was sent for by him, and remained a month at Allahabad long ago, giving bywastahs and his opinion on many points. He calls himself 70 now. His nephew, Suraj Narain, is said to be superior in attainments to Umadat Pandit of Ajudhya, whom he has more than once vanquished in argument. He was six years at Benares finishing his education, and he with great good humour told me how he had been worsted in discussions which he had held with Dr. Ballantyne, with whom he appears to have been intimate. It is curious to see men of so much learning in such an out-of-the-way place. The head of the family has the honorary distinction of "Acharaj," one who can teach all the six Shastars. He receives a pension in lieu of resumed lands from our Government, through the Collector of Benares, of Rs. 82-14-0 per annum, which was originally granted in perpetuity, under section 2, Regulation XXXIV. of 1795, to Govind Mitter, whose name appears in Mr. Duncan's list. In February, 1832, Kowal Baia succeeded to the pension, and in the following May she was succeeded by the present incumbent.

PARGANA SURHURPUR.*

408. The origin of the name of this pargana is unknown,

No.	Name.	No. of villages.
1	Surharpur ...	4
2	Katgarh ...	145
3	Kunhaien ...	77
4	Dawunpara ...	35
5	Kundaura ...	62
6	Sumbhadi ...	42
7	Pakarpur ...	17
8	Atgaonwa ...	63
9	Eklak ...	10
10	Kharka ...	49
11	Bhetaura ...	51
12	Khajurdi ...	41
13	Thardi ...	47

but it is said to have been given to it by one Sohandul, a chief of the Bhars. It is further affirmed that prior to the adoption of the designation of pargana, the tract of country subsequently included within its bounds, consisting of 748 mauzas, was divided into the tappas marginally noted. Surharpur is named in the *Ain-i-Akbari* as one of the forty parganas included in Sarkar Jaunpur,

Subah Allahabad.

* By Mr. P. Carnegie, C.I.E.

409. The Bhars were formerly dominant in this pargana, and it was inhabited chiefly by them : traces of their buildings may still be seen in the seven following villages :—Surharpur, Harpur, Khanpur-Pilaia, Umrn, Bhojgi, Deodih, and Masoura. Their advent and status is matter for conjecture, but they are known to have paid revenue to the rulers of Delhi, and their downfall is here attributed to default, and lack of power to manage, in the early days of Timur Shah, 450 years ago.* The Tharus of the Tarái are said by the people of these parts to be the descendants of the expelled Bhars, but in 14 villages of this pargana an unusually large number of these people are still to be found tending swine, seldom tilling on their own account, and engaged in menial servitude. I have been told of one of these who will not plough with his own hand to this day, alleging as his reason that he is descended from a chief amongst his people ! but I have been unable to trace the individual. These people affirm that they are the descendants of the Rajbhars of old, and they have nothing in common with the Rájputs of these times. None of the existing Bhars have any rights in the soil, and so all proprietary rights date from a period subsequent to them, and may be traced back to seven parties who, from time to time, settled in the pargana, first as servants of the Bhars, and who eventually succeeded these people in their revenue engagements with the dominant power. Details of these seven families will be given in the sequel.

410. On two different occasions during the last and at the beginning of the present century was territory ceded to the British Government by the rulers of Oudh. The first of these was in 1775, when the Nawáb Asf-ud-daulah under treaty finally made over the estates of the Rája of Benares

* *Note.*—It will at once occur to the historical student that Timur Sháh never penetrated further than Delhi, where he remained only a few days, after he overthrew Mahmud Toghlak, in 1398 A.D., when he again quitted India. Almost simultaneously, however, with the above events, Mahmud's Wazir, Khája Jahán, founded the kingdom of Jaunpur, A.D. 1394, or 470 years ago ; and he no doubt had a good deal to do with the suppression of the Bhars in these parts. So that, though it appears quite absurd to say that Timur exercised any influence here 450 years ago, it is not difficult to see that his operations before Delhi were intimately connected with the establishment of the Jaunpur dynasty, which included all these parts and extended up to Kanauj. By local tradition, a great many events here are attributed to the time of Timur, and the above facts explain the reason, and show tradition to be not far out.

and the Jaunpur district, and this led to the formation of the boundary of the Surharpur and Aldemau parganas with that district. The other occasion was in 1801, when Nawáb Saadat Ali made over what are known to us as the "ceded districts" of the old Regulations, the transfer being effected in accordance with the actual status of 1206F., and under this arrangement the boundary with the Azamgarh district, of both parganas Surharpur and Birhar, was formed.

411. Under the last of these transfers 199 villages, comprising the entire tappa of Pakarpur and portions of seven other tappas, passed away from pargana Surharpur, and these, with pargana Negun in Azamgarh, and part of Ungli in Jaunpur, on the authority of Sir H. M. Elliot, were formed into what is now known as pargana Mahaol of the former district. At the time of cession Mahaol was entered in the registers as a taluka only.

412. The 199 villages that I have alluded to as having been transferred from Surharpur formed part of the taluka, and when the separation took place, all villages belonging to that estate went over with it, without any reference whatever to geographical situation or a convenient frontier. It was this that led to the troublesome state of things which has ever since existed, of isolated villages of Oudh being found within the circuit of our old districts, and *vice versa*.

413. The portion of pargana Surharpur which remained in Oudh after cession, and which passed into our hands at annexation, is in shape something like an irregular arch and consisted of 549 villages. These have now been reduced in number under settlement operations to 233 (para. 46). The pargana is bounded on the north by Birhar and Akbarpur; on the west by the latter and Aldemau, all parganas of this district; on the east by the Azamgarh district; and on the south by that district as well as zila Jaunpur; and it is intersected by unnavigable rivers, *viz*, the Tons and the Majwi, which abundantly lend their waters for irrigation purposes.

414. I now proceed to detail the seven dominant families of the pargana, of whom mention has already been made, and I will endeavour to put them in the order of their supposed advent.

415. [These seven families were—(1) the Ponwars, (2) the Palwars, (3) the Kachwahas, (4) the Bargaiyans, (5) the Kausiks, (6) the Chandels, and (7) the Sayyids. Four of them, however, the Ponwars, the Bargaiyans, the Kausiks, and the Chandels, do not now hold any land in the pargana, and a fifth, the Sayyids, hold only part of a village in sub-settlement, and with regard to these it will be enough to say that they at first held the management under the Bhars of tappa Eklak, Atgaonwa, Kandaure, and Sumbhadi, and afterwards for a time succeeded the Bhars in these tappas.]

(2) THE PALWARS.

416. This is the more prosperous clan referred to in the last paragraph. One Pirtraj Deo, Sombansi, known also by the name of Mardeo, and more familiarly still as Bhardeo, is said to have come from Pali, in the Hardoi district, in Oudh, in Sambat 1305, or six hundred and fifteen years ago, and to have taken up his residence in mauza Rannupur close to Bandipur in this pargana, where he accepted service, under the Bhars. From having come from Pali, he and his descendants thenceforth took the name of Palwars, and ceased to be known as Sombansis. After a time he was promoted to the management of tappas Tardi and Khurka. Subsequently, when the Bhars were driven out, he entered into revenue engagements with the Delhi rulers for the tappas in question, consisting of 96 villages, and he afterwards extended his influence by taking possession of parganas Kauria, Tilheni, Ahraula, and Dadur-Kariat, which are now in the Azamgarh district. Mr. Thomason also shows that these powerful people made still further appropriations at a subsequent period by encroaching on the neighbouring forest lands of Nizamabad.

417. Pirtraj Deo had five sons; of these Bhim Deo, the eldest, and Bharat Deo, the second, were legitimate, and accompanied their father from Pali. He then formed a

connexion with a female inhabitant of the Ranupur woods, of great personal beauty, to whom tradition assigns the character of being the daughter of a fairy (Deokaneah), or of a demon (Dain). This woman gave birth to Harihar Deo, the third son of Pirtraj. The latter is said to have formed other attachments for an Ahirin and a Bharin, both of low origin, and of whom there are multitudinous descendants in the Azamgarh district ; but as the history of these branches pertains more properly to that zila, I will not encumber this report with further details regarding them.

418. Of the above-named sons, the eldest, Bhim Deo, betook himself to a hermit's life, and he therefore forfeited his birthright. To the second son, Bharat Deo, was assigned pargana Kauria-Tilheri, zila Azamgarh, and at a subsequent period his offspring overran the pargana of Birhar in this district : and it is from him that the four present talukdars of Birhar descend, representing the senior and legitimate branch of the clan, whose history will be given with the pargana to which they belong.

419. To Harihar Deo, the illegitimate son, was assigned the tappas of Tardi and Khurka in pargana Surhampur, and he and his offspring have always on account of their origin been stigmatized as *Dainias* (the children of the Dain) or *Bantarrias* (the dwellers in woods !)

420. Tradition says that on one occasion soon after the birth of her son this lady of the woods was engaged in the homely office of baking cakes, when her infant, which lay some paces off, began to cry. The domestic feelings were divided between neglecting the babe or neglecting the cakes ; at this juncture the husband arrived, just in time to see his (fairy or fiend) wife assume supernatural and gigantic proportions, so as to allow both the baking and nursing to go on at one and the same time. But finding her secret discovered, the Dain disappeared for ever, leaving her son as a legacy to her astonished husband ! This child was the Harehar Deo mentioned above, from whom this branch of the clan descend, as shown on the accompanying genealogical tree. They still form the majority of the inhabitants

of fourteen villages in this pargana, while the talukdars of Tigra, Bábu Pirti Pal Singh, and of Morerah, Thákurain Brij Koar, widow of Ram Dat Singh, belong to this branch, live in this pargana, and are seventeen removes from their common progenitor, the son of the Dain. Strange though it may seem, the villages in which these talukdars live, and which give their names to their respective properties, are only in part owned by them and in part by others.

421. Our earliest records have reference to the year A. D. 1790 (1197F.), and from these we learn at that time the family held in this pargana two talukas and twenty-five smaller estates, paying Rs. 36,266 annual revenue to Government. At the last summary settlement two talukas remained, paying Rs. 9,369, and 13 smaller estates, paying Rs. 10,706 per annum; the clansmen are also sub-proprietors in 46 villages, which pay Rs. 8,489 a year; their total payments in this sub-division thus equal Rs. 28,564. The falling off in their payments is in consequence of the estate of Keherah Salempur only being for a time in one of the talukas, about the year above indicated.

422. These Palwars were the first people who offered a successful opposition to the extensions and usurpations of the Rajkumar clan. At page 15 of the Aldemau report reference is made to the battles fought for the village of Masorah, in this pargana. That village belonged to the Palwar property of Birmah. This property was managed by six branches of one family of the clan. Of these, four, having fallen into decay, made their holdings over to the talukdar of Dera; a fifth had already made his share over to the talukdar of Meopur; and when the latter went to take possession, the Dera party raised the country, and the great battle was fought in which so many of the Meopur family lost their lives, and they also lost, and never afterwards recovered, the footing they had in mahál Birmah.

423. It was this branch of the Rajkumars, from their local position, that was most likely to overrun the Palwar country, but their usurpations in that quarter were terminated by the proceedings at Masorah.

424. *The house of Tigra*.—From 1790 to 1816 A.D. Bábu Sarrabjit Singh held this taluka, which then consisted of 46 mauzas, paying Rs. 9,501 revenue. He left two sons, Gobindbaksh Singh and Gobinddial Singh, and was succeeded by the former, but the property in the meanwhile had lost some of its villages. About the year 1828, these brothers gratuitously put to death Mohan Lal, kánúngo of the pargana, who happened to have a house in the Azamgarh district; and on this account the relatives of the deceased were enabled to apply to the British authorities for redress. The brothers were summoned to stand their trial; but they, failing to give themselves up, were outlawed, and several ineffectual attempts were made to apprehend them. About the year 1832, the name of the younger brother was entered as joint owner of the property. In 1839, the Oudh officials succeeded in apprehending Gobindbaksh, the elder brother, and made him over to the Azamgarh authorities, who, owing to want of jurisdiction, had to transfer him to the Lucknow authorities, by whom he was retained a close prisoner until long afterwards, when he was released by death. The younger brother, Gobinddial, evaded capture for many years; but in the year 1852, being then a revenue defaulter and fugitive of the Oudh Government, he fell sick, and in the hope doubtless of obtaining absolution for his many sins, he betook himself to Allahabad, hoping that there he might die. He was traced, however, by Captain Orr, of the Oudh Frontier Police, and apprehended, and he died shortly afterwards in the Azamgarh jail ere his case was investigated. He was succeeded in his property by his son, Bábu Pirti Pal Singh, the present talukdar, who was at once officially recognized by the Oudh authorities. The two brothers, whose history is above sketched, were notorious freebooters, and within the recollection of the writer, their names inspired terror all along the Azamgarh border.* Their successor is a mau of comparative insignificance, yet he made himself troublesome in the mutinies, and a force was sent from Azamgarh to destroy his fort at Tigra, which is just within the Fyzabad district.

* *Note*.—When Wajid Ali Khan was Názim, his ámil, Jamshed Khan, was killed in an encounter with this clan; and the present Thákurain Brij Koar of Morerah succeeded her father-in-law, who fell fighting against the Názim, Rája Darshan Singh.

(3) THE KACHWAHAS.

425. It is affirmed that six hundred years ago, one Ranjít Singh of this clan* came from Jaipur, and, having accepted service under the Bhars, he was appointed by them manager of tappa Kanhaiean, and he lived to replace his employers on their overthrow, when the revenue engagement of the tappa, consisting of 77 villages, was made with him. The records of A. D. 1773 (1180 F.) show that in that year this family held nineteen estates, paying Rs. 7,183 to Government. They began to decline a very few years after this, and in the year (1243 F.) A. D. 1836 they did not retain the settlement of a single village, all their proprietary rights having been absorbed by the then progressing Rajkumars.

426. The Kachwahas still are owners of several villages across the neighbouring Jaunpur border, where their interests were protected by the north-west village system. In the last Oudh summary settlement these people were acknowledged as sub-proprietors in sixteen villages, paying Rs. 9,970 per annum as revenue. Ranjít Singh, the originator of this colony, had an only son, and his descendants still constitute the majority of the inhabitants in nine villages, and the present representative, Sanuman Singh, is seventeenth in descent from the common ancestor.

427. These are the original and principal land-owning families of the pargana, to which the present proprietary titles in the soil must usually be traced back ; but there are also other minor families of (1) Brahmins, (2) Bais, (3) Chauhans, and (4) Kayaths, holding one or two villages each, who can in like manner trace back to the Bhars ; and there are also Mahomedan proprietors, whose advent dates from the reign of Akbar, or mayhap of the Eastern kings, and whose present tenures rest on rent-free (aymah) or service grants

* *Note*.—This clan is said to be descended from Cush or Kusha, the eldest son of Ráma. The Kachwahas expelled the Minas and Birgunjurs from Jaipur, where they are now dominant, and they are mentioned as occupying the Doab (Anterbed) in the middle of the 11th century by the poet Chand. The Kachwahas of Narwar assisted in the defence of Chistore in the beginning of the 9th century.—*Sir H. M. Elliot*.

of those periods. The holdings of these persons are detailed in the following statement :—

Caste.				In 1180 F.	In 1197 F.	In 1266 F.	
						Superior.	Inferior.
Brahmins	...	...	...	3	3	4	16
Bais	...	...	...	2	2	...	...
Chauhans	...	...	...	...	2	...	...
Kayaths	...	...	...	6	6	4	1
Musalmans	...	...	...	53	41	5	2

(4) THE RAJKUMARS.

428. The history of the rise and progress of this clan in the district is detailed in the Aldemau report. Having overrun that pargana some 200 or more years ago, they gradually spread in the Surhampur direction, and at the date of our earliest records, which go back over 90 years, we find them holding the settlement of six villages in this sub-division, and they had in the meantime so well improved their opportunities that when we annexed the province they had absorbed 188 villages. The talukdar of Baragaon, Bábu Umrez Singh, whose history has been given under the Meopur house, belongs to this clan, and has his head-quarters in the village of this pargana, which gives its name to his property, and which he usurped from the descendants of Saiyid Kamal.

429. Under our revised settlement operations, pargana Surhampur, as finally arranged, contains 233 villages, which are now held as follows : Nos. 1 to 6 being Palwars ; 7 to 9, Rajkumars ; and 10 and 11, Mahomedans :—

No.	Name of talukdar and of estate.	No. of villages.	Remarks.
1	Pirti Pal of Tigra ...	18½	These branches divided 14 generations ago : the estates are 9 generations old as talukas.
2	Birj Koar of Morerah ...	7½	
3	Hardat of Birhar ...	2	
4	Kishan Parshad of Birhar...	2	These villages have been included in the Birhar taluka since 1224F.
5	Mahip Narain of Birhar ...	1½	
6	Siopargas of Birhar ...	1½	
7	Udrez Singh of Dhauroa ...	49½	All acquired since 1180F.
8	Umrez Singh of Baragaon,	38	
9	Raja Shanker Baksh of Dehra,	24	
10	Malik Hidayat Husain of Sammanpur ...	9	Acquired in 1212F.
11	Bakar Husain of Pirpur ...	19½	Acquired since 1215F.
12	Non-taluka villages ...	60½	Held by independent zemindars.

430. The pargana contains three towns, of which the capital* bears the same name, and numbers 1,474 inhabitants. It is now a place of small import, but formerly, when it was in the hands of the Sayyid zemindars, it used to supply men of education as Government officials. It stands on the left bank of the river Majwi, which is here spanned in the Jaunpur direction by a curious old masonry bridge said to be of Akbar's time. There are also ruins of interest in this town. There is an old masonry fort on a rising ground, of the Bhar time, and tradition says that a Jogi named Subnath once held it, and so great was his repute that people fell to worshipping him.

431. For this he incurred the displeasure of Sayyid Salar Mahsud Ghazi, who therefore proceeded against him and put him to death. This the Bhars resented, but they were overthrown and their forts destroyed. This old fort is also said to have been the stronghold of the Bhar chief Sohandal, mentioned in the beginning of this pargana history, but little reliance, however, can be placed on the stories told of either him or Subnath. There are also the following dargahs or shrines :—

1st, Dargah of Sháh Surwar Pír.—It is affirmed that a man of this name wandered here all the way from Shiraz and took up his abode at this place. His repute was so great that his pupils built a tomb over him, to which was attached so great a charm that those who visited it generally realized their wishes. People still assemble here on Thursdays, and make offerings of sweetmeats, fowls, &c., and it is believed that if this be done for seven consecutive Thursdays by the afflicted they will be freed from their sufferings.

2nd, Dargah of Shah Nur.—It is affirmed that about the same number of years ago a person of this name came from Arabia in the garb of a mendicant, and, having wandered all over Hindustan, selected this as his final resting-place. When the fame of his prophecies reached the throne of Delhi, royal rent-free grants were conferred upon him. It occurred

* "A Governor of Sarharpur, (Mir Abdal Rahman by name) of the time of Humayan, is mentioned in Ferishta," Briggs's translation, II., 192-3.—A. F. M.

to him to build his own tomb during his lifetime, and he selected as his model the tomb that "Hazrat Makdum Sayyid Ashraf Jahangir Shah Sumiani," a still more famous dignitary, had recently built for himself, not many miles off, at Kachoncha, pargana Birhar. It is asserted, and generally believed, that when Hazrat Makdum heard of this proceeding he paid a visit to Shah Nur, and, recognizing the similarity of design, was filled with displeasure and gave vent to his feelings by observing—"Tumhara Nur rahega, magar Zahur na hoga," which may be rendered—"Your light may burn, but it will never blaze:" and from that time the fame of Nur waned. A lamp is not even burned with regularity over his ashes, and no crowds assemble to honor the memory of the extinguished saint. It is but right to add that the descendants of Hazrat Makdum deny this traditional anecdote, on the ground that the latter died long before Nur was born. There are three minor dargahs here, of which details need not be given.

432. *Jalálpur*.—This town contains 1,323 inhabitants, and was built, on the right bank of the river Tons, in the days of the Emperor (Jalál-ud-din) Akbar, and hence its name. The town was formerly in pargana Akbarpur, and stands on the lands of mauza Nahwi-Alipur. This mauza gave its name to one of the tappa sub-divisions, which was held under rent-free grant, between the years 1154 and 1212F., by Iftikhar-ud-daula, brother-in-law of Nawáb Suja-ud-daula.* There was an old masonry fort here, in which the gentleman just named had his then revenue collecting establishment, but his rent-free grant was resumed by Nawáb Saadat Ali in the year last named, and since the fort has become a ruin. Under recent settlement arrangements the malguzari mauza in which this town is situated, and which is the property of Málik Hidayat Husain, has been transferred from pargana Akbarpur to Surhurpur.

433. *Nagpur*.—This, as far as population is concerned, is the chief place in the pargana and contains 2,672 persons, but in appearance it rather resembles three or four rural

* *Note*.—This assertion is made on local information. The name is not named in the lists attached to the Bahu Begam treaties,

villages joined together than a town. It is on the same bank of the river Tons as Jalalpur, and not more than two miles from that place. It is said to have been founded by an early member of the Baragaon family, Sayyid Nakki by name, and to be older than of Jalalpur, but very little seems to be known of its past history.

434. Under the king's Government this pargana contained a colony of 600 houses of Mahomedan weavers. The facilities for getting Europe piece-goods, a result of annexation and the demand for cotton consequent on the American war, has diminished the number of these weavers just one-half; there are now 300 houses of them in the pargana, and of these 253 are situated in the towns of Jalalpur and Nagpur. Situated between these towns is the village of *Dundwah*. At this place an edifice of some pretension, known by the name of the "Imambara Panchaiti Jolaha," or "subscription church of the weavers," was built nearly a century ago under the supervision of Yar Muhammad, weaver and broker. Rs. 4,000 were raised for the purpose by the fraternity, each man setting aside the fourth of a pice from the price of every piece of cloth he wove towards the common object. An annual fair is here held on the 13th day of Rajjab, which is largely attended by persons in search of relief from their sorrows.

435. *Usraha* is the only other place in the pargana which contains any approach to a bazaar: it is situated on the Jaunpur frontier, and the population amounts to 340 souls.

436. *Pitiya*.—A noted darwesh named Sayyid Mahmud Shah is said to have wandered here from the far west 200 years ago, and to have taken up his residence in this village. He died and was buried, and somebody built over him a tomb which is most picturesquely situated in a grove of fine old trees. A hundred people assemble on Thursdays, when the same forms, with like results, are gone through as have been detailed under the dargah of Shah Sarwar.

437. *Yasingarh fort*.—This picturesque masonry ruin was built by one Shekh Gulam Yasin, whose ancestors,

Shekh Arzani and Shekh Nizam-ud-din, are said to have come from Ghazni and to have located themselves in this place, which was then a jungle, and is in fact little else now.

438. This person rose to be Naib Subahdar of Jaunpur and Gházipur, and acquired great power and influence, which he exercised by taking proprietary possession of the surrounding country. But his immediate offspring turned out utterly worthless and soon squandered his acquisitions ; his descendants now subsist on a few bighas of rent-free land which they hold from the talukdar, Málik Hidayat Husain. It is popularly believed that forty goblets of gold-mohurs still lie buried in this ruined fort.

439. *Mauza Bilwai.*—There was formerly a tank in this village surrounded by jungle. A hundred years ago an image of Mahadeo was dug out of the raised bank of this tank, which has since been regularly worshipped. The 13th day of Phagun is set apart as a day of fasting in honor of this idol, when rice, butter, and such like trifles are offered up by 1,000 or 1,200 persons living within a circle of 15 or 20 miles. Articles of food and brass vessels are alone brought for sale. It is somewhat strange that in a pargana where the large majority of the present inhabitants are Hindus, this image should be left in solitude to mark the existence of their idol worship, while there are many places dedicated by the Mahomedans to their religion.

440. *Deodih.*—This village is mentioned at the beginning of this pargana history as one of those in which traces may yet be seen of the Bhar race. This is a Fyzabad village, but it falls within the circuit of zila Azamgarh. I mention it here because two copper inscriptions have lately been surrendered to the authorities, essaying to indicate the presence of much buried treasure; but as these profess to be 1,200 years old, while they mention existing places by their Mahomedan and not by their original Hindu names, it seems improbable that they can be of any value. It is obvious that Sultánpur, Sujanganj, and such like names, are due to the Mahomedan conquest alone, which bears date some generations later.

PARGANA MANJHAURA.*

441. It is affirmed that the majority of the lands at

No.	Name.	No of villages.
1	Asgonwah ...	89
2	Mustafabad ...	128
3	Sikandarpur Chandar-	64
4	pur. Haweli ...	70

present included in the area of this pargana were formerly divided into four tappas, as marginally noted.

442. It is said that during the Bhar period there were two brothers of that

race, named Bandanpal and Rachpal, who, it is believed, acknowledged and paid tribute to the emperors of Delhi. The former of these brothers ruled over a territory which he named after himself, pargana Bandargarh. When the supremacy of the Bhars in these parts began to languish, some 500 years ago (in the days, according to local belief, of Alla-ud-din Ghorî, A.D. 1156, which must be nonsense), an officer of the Delhi court, named Sayyid Manje, was deputed to the charge of this part of the country. After completely suppressing the Bhars and establishing his authority, he founded the town of Manjhaura, to which he gave his own name, changing the name of the pargana to that also.

443. This pargana for some generations before our rule was known to contain 351 villages, of which 125 were asli and 226 dakhli. In the last summary settlement these villages were recorded as 303 in number, and under the present settlement and demarcation operations they have been finally arranged as 164 villages (para. 46).

444. Traces of the Bhar race, who have long been almost extinct in the pargana, are still to be seen in the following villages, where mounds and masonry debris are all that are left to mark their former strongholds, *viz.*, Asgonwa, Rachpal, Parnanandpatti-urf-Dehwa, Sultānpur, Kewariserpal, Sagaicha, Nighiawan, Edhonah, Manjhaura proper, Chandapur, Kádi-pur-Gaura, Tollaputti-urf-Jytpur.

445. After the disappearance of the Bhars the lands of the pargana appear to have been divided between two influ-

*By Mr. P. Carnegie, C.I.E.

ential families of (1) Tiwari Brahmins and (2) Raotar Rájputs, who are said to trace back their ancestors to the Bhar period. The possessions of the Brahmin family were restricted to tappa Sikandarpur and Haweli, and for this reason these tappas were commonly known by the name of "Taraf Babnauti,"* while the other two tappas, from being in the hands of the Raotars, were known as "Taraf Raotar." The traditions of these two families, as related by themselves, are as follows :—

446. *The Tiwaris*.—Rudau Tiwari is said to have been a native of the Gorakhpur district (Sarwar), who, about 600 years ago, was proceeding on a bathing pilgrimage to Allahabad. During his journey he rested at the village of Chandapur, where then resided Bawan Pandé, an influential agent of the Bhars, of whom mention has been made in the report of pargana Aldemau. The traveller was reported to be an accomplished astrologer, and he was therefore employed to tell the fortune of the Pandé, which in effect was that he would be struck down by lightning, unless he avoided this fate by undergoing a course of severe religious exercises. Tests having been successfully applied to the astrologer's veracity, his advice was followed by the happiest results, and for this good service in having turned the tide of the Pandé's destiny, lands were assigned to the Tiwari in rent-free tenure, and he then founded and lived in the village of Rudaupur, giving to it his own name, which it to this day bears. Subsequent to these proceedings, when the Bhars began to decline, Rudau and his descendants adopted the then rising cause of the Mahomedans, and by their favor made considerable acquisitions in territory. He had six sons: (1) Sewal, (2) Dharm, (3) Karm, (4) Dai, (5) Jaisarn, and (6) Maki. The two last of these died without issue, but of the other four there are offspring to this day. According to the oldest records now existing, which are for the year (1197F.) A. D. 1790, the family held in that year eight estates (maháls) consisting of 60½ villages, paying Rs. 7,350 as revenue to Government yearly. These Brahmins have, however, gradually lost

* Note.—The term "Babnauti," I may state, is a generic one, applied to these Tiwaris alone, and not to the other families of Brahmins inhabiting this pargana.

power since about (1216 F.) A. D. 1809, when their possessions began to be absorbed by other more powerful clans. In (1261 F.) A. D. 1854 they had but one property of $3\frac{1}{4}$ villages, paying Rs. 500 per annum as revenue, left, and this also became absorbed into the Meopur-Dhaurua taluka in the following year; so that these Brahmins had lost all proprietary status ere the province was annexed. They still, however, exercise sub-proprietary rights in $26\frac{3}{4}$ villages, paying annual revenue to the amount of Rs. 3,700.

447. *The Raotars.*—There is a bar sinister on the escutcheon of this family. The name of the common ancestor, a Brahmin who is said to have come from Gorakhpur (Sarwar) 600 years ago and settled in the village of Malaonsariya, pargana Sultānpur, it is pretended is not known; and it is affirmed that a descendant of this person, whose name is also unknown, settled in the village of Janah, in pargana Pachhimrath, which soon expanded into a property of 15 villages. This individual is said to have encountered on the road the procession of an Ahír who was conveying home his bride, and to have forcibly appropriated to himself the latter, by whom he had a son, to whom was given the name of Deopal Singh; and whereas influential Ahírs are not unusually honored with the distinctive title of Rawat, therefore the offspring of this Brahmin father and Ahír mother took to themselves the name of Raotar* Rájputs, and they are now so far admitted, into the orthodox Chattri families that their daughters are accepted in marriage by the sons of the latter.

448. Deopal Singh had two sons; 1st, Jairaj Rai, and 2nd, Ubar Rai, and these from living in mauza Janah, close to the pargana border, gradually established a footing in it about the time of the decline of the Bhars. The offspring of these brothers spread largely, extending their possessions to other parganas besides this one, and we find from existing official records that in the year A. D. 1792 (1199 F.) they then held 16 estates (mahál), consisting of 207 villages, paying an annual revenue to Government of Rs. 31,450. Their power, however, has somewhat declined since about A. D. 1802 (1209 F.), when some of their possessions were first absorbed by men of greater

* *Note.*—These must not be confused with the Rathores of Kananj.

influence; they still, however, have 13 propreties, consisting of $71\frac{3}{4}$ villages and paying annually Rs. 9,015 to Government, while they further have sub-proprietary rights in $50\frac{3}{4}$ villages, the Government demand on which amounts to Rs. 10,150 per annum.

449. It will thus be seen that rights in the soil were possessed to a great extent by the two families described above, but there are other parties who are known to have exercised proprietary functions in the pargana for the last three or four centuries, and the details of their holdings at different periods are shown in the following table :—

Caste.	Villages in proprietary possession in the year.		Villages now in sub-proprietary possession.
	1199 F.	1266 F.	
1. Brahmins other than the offspring of Rudau Tiwari.	$6\frac{1}{2}$	$2\frac{1}{2}$	$20\frac{1}{4}$
2. Obaria Chattris	$\frac{1}{2}$	...	4
3. Kayaths	$12\frac{1}{2}$	$1\frac{1}{2}$	...
4. Musalmans	1	1	1

450. Of the 164 villages comprised within this pargana, $107\frac{3}{4}$ have been absorbed into different talukas as below detailed; the remaining $56\frac{1}{4}$ villages are held by petty zemindars.

No.	Name of talukdar and of his estate.	No. of villages in this pargana in his sanad.	Remarks.
1	Bābu Jaidat Singh of Bhitī	$34\frac{1}{2}$	} Established in the pargana 150 years. Acquired since 1209 F.
2	Bābu Abhaidat Singh of Kajrahat	4	
3	Mir Bakar Husain, Pirpur	24	
4	Bābu Umrez Singh of Baragaon	7	Ditto 1234 F.
5	Bābus Udrez and Chandrez Singh of Dhaurua.	$16\frac{1}{2}$	Ditto 1243 F.
6	Sitla Baksh of Naneman	$12\frac{1}{2}$	Ditto 1244 F.
7	Rāja Shankar Baksh of Dera	$2\frac{1}{2}$	Ditto 1247 F.
8	Bābu Ramsarup, Kapradih	$2\frac{1}{2}$	Ditto 1247 F.
9	Rāja Madho Partab Singh of Korwar	$4\frac{1}{2}$	Ditto 1225 F.
	N. B.—Petty zemindars	$56\frac{1}{4}$	
		164	

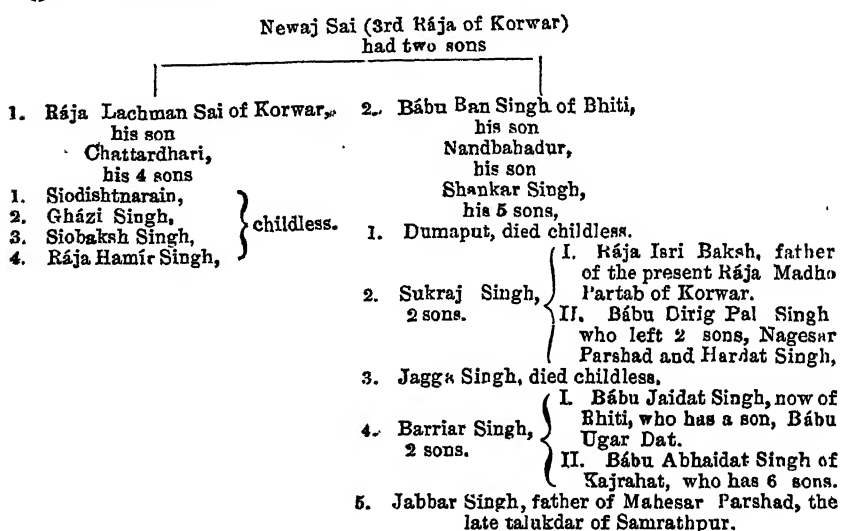
451. Of these talukdars, only the first named has his residence in the pargana, and it will therefore be necessary to give the history of his family alone in this place.

452. *The house of Bhati.*—The talukdar of this place, Bábu Jaidat Singh, is of the Bachgoti tribe, a younger branch of the Korwar family, which, in common with the Rajkumars, is descended from Rájá Barriar Singh, Chauhan, who is said to have settled in these parts about the year 1248 A. D., and of whom further details are given under the Rajkumar tribe in the Aldemau report.

453. Rájá Raj Shah, it will be found on referring to the Rajkumar genealogical tree, was the fourth son of Rájá Barriar Singh, and he had three sons—(1) Rájá Bhup Singh, (2) Diwan Chakarsen Rai, and (3) Asri Singh. From the *last* of these are descended all the Fyzabad Rajkumars (*vide* tree); from the *second*, the families of Dalipur Patti, zila Partabgarh; from the *first*, the Rájá of Korwar and the Bhati and other Bábus. The Bachgoti family tree, from Rájá Bhup Singh downwards, will more properly be given in another pargana in recording the history of the Korwar house. Suffice it here to say that Bábu Ban Singh was the second son of Newaj Sai, who was the third Rájá of Korwar and lived 150 years ago; and the former was the first talukdar of Bhati, which place had for some time before been included in the Rájá's possessions. The estate of Ránipur-Bhati when made over to Bábu Ban Singh, as the portion of the younger son, consisted of 27 small villages. Bábu Ban Singh left a son, Nandbahadur, who had a son, Shankar Singh, who had five sons. Of these, the second, Sukraj Singh, made away with the four widows of Raja Hamir Singh of Korwar, who had died childless, because of a supposed intention on their part to adopt an heir from another branch of the family, and the son of Sukraj, Isri Baksh, was then elected Rájá by the clansmen, who marked their disapproval of the father's act by setting the latter aside. The present Rájá of Korwar is the son of this Isri Baksh, but the further details of the house of Korwar will be more appropriately treated of under the history of another pargana.

454. The fourth son of the abovenamed Shankar Singh was Bábu Barriar Singh, to whose share Bhati fell, in conse-

quence of the first and third sons having died childless, while the son of the second relinquished it on becoming the head of the clan, as Rájá of Korwar. Shankar Singh had a fifth son, Jubbar Singh, to whom was allotted Samrathpur, and he was the father of the late talukdar of that place, Bábu Mahesar Parshad Singh, whose widow, Thákurain Hardas Koar, now holds that taluka. For convenience of reference I give an extract from the Bachgoti family tree here:—



455. Bábu Barriar Singh of Bhati was in high favor with the famous Názim, Rájá Durshan Singh, and he lost no opportunity of increasing his power and possessions through that official's consideration and influence. We read in *Slee-man's Journal* of his being sent by the Názim to attack the then rising Gargbansi clan under their notorious chief Nehal Singh, and in the fight that followed the latter was slain. Barriar Singh was, however, frequently called to account for not paying his revenue, and between the years 1212 and 1259 F. his stronghold was on five different occasions besieged by the authorities, and resisted for periods ranging from seven to twenty-two days. Terms were always eventually made. Besides the occasion to which I have alluded, when Nehal Singh was killed, the retainers of the Bábu love to dwell on the prowess exhibited by his gathering, when, with

the aid of Bábu Udrez Singh of Meopur-Dhauroa, they fought and vanquished Rájá Rustam Shah of Dehra for the proprietorship of the village of Hechupur and others.

456. There is a peculiarity of tenure in this family, under which the principal property, the Korwar Ráj, descends undivided to the next heir, according to the law of primogeniture, while the lands of the junior branches are subject to sub-division amongst the heirs. Under this rule when Bábu Barriar Singh of Bhiti died, his property was divided between his two sons, the elder of whom is now the talukdar, while the younger, Bábu Abhedat Singh, is talukdar of Kajrahat, pargana Sultánpur. I have a high opinion of both these brothers. Bábu Jaidat Singh is much esteemed by his countrymen for his justice and uprightness, and he is readily accepted by them as a referee for the settlement of disputes. He is one of the few men of his class who lives within his income and pays his revenue with punctuality. He is much appreciated as a landlord, and he has more ideas of spending his money usefully than men of his class generally have. For instance, he has made an excellent raised and metalled road to connect his residence with the Government road two miles off, and in the course of this work he has built a masonry drain-bridge over the Majwi, which last is really a considerable work to have been undertaken by him. It is the only bridge over this river within a space of 30 miles, and as it is of public utility, it might with advantage be taken over and kept up by Government. I was surprised to find in his garden a walnut and a fir-tree, brought from Badrinath by him ten years ago, when he went on a pilgrimage to that holy shrine; besides many good fruit-trees brought from Benares, Lucknow, and other distant places. It is so rare to see these gentlemen taking an interest in so rational an amusement as gardening that my visit to Bhiti really afforded me much pleasure.

457. The population is nearly entirely agricultural, and its condition is equal to about the average of people of this class. About 60 per cent. of the houses are tiled, and there are no masonry buildings. The only mahajan or banker is Girau Sah of Raiganj, whose annual transactions in the neighbourhood do not exceed from two to three thousand

rupees. There are only three paltry bazaars, *viz.*, Satinpur, Dharmganj, and Ahrauli, none of which are inhabited by more than 200 persons. The trade of the pargana consists of about Rs. 9,000 worth of cotton, piece-goods, thread, and spices imported from Fyzabad and other surrounding towns, and about Rs. 7,000 worth of country-made cloth, grain, and gur, exported to Fyzabad and Jaunpur. Indigo and cotton are not grown; but over 800 acres are under sugarcane, from which 8,000 maunds of gur are annually made, which would be equal to 2,000 maunds of soft sugar, but that sugar is not manufactured here. There are nearly 100 acres of land under poppy, which yields an average of $6\frac{1}{4}$ seers of drug per acre. The out-turn of wool is estimated at 15 maunds only, and of patwa fibre for rope at 100 maunds. The prevailing soils are as in pargana Aldemau, *viz.*, 1st class, doras; 2nd, matyar; 3rd, balua; and they have already been described. The rabi is the superior harvest, in the proportion of 10 to 6.

458. *Mahadeo Parudewa*—It is affirmed that 600 years ago, when this village was under jungle,

Shrines and fairs.

an image or representation of the idol

Mahadeo was discovered here, and on the 13th of every Phagun, which day is known as the Shiorat, or anniversary of Mahadeo's marriage, a fair is here held, to which the villagers, to the number of 2,000, inhabiting the country within 16 miles, annually resort for the day. No merchandize is exposed for sale. A smaller gathering is also held on the 13th of each month. This particular representation of Mahadeo takes its name from the village in which it is placed.

459. *Dokteh*.—Allusion has already been made to this shrine in describing the junction of the rivers Marha and Biswi. On the 30th of Aghan a fair is annually held, which is attended by five or six thousand persons inhabiting the country within 12 miles. Here stands a small earthen mound in water which is sanctified as being the spot, according to local tradition, where Sarwan the revered, the blind hermit's son immortalized in the Ramayau, offered up his prayers, not long before he accidentally met his death, in a neighbouring pargana, at the hands of King Dasuratha, father of Rāma. It

is a part of the ceremony gone through while bathing at the confluence of these rivers, to place a handful of mud on the abovementioned chabutra or mound, and in this way it is kept up, or rather annually restored, for it is submerged during the rains.

460. *Talab Amoghé*.—This lake is in the neighbourhood of the Bala-Paikauli jungle, and it is affirmed that a century and a quarter ago, Rám Parshad, a well-reputed Bairagi of Ajudhya, of whom mention has been made in the Aldemau report, visited this spot and pointed out that it was here that Nasket, son of Udaluk-mun, a great divine, used to offer up his prayers; and ever since this discovery was made a bathing fair has been held twice a year on the same days as the Ajudhya fairs (the last day of Kartik and the 24th of Chait). Three or four thousand persons of the neighbourhood assemble for the day, but no trade is carried on.

461. *The Bhití Thákurdwára*.—The village of Bhití, where resides the talukdar of that ilk, is situated on the Biswi, and here the Bábu built this Thákurdwára some 15 years ago, at which a fair is held twice a year, in Chait and Kuar, which is visited for the day only by 2,000 persons of the immediate vicinity. Cloth and brass vessels are brought for sale.

462. *Sankbir*.—It is affirmed that about 500 years ago a (Babnauti) Brahmin of this pargana was in prison under the orders of the emperor of Delhi. The demon of the place appeared to the prisoner in a dream and promised him his release if he would take the said demon with him and establish him in his own country. The release was effected on these terms, and the evil spirit, in the shape of an idol of mud, was duly conveyed to the Brahmin's house. Then the latter had a second dream, in the course of which the demon desired to be placed in the village of Sakhona, and that his name might be Sankbir. His wishes were obeyed, and fairs are still held to his immortal fame, on every Tuesday in the months of Asar and Sawan, which are attended by a thousand persons of the neighbourhood. There is also a smaller gathering every Tuesday throughout the year.

PARGANA AKBARPUR-SAJHOLI.*

463. Prior to the days of the Emperor Akbar, the capital of this pargana was called Sajholi. This name is to be traced to Sojáwal Ráwat, a chief amongst the Bhars, who built a fort, calling it after himself "Sojáwalgarh," in which he lived and ruled. Even after the dispersion of the Bhars, Sojáwalgarh continued to be the seat of the Government revenue officers, and in process of time the name became corrupted into Sajholi.

464. In the days of Akbar, the fort, bridge, and bazaar of Akbarpur were built, and to them that emperor's name was given. Thenceforth the collections were made in this fort. From that time the pargana was entered in the official records as Akbarpur-Sajholi.

465. There is no revenue mauza of the name of Akbarpur, ground having been taken from mauzas Miranpur, Husenpur, Rasúlabad, Hozpatti, and Burhan-ud-dinpur, for the construction of the fort.

466. It is said that in former days the neighbourhood of Akbarpur was covered with jungle, in which resided a famous saint whose name was Sayyid Kamal.† This man, it is affirmed, was killed by freebooters, and his body buried within the precincts of the present fort, where his tomb is still pointed out. On hearing of the murder of this martyr, the emperor is said to have ordered the erection of the bridge and fort, the latter in view to the suppression of such crimes in future.

467. Akbarpur, the capital of the pargana, is a Mahomedan town which was formerly of some importance, and still contains ruins of fine buildings, a sarai, imambara, and old tombs. On the high west or left bank of the river Tons is the old fort, and the fine masonry bridge already mentioned spans the river and the low alluvial land which extends for some hundreds of feet eastward on the right bank. Within the fort is a masjid, and from inscriptions on its walls, and also on the south face of the bridge, it appears that these were built under the authority of the Emperor Akbar, under the supervision of Muhammad Muhsan, who was probably a

* By Mr. P. Carnegie, C.I.E.

† A different man from the Kamal Pandit of the Birhar report.

Názim or Kiladar. although this is not recorded, in the year of the Hijri 976, or a little more than three centuries ago. So that this bridge is of the same period as the forts of Allahabad, Agra and Attok, and the town of Fatehpur-Sikri, all built by Akbar. The bridge is still in good preservation, having been repaired since the British rule. Its great strength and solidity may be judged from its age and present condition. In order to secure the mosque from dilapidation the usual artifice has been resorted to, of adding a verse to the inscription calling down the wrath of Heaven on the heads of such of the faithful as neglect the repairs of this house of prayer.

468. Akbarpur gives its modern name to the pargana, and is still the head-quarters of a tahsíl sub-division, the building being within the old fortress.

469. The occasion of Akbar's visiting this part of the country is thus traditionally related:—Nawáb Khán Khána, the prime minister, sent his favourite slave Fahím to Nipal to purchase elephants. When the latter arrived at Jaunpur, he was so struck with the place that he determined to perpetuate his name in connexion therewith by building a bridge. He was told by the builders that he alone could bridge the Gumti who could pave the foundations with gold. Nothing daunted, Fahím deliberately flung some bags of money into the stream. The builders stayed his hand, and at once acknowledged that he was the man for the situation, and the work was commenced. When funds failed, Fahím addressed the Wazír and procured more, and when the bridge was completed he wrote and said he had returned as far as Jaunpur, but he could proceed no further unless the emperor came in person to ensure arrangements for the convoy of the elephants to Akbarabad. The emperor did come and saw for himself the great work that his slave had constructed, and he forgave the deception that had been practised upon him. It is said that, on his return to Agra, the emperor passed through this part of Oudh and then ordered the bridge, fort, and mosque of Akbarpur to be erected, and the town to bear his own name. On the opposite bank of the Tons, and connected with Akbarpur by the bridge, are the towns of Sháhjahánpur and Sháluzádpur, both of which are called after the name and title of Sháhjahán, the son of Akbar.

470. The pargana formerly contained the seven tappas marginally mentioned. It originally consisted of 959 mauzas and 8 chaks.

Names.	No. of mauzas.
Sikandarpur ...	118
Nalavi ...	137
Sersarah ...	144
Sisani ...	82
Karmaul ...	74
Kantar ...	148
Haveli ...	256

When Azamgarh was ceded by the Wazir to the British in 1801, 24 other mauzas were transferred to Akbarpur from pargana Mahaul of Azamgarh, and so

it contained 983 mauzas and 8 chaks at annexation. These, under our settlement and transfer operations, have now been reduced to 364 demarcated villages (see para 46).

471. Until the days of Nawáb Asaf-ud-daula the revenue arrangements of the pargana were made through three different departments, *viz.*, the khalsa, 613 mauzas; the aymah, 122 mauzas; and the jagir, 248 mauzas. In the time of Saadat Ali these distinctions were abandoned, one collecting agency was adopted, and the tappa territorial sub-division fell into disuse.

472. Since the overthrow of the Bhars there have been twenty-four influential families in whom property in the soil has from time to time vested, of which twelve were Mahomedan and twelve Hindu.

473. Of the twelve Mahomedan families the following ten :—

Founder.	Whence came.	When settled.	Date.
1. Sayyid Táji ...	Arabia ...	Sajholi ...	In days of the Ghorí dynasty.
2. Sayyid Ahmad, Shia ...	Ditto ...	Dirwan ...	In the days of the Toghlaq.
3. Sayyid Jamál-ud-din, ...	Wasih, near Basorah	Sikandarpur ...	A.D. 1400.
4. Sayyid Hisám-ud-din, ...	The "far west" ...	Machligaon ...	In the days of Taimur.
5. Shekh Zahidi Sunni ...	Medina ...	Shams-ud-dinpur ...	In the days of Sharqi dynasty.
6. Shekh Ala-ud-din ...	The west ...	Aswapur ...	A.D. 1525.
7. Sayyid Jahán, Shia ...	Naishapur ...	Kotgarh ...	A.D. 1514.
8. Jogajit Sheikh Sadiki, ...	...	Masorah ...	In time of Ala-ud-din Khilji.
9. Shekh Aziani ...	...	Daulatpur Eksara.	In the days of Mahmud of Ghazni.
10. Sayyid Makdum Ashraf.	Whose history is	given in pargana Birpur,	

at one time held large possessions in the pargana, but at present none of them hold more than subordinate rights in a few villages, and some have been reduced to the position of mere cultivators.

474. *Sayyid Sulemán*, a powerful and wise Shia merchant, came from Naishapur, province of Khorasa, in North Persia, in 806 Hijri, or 1403 A.D., settled in mauza Atrorah, and married into the family of Sayyid Phul just mentioned. He acquired much property, and his tomb and the spot where he resided are still pointed out in the village. A fair is held there annually on the 17th of Rajjab, the anniversary of his death, where two or three hundred people assemble for the day to honor his memory.

475. It will be seen from the genealogical tree, *appendix B.*, that there is still a numerous progeny extant, including the Pirpur and Katarya talukdars. In three villages only, however, do members of this family still hold sub-proprietary rights.

476. *The house of Pirpur.*—The history of the *Pirpur* taluka, owned jointly by Mír Bakar Husen and Mir Ghazaffar Husen, is as follows :—

When Akbar Shah built the town and fort which are still here known by his name, the descendants of Sayyid Sulemán above mentioned, who had greatly multiplied, were appointed hereditary chaudhris of the pargana which also bears that name. At a subsequent period, the estates which the family had in the meantime created became sub-divided into five por-

- | | |
|----|----------------------|
| 1. | Sayyid Fahim-ud-din. |
| 2. | " Gholam Ali. |
| 3. | " Fidaí. |
| 4. | " Kábir. |
| 5. | " Rasúl. |

tions as per margin. Of these, the property of Nos. 1, 4, and 5, are held by the talukdars whose names are mentioned above, although Chaudhri Mehndi Husen, claimant as heir of No. 1, still lives : while the lands of Nos. 2

and 3 are in the independent possession of Málik Hydayat Husen. All these persons, *viz.*, Bakar and Ghazaffar Husen, Hydayat Husen, and Chaudhri Mehndi Husen, are descended from the female line, or have married female descendants of the five brothers above marginally referred to.

477. About 100 years ago, the portions of Nos. 4 and 5 were in the possession of Chaudhri Mahomed Hafiz ; when

he died, his widow, Bholi Bibi, succeeded him. They had an only daughter, married to Khwája Badar Ali of Tájpur, and this person carried on the business of the property under his mother-in-law. About the year 1193 fasli, or 1786 A. D., this Badar Ali was killed by the Ponwars in a fight when his son, Kásim Ali, was an infant.

478. Previous to this, in the reign of Shuja-ud-daula, one Jamshed Beg, a risaladar, had risen to rank in the king's army, and his history is as follows :—A Government official happened to be passing through the village of Jetupur, pargana Aldemau, during the reign in question, when the residents turned out and murdered him ; a force was sent to exterminate the inhabitants, and amongst others one Makhan Singh, of the Raghbansi tribe, was killed. The infant son of this man was then carried off by the force and taken before the Nawab, and in a moment of caprice he took him under his protection, made a Mahomedan of him, and, being himself a Mughal, gave him the name of Mirza Jamshed Beg. In process of time this man rose to command a Risala of 1,700 cavalry, and was deputed with his regiment to Akbarpur. In his regiment there was a subordinate officer named Mirza Muhammad Ali Beg, who was in high favour with the commandant.

479. In those days the neighbouring taluka of Aurangnagar of 57½ mauzas was in the kabuliat of the Khánzádas of Hasanpur, and a friendship soon sprung up between this Muhammad Ali Beg and Rája Roshan Ali Khán, the head of that clan. The result of this friendship was that Jamshed Beg deputed Muhammad Ali Beg to obtain from his friend the Rája the farm (the family alleged gift) of the Aurangnagar property for him (the risaladar). During the remainder of Jamshed Beg's life he retained this farm, Muhammad Ali Beg, still familiarly remembered in these parts as the Mirzai Saheb, managing it for him as his agent. After Jamshed Beg's death, for two or three years the Mirzai carried on this farm. In the interim he purchased the village of Pirpur from the Málíkhzádas, who were the old zemindars, and made it his head-quarters; and this was followed by having the kabuliat of the Aurangnagar estate made out in his own name under the designation of taluka Pirpur.

480. We have seen above how by the death of Badar Ali his mother-in-law, Bholi Bibi, was left alone to bring up her infant grandson, Kásim, and to manage her property. At this time the Mirzai had established his reputation as a powerful and just administrator, and so it occurred to the Bibi in question to make over the management of the property which had come down from Sayyid Basáwan, consisting of 40 mauzas, to him along with the infant heir. This she accordingly did, and from that time that taluka also got included in the Pirpur kabuliát, which went on growing in the usual snowball fashion under its able ruler, until in 1225 fasli, or 1818 A. D., when it had reached to 645 mauzas. The Mirzai had never married in these parts and had no offspring, and he had brought up the child Kásim Ali as his own son; consequently on his death in 1226 fasli, or 1819 A. D., Kásim Ali succeeded him in the entire fine property that had been created during a long and energetic rule. After Kásim Ali had held the property for three years he had to give place to the well-known Ghalib Jang, to whom, through royal favour, the property was then farmed. Kásim Ali sought the intervention of the British Government, and, after a period of two years, he was restored to possession through the representations of the Resident of Lucknow, in 1231 fasli, or 1824 A. D. During the remainder of his rule, which is still favourably remembered, he added 31 mauzas to the already large property, and died in 1233 fasli, or 1826 A. D. He left two sons, Mír Háshim Ali and Mír Ali Muhammad, but these were not allowed to succeed; and the Názim of the day, Táj-ud-din Husen Khan, took the property under direct management in 1234 fasli, or 1827 A. D. In 1235 fasli, or 1828 A. D., Rája Darshan Singh displaced Táj-ud-din, and during the seven years that he was Názim the Pirpur property was managed direct by him. In 1240 fasli, or 1833 A. D., Háshim Ali, the eldest son of Kásim Ali, died; and in the following year Rája Darshan Singh was displaced in the Nizámat by Mendhu Khan, who in 1242 fasli, or 1835 A. D., restored the second son, Mír Ali Muhammad, to his father's property. In the following year, however, Ali Muhammad died, and the kabuliát then devolved on Bibi Moazama, widow of Kásim Ali, who was assisted in the management by her own brother, Mír Muhammad Ajmal, till 1247 fasli, or 1848 A. D., when he died; and then till 1249 fasli, or 1842 A. D.,

by Bahari Lal, karinda. During these seven years of this Bibi's rule the property was diminished by the withdrawal from it of 99 villages, by the aggressions of the Rajkumars, the influence of favourites, and in other ways. In 1249 fasli, or 1842 A. D., Mír Kalb Husen of Jaunpur, who had married the daughter of Kásim Ali and Bibi Moazama, joined her in the management of the property, and in 1255 fasli, or 1848 A.D., 20 of the 99 mauzas that had been lost, as above explained, were, through the support of Wájid Ali Khán, Názim, again restored to the estate. The property went on under this management until 1260 fasli, or 1853 A.D., when Kalb Husen died, and with the approval of Bibi Moazama, who still lives, the property was then entered in the joint names of Mír Bákar Husen, son of Kalb Hosen, and Mír Ghazaffar Husen, who had married the younger daughter of Kásim Ali and Moazama Bibi. At annexation the Firpur property consisted of 599 mauzas, and it is the same now.

481. The Sayyid Basáwan mentioned above lived in the reign of Alamgír, and I have seen an original sanad which is in the possession of the present owners, bearing that emperor's seal, granting privileges to the said Sayyid, in the 13th year of that reign, or say A.D. 1671.

482. *The house of Katarya.*—Kalandar Bakhsh was the hereditary zemindar of the single mauza of Katarya, being eleventh in descent from Sayyid Sulemán, the originator of the family. During his lifetime several villages were added to the property, between 1185 fasli or 1778 A.D., and 1195 fasli or 1788 A.D., and at annexation the Oudh estate consisted of 10½ villages, being then held by his grandson, Nabi Bakhsh, who had also some years previously assumed the office of Kázi. The family are also proprietors of some villages in zila Azamgarh. Nabi Bakhsh died during the mutiny, and he was succeeded in taluka Katarya by his nephew, Mír Karámat Husen, the present talukdar, who holds a sanad to the exclusion of his illegitimate sons, who, however, obtained the Azamgarh villages.

483. *Shekh Ahmad Kattal* (the slayer), a Shia, came from Lorestan, a province of Persia, along with Makhdum Ashraf Jahángir (see pargana Birhar) and took up his residence

in Lorpur Palhan. There were at one time eleven distinct branches of this man's descendants owning land, and they are marginally indicated by the name of their former estates ; but the possessions of these have been absorbed into the talukas of Samanpur and Pirpur. The talukdar of the former place, Málík Hidayat Husen, is the present representative of the Lorpur branch and of the line. These people all assume the designation of Málík, but why I cannot say, for it will be seen that their common ancestor was a Shekh.

1. Lorpur.
2. Pirpur.
3. Hashimpur.
4. Ujarah.
5. Asharfabad.
6. Sydapur.
7. Abdullapur.
8. Patti Kamal.
9. Ammartar.
10. Kalipur-Mahwal.
11. Unknown.

484. *The house of Samanpur.*—Málík Hidayat Husen, the present talukdar, is eleventh in descent from Shekh Ahmad Kattál, the originator of the family. The hereditary property of this branch of the family originally consisted of three mauzas, including Lorpur Palhan, the parent village. So matters remained till Málík Nur-ulla rose to influence, and between the years 1166 and 1170 fasli, or 1759 and 1763 A.D., his revenue engagements included 50 villages, besides having some of the jágir villages of Iftikhár-ud-daula, mentioned in the Surharpur report, in farm.

485. This state of things was continued during the lives of Málíks Rúhullah and Najaf. The latter was succeeded by Málík Ramzán Bakhsh, who increased the property by adding to it in 1197 fasli, or 1790 A.D., 11 villages (Masendah, &c.), the muáfi of Hikmat Husen Khán, resumed by order of Nawáb Asaf-ud-daula. This property then consisted of 61 mauzas, the revenue of which was paid to the abovementioned Iftikhár-ud-daula, who was muáfídar of 247½ mauzas, had an assignment, and was brother of the Bahu Begam.

486. In 1202 fasli, or 1795 A.D., owing to the ill conduct of Zafar-ud-daula, Bandeh Ali Khan, the son of the former muáfídar and grand-father of Zan-ud-din, one of the present agents of the Begam's trust, this jágir was resumed, and the revenue arrangements were entrusted to Mian Almas Ali Khán, the far-famed eunuch. This man entrusted the direct management of the whole jágir, including his own villages, to Málík Ramzán Bakhsh, who retained charge till

1212 fasli, or 1805 A.D., when he was formally allowed to engage for 308 mauzas under the name of taluka Samanpur. Of these, as already shown, $247\frac{1}{2}$ were assigned villages which had been resumed and 61 were villages previously acquired.

487. Between that year and 1220 fasli, or 1813 A.D., $24\frac{1}{2}$ more villages were absorbed from the Akbarpur Chaudhris and others into this taluka. Rámzán Bakhsh was succeeded in 1231 fasli, or 1824 A.D. by his son Tafazzul Husen, who two years afterwards added taluka Reori and other villages to his estate, increasing it to 364 villages. Between that time and the annexation of this province this taluka was still further increased by the addition of 22 other villages. Málík Tafazzul Husen died after the mutiny, and was succeeded by his younger brother, Málík Hidayat Husen, the present talukdar.

488. The notorious rebel Názims, Muhammad Husen and Mehndi Husen, first rose to influence in the service of the late talukdar, whose paid agents they formerly were; and there is little question that had the annexation been but a little delayed, they would soon have appropriated their master's property. They made the late talukdar, who was a puppet in their hands, join them with a contingent in the occupation of Gorakhpur, and when they were afterwards driven thence by the Gurkhas, the Málík was ignominiously brought home by his people, stretched on a charpoy, as if he were a corpse. His brother, the present talukdar, who succeeded to the estate to the exclusion of several illegitimate sons, is a confirmed opium-eater; and the property, which is perhaps the finest in the district, with but few sub-proprietors and with numerous cultivators of the very best agriculturist classes, is left to take care of itself, or to the mismanagement of agents of the worst possible description.

THE HINDUS.

489. *Thirteen* Hindu families are named in the tahsíl report, but of these it will be sufficient to give the following list :—

Caste.	Whence came.	Where settled.	Date.
1. Bais of Jagdispur ...	Baiswara ...	Jagdispur ...	A.D. 1558.
2. Bais of Sonehra ...	Delhi ...	Sonehra ...	Overthrow of Pithora.
3. Bais of Ukhrah ...	Baiswara ...	Ukhrah ...	Some centuries ago.
4. Bais of Khama Saringpur.	Ditto	Khama Saringpur.	
5. Chauhāns ...	Mainpuri ...	Keshopur-Saurah ...	A.D. 1392.
6. Gautams ...	Gorakhpur ...	Khonrah ...	A.D. 1586.
7. Ponwars ...	Dhar ...	Katur ...	A.D. 1399.
8. Ragbansis ...	Ajudhya ...	Bandalpur ...	Some ages ago.
9. Agastehs ...	Ditto	Partabpur ...	Ditto.
10. Raikwārs ...	Ramnagar (in Dairabad.)	Palai.	
11. Chandels ...	Kalinjer ...	Sultanpur.	
12. Gāhlots ...	Sultanpur ...	Kondarah ...	A.D. 1301.
13. Tiwāris ...	Gorakhpur ...	Aswapur.	

as one only now holds as much as the sub-settlement of a whole village, four others hold only a few petty sub-tenures, and the remaining eight have no rights whatever in the soil left.

Present distribution of property.

490. Landed property is now thus distributed in the pargana :—

Estate.	Proprietor.	No. of villages.
Pirpur ...	Bakar and Ghazaffar Husain ...	113
Samanpur ...	Malik Hidayat Husain ...	143
Katarya ...	Karamat Husain ...	7
Birhar ...	The four Babus ...	24
Meopur ...	The three branches ...	24
Dera ...	Raja Shankar Bakhsh ...	5
Morehra ...	The Thakurain ...	8
Khapradih ...	Ramsarup Singh ...	2
Baiti ...	Jaidat Singh ...	1
Grants ...	Loyal Subadars ...	3
Independent ...	Various ...	34
Total villages ...		364

Chief Towns.

491. The following are the chief towns and villages in this pargana :—

					No. of houses.	Souls.
1.	Mobarákpur	...	...	...	631	3,150
2.	Akbarpur Sháhzaḍpur	...	...	...	856	3,100
3.	Anrangnagar	...	...	...	243	1,200
4.	Mahárajganj	...	...	...	60	300
5.	Rasulpur	...	...	...	30	150
6.	Lorpur	...	...	...	321	1,600
7.	Haidarganj	...	...	...	86	460
8.	Samampur	...	...	...	130	650
9.	Barehpur	...	...	...	104	520

492. There are, besides, markets held at ten different places, but at which there are no residences, where the people periodically assemble to carry on trade.

Shrines, Fairs, &c.

493. (1) *Musaudpur*, alias *Bheacon*.—Sayyid Masaud is said to have come from Arabia and to have died at this place in 420 Hijri. He is traditionally believed to have made disciples of two famous local necromancers, named Sahja and Kalika. The tombs of these two men are at this place, and pilgrims who are beset by evil spirits remain for a day and make offerings thereat on their way to the greater shrine of Kachoncha, mentioned in the Birhar report, where these are finally cast out.

494. (2) *Sháh Ramzán's Dargah*.—Sháh Najimuddin Asphani, úrf Sháh Ramzán, was one of the associates of Makh-dum Ashraf Jahangir (see Birhar Report), who came and settled at a spot between Rasulpur and Amartal, where he died. A tomb was built to his memory, and a fair is annually held there from the 15th to the 17th of the month of Ramzán, which is largely visited by the inhabitants of the neighbourhood.

495. (3) *Tomb of Sayyid Sulemán of Atrorah*.—See the history of that individual.

496. (4) *Karbullauosmanpur*.—A brother of Muham-mad Wasil, broker, went on a pilgrimage to Mecca, and on

his return he built this cemetery. During the native rule the metal top of one of the pinnacles took to shaking, which had such an effect on the superstition of the weaver population of the district that they subscribed two pice each per "thán" to repair it. So much money was raised that there was a large balance, which was assigned to the repairs of a masjid at Tándá ; but before the latter could be completed quarrels arose amongst the subscribers, which were referred to Lucknow for decision, and the result was that this voluntary subscription was thenceforth ordered to be taken from all weavers, as an item of Government sayer, under the name of "ganj dalláli."

PARGANAS TANDA-ILTIFATGANJ.*

497. These two parganas, which are bounded on the north by the river Gogra, on the west by pargana Amsin, on the south by pargana Akbarpur, and on the east by pargana Birhar, and which were formerly separate, have been united during our settlement operations. They are washed for a distance of 15 miles on their north face by the waters of the river Gogra. They are well wooded and are traversed by a beautiful avenue of fine old mango trees, which was planted some years ago by Musammát Sitla, a native of Tándá, who married a Benares banker, and which formerly connected Tándá with Fyzabad, a distance of nearly 40 miles. It will be best to record the past history of the two parganas separately.

(i.)—KHASPUR-TÁNDÁ.

498. It is affirmed that the Bhars formerly cleared this part of the district of jungle, and, having established a village therein, they gave to it the name of *Kháspur*, because it was their personal abode. Traces of these people are still to be found in the villages of Madarpur, Thanupur, Umeda, and Kháspur.

499. Within two miles of the latter village was a spot on the banks of the Gogra which was formerly largely visited by Banjaras or travelling dealers, probably because it was the only ferry for miles, and from the fact that the encamping-ground of Banjaras, and the gangs of Banjaras themselves also, are both known by the name of Tándá ; so this spot

permanently came to be called by that name. In process of time the place expanded into a town, taking up the whole or a part of the lands of the villages marginally named.

1. Jot Bakcha Kazi.
2. Ditto Miran.
3. Siktaha.
4. Chhajjajpur.
5. Kasbah.
6. Roza Bijli.
7. Futtu patti.
8. Musaha.
9. Sakrawal.
10. Miranpur.
11. Sikandrabad.
12. Alimuddinpur.

500. In the course of his revenue territorial arrangements the Emperor Akbar, it is said, gave to this pargana the joint names of Kháspur-Tánda, and it is so entered in his doomsday book.

501. It formerly contained 408 mauzas, of which 70 were offshoots. Of these, two have disappeared owing to the action of the river Gogra ; three have been built over and included in the area of the town, being the first three marginally named above ; another was taken up for his establishment by a Mr. John Scott, formerly employed in the cloth trade at Tánda ; and 402 villages, included in 37 maháls or estates remained in 1217 fasli, or 1810 A.D. In the following year 38½ villages were transferred to the Huzur Tahsil establishment on being included in the Pirpur taluka. Again, between the years 1254 and 1262 fasli, or 1847 and 1855 A.D., the pargana was diminished by 141½ villages, on these being transferred to the talukas marginally named, so that 222 mauzas only remained at annexation. At the last summary settlement, however, the villages that had

- Samanpur.
Bhiti.
Birhar.
Dhauruah.

thus been transferred elsewhere were restored to the pargana, and under the arrangements then carried out they were reduced in number from 402 to 256 in number. Again, under the more recent operations of the Demarcation Department, this number was cut down to 149 mauzas and two jungle grants. Finally, when pargana boundaries were adjusted by the Settlement Officer, 16 mauzas were transferred to Akbarpur, and 33 villages of pargana Ittifatganj being added on to Tánda, the joint pargana of Tánda-Ittifatganj, as now constituted, containing 166 mauzas and two grants, was formed.

502. The earliest known distribution of landed property in the pargana vested in the following old families :—

503. (1) *The Málíks of Kháspur*.—It is traditionally asserted that one Málík Khás Zahidi, of Bagdad, came and

settled in these parts some centuries ago, and, taking up his residence at Kháspur, he gave to it his own name, and he soon attached several other villages thereto. This seems a more likely origin to the name than the one which attributes it to the Bhars.*

504. At a subsequent period one Muzaffar Balkhi, a mendicant, is said to have settled in the village, and, owing to their having incurred his displeasure, he is said to have visited the descendants of the Zahidi with his curse, in consequence of which they rapidly began to die off. In this emergency, those who remained went to the faqír and craved his advice. He told them to get a couple of sun-dried earthen vessels, and to fill the one with sharbat and the other with water, to place them on the heads of two *encierte* females, who were to carry them as far as possible without breaking, and that wherever the vessels broke there the children of the Málik were finally to settle. The vessel with the sharbat broke two miles to the east of Kháspur, and to the spot was given the name of Sakráwal (from shakkar, sugar); while the other vessel broke three miles further on, and to the spot was given the name of Púntbar (from páni, water). The derivations seem farfetched. In these two places the descendants of Málik Khás settled, and there their offspring are still to be found. One widow of the old stock, however, with her daughter, still remained in Kháspur. This girl was subsequently married to Sayyid Hamid of Irán, who came and settled there, and from him are descended Muhammad Husain and Tafazzul Husain, the former of whom is still the proprietor of mauza Muhammadpur; the latter was the owner of taluka Kháspur of 53½ mauzas, which was confiscated by the British Government owing to his rebellion, he having been a prominent supporter of the rebel Názim of Gorakhpur.

505. (2) *The Shekhs of Rasúlpur and Asupur, &c.*—Three hundred years ago, one Sheikh Khalíl-ul-Kahman, a native of Turan, came from Delhi, having been appointed kázi of Tándá by that court, and took up his residence in what is now the town. He is said to have acquired an estate

* The old name of the town was Khawáspur, and in Briggs' *Ferishta* also the district of Khawáspur-Tándá is mentioned. As probably furnishing the real explanation of the name of the town, and also the real date of its foundation, it may be further mentioned that *Ferishta* makes allusion to one *Khawás Khan*, son of *Málik Supa*, *Sher Shah's* Deputy in the district of Khawáspur-Tándá.—A. F. M.

of 12 villages by driving out the Bhars, but he was surely late in the day to effect that. His successors divided the estate into two portions. The branch of Kázi Amjad soon disappeared, but the daughter of Kázi Fattu married into the influential family of Sayyid Abdul Báki, who eventually succeeded him. A descendant of this daughter, Muhammad Hayat, entered the Delhi service, and afterwards obtained a jágir in these parts as a reward. In those days pargana Tándá was held as a jágir by the royal washerman, and an exchange of jágirs was afterwards effected between Muhammad Hayat and the said washerman. The former, having obtained a royal patent for the pargana as jágir, came and settled in the town, founding that portion of the bazaar which is still known by his name.

506. After the death of Muhammad Hayat Nawáb Saadat Ali Khan Barhan-ul-mulk assessed Rs. 5,000 upon the estate, which then descended to the heirs. Nawáb Shújá-ud-daula afterwards doubled this assessment, and his son, Nawáb Asaf-ud-daula, took the estate into direct management in 1197 fasli, or 1790 A.D., to the entire exclusion of Muhammad Hayat's heirs.

507. In 1201 fasli, or 1794 A.D., Mr. John Scott, the Tándá trader already mentioned, farmed the entire pargana from the Lucknow authorities and sub-leased it in two portions : (1) Rasúlpur of 54 mauzas to Ghazaffar Ali, son of the afore-said Muhammad Hayat ; and (2) Asupur of 26 mauzas to Hasan Ali, nephew of the said Ghazaffar Ali. In 1203 fasli, or 1796 A.D., Mr. Scott's connexion with the farm ceased, but the two men just named continued to hold their leases till 1227 fasli, or 1820 A.D.

508. In the following year Ghazaffar Ali, having previously nominated his daughter's son, Abbás Ali, his successor, died. Abbás Ali, commonly called Rája, then got kabuliat of the Rasúlpur estate, which he held till it was confiscated on account of his persistent rebellion in 1857.

509. Husan Ali, having nominated his daughter's son, Ali Hasan, as his successor, died in 1227 fasli, or 1820 A.D. Ali Hasan then held the Asupur estate till 1256 fasli, or 1849 A.D., when by the favour of the then Názim it was

incorporated into the Samanpur taluka, and taken under direct management by the proprietor thereof. The talukdar however, as an act of grace, has lately conferred a sub-proprietary position on the representatives of Hasan Ali.

510. *The town of Tānda.*—Muhammad Hayat, who has been mentioned above, did his best to have the town called after himself, but in this he entirely failed, and a street only is now known by his name. The town rapidly became largely populated by all classes, but more especially by Mahomedan handloom weavers (julahas) and by Hindu thread-spinners (katwas), who were alike famous for their skill and for the beauty and fineness of the fabrics they produced. In process of time a very large trade in cloth sprung up, so much so that Europeans became connected with it. Mr. Scott is said to have had an immense establishment, where all the cloth made in the bazaar was brought to be washed and bleached. All the washermen seem to have been in his pay, and for the security which they enjoyed a tax of eight annas a score was readily paid by the weavers of the place to Mr. Scott for permission to use his establishment.

511. In the days when the pargana was held in jágir tenure, the cesses and taxes pertaining to the town, as per margin, were all taken by the jágírdar. Subsequently they were collected by the Government along with its land revenue. In 1207 fasli, or 1800 A.D., these cesses and taxes were all separately leased to one Kádir Bakhsh, but so unpopular did he become that his place was soon taken by a Government daroga, one Maulvi Hasan Ali, in whose time two new taxes were introduced—one of 20 per cent. on transfers of property, and the other of 10 per cent. on mortgages. All land in the town was considered the property of the State, and building-sites were sold at their estimated value by the daroga to intending purchasers, each of whom, however, also had to pay a fee of Rs. 2-8 per dwelling to the former jágírdar, under the name of *tawan* (loss).

512. These sources of revenue were discontinued in Sadat Ali's time, and thereafter the fruit of the mango trees, the loom tax, and the marriage tax, were again farmed out at

Rs. 320 per annum, and they continued to be so farmed till annexation. The Native Government also continued to collect, as a special item of revenue, a tax of 8 annas a score on all new cloth as it passed through the hands of the washerman.

513. Mr. Scott, who from the above account appears to have been a great cotton-bleacher, seems to have left Tándá about the close of the last century, and to have been succeeded there by other Europeans. Between Tándá and the town of Mubarakpur there is a masonry tomb which bears the

<p style="text-align: center;"><i>S A C R E D</i></p> <p style="text-align: center;">TO THE MEMORY of JAMES ORR, Esquire, who departed this life on the 15th September, 1832.</p> <hr style="width: 20%; margin: auto;"/> <p style="text-align: center;"><i>Aged 80 years.</i></p>
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inscription marginally transcribed. Mr. Orr is said to have been a paymaster in the British service, and he is still locally remembered as "Bakhshi Orr."

He is believed to have introduced great reforms in the manufacture of cotton fabrics at Tándá, importing patterns of table-cloths, towels, &c., from Europe; he also spent much money in improving the art of cloth-printing, introducing new designs of fabulous beauty. He built a large mansion and formed native connexions, and the considerable fortune which he realized was afterwards squandered by his sons, who sold the very bricks of which his house was built.

514. There was also a Mr. Johannes located at Tándá, who was apparently a contemporary of Mr. Orr. A fine large masonry house still exists to the east of the town, which was built by Mr. Johannes, and the old bridge, the foundations of the piers of which are still to be seen, was constructed by him. The house was mortgaged to a Benares banker, by whom, after Mr. Johannes' death at Mirzapur, it was sold to that gentleman's munshi, by whose family it is still possessed.

515. There are the ruins of an indigo concern in the quarter of the town where these gentlemen lived, but to which of them it belonged is not clear.

516. In 1862 there were 1,125 looms in Tándá, but, owing to the cotton famine, many of the weavers have left, and it is estimated that there are not now more than 875 looms.

Each loom, when English thread is used, will turn out Rs. 212 worth of cloth per annum, of which the weaver's profit will be Rs. 62. If native thread be used the out-turn will be Rs. 170, and the profit Rs. 50. Before annexation Tándá sent more than 1½ lacs of rupees worth of cloth to Nipal ; it does not now send half that quantity.

517. *The Kayaths of Saidpur (formerly Rajipur).*—One Rámdayal Kayath was the patwari of Mauza Fatehpur in this pargana. Where he came from is not stated ; but he had two sons, Meru Lál and Lál Chand. The son of the first of these, Rám Parshad, died childless. Lál Chand had two sons, Bishan Pardhas and Isri Parshad ; the latter died childless. Bishan Parshad had two sons, Gori Shankar and Durga Charan. The *first* of these had two sons, Bal Kishan and Bindesri Parshad. The *other* also had two sons, Lachman Parshad and Juggul Kishor. Of these men Bál Kishan and Lachman Parshad are the present representatives and managers of the joint undivided property.

Of the men above named, Meru Lál was during his life scribe to Chhotak Rae, kánungo. During Ghazi-ud-din Haidar's reign Bishan Parshad obtained service as scribe in the Lucknow Civil Courts. His son, Gori Shankar, afterwards obtained service under Rájá Darshan Singh when he was Názim. Bishan Parshad subsequently obtained the transfer to himself of the estate and office of Chhotak Rae, kánungo, under deed executed by the latter's nephew, Tekait Rae. Gori Shankar's star was specially in the ascendant during the Nizámat of Mehru Khán, when he became regularly recognized as kánungo and created the family estate. He held office from 1242 to 1262 fasli, or 1825 to 1855 A.D., and was succeeded by his brother, Durga Charan, who held till 1266, or 1859 A.D., when his office was abolished by the British authorities.

518. At annexation the family held the engagement of about twenty mauzas, but as their tenure was in some instances based on more or less recent farming leases, they have now been deprived of several of these, and it is probable that they will eventually be left with about twelve villages in proprietary tenure, paying Rs. 4,993-8-0 revised assessment.

519. The other families referred to in para. 555 are the following:—

Caste.	Whence came.	Where settled.	Date.	Present possession.
1. Shekhs of Ismailpur,	Ghazni ...	Ismailpur ...	300 years ago ...	<i>Nil.</i>
2. Sayyids of Utreta ...	Persia ...	Utreta ...	200 ditto ...	Nine villages.
3. Shekhs of Husenpur,	...	Husenpur-Sodhāna.	250 ditto ...	<i>Nil.</i>
4. Kayaths of Raipur ...	...	...	Time of Mahomad Shah.	<i>Nil.</i>
5. Bais of Bangaon and Chitomur.	Akbarpur, pargana.	...	300 years ago.	Villages demarcated as one.

520. The chief bazaars of the pargana are held at the following places, the numerals indicating the number of population:—

Tānda ...	...	...	...	11,760
Kháspur ...	...	...	...	1,134
Utreta ...	...	...	...	773
Anwan ...	...	...	...	591
Paharpur ...	...	...	...	621

521. The usual half-yearly fairs in honour of the birth and disappearance of Rāma are held at Tānda, and the Rām-lila festival, which commemorates the overthrow by that hero of the diabolical Rávan, is also there annually held.

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522. *The Shrine of Shekh Haron.*—It is affirmed that a holy man, named Shekh Haron, came to these parts 500 years ago to convert the pagans, and his efforts at first met with considerable success, but he was eventually put to death, and his tomb, a picturesque one, out of which has grown a large and shady peepul tree, is still pointed out a mile to the east of the town. All local officials on taking office under the Native Government used to commence their public career by making offerings of cloth and sweetmeats at this shrine, and such were often also offered by all those who had any special wish to gratify. A considerable fair is also held here on the first Sunday of the month of Bhadon, when the inhabitants for several miles round assemble for the day to the number of 6 or 7,000.

523. *The Imambāra of Husen Ali*, the grandson of Muhammad Hayat, stands a couple of miles to the west of the

town, and here the Tazeas are annually buried at the Moharram, when 10 or 12,000 persons are said to assemble.

524. *Salargarh*.—To the west of the town of Tándá an elevated masonry chabutra or platform has been erected by the Mahomedans of the place where the fall of their sainted champion, Sayyid Salar, at Bahraich, is annually commemorated in the end of the month of Bysakh, when a considerable throng assembles for the day to do honour to his memory.

(ii)—ILTIFATGANJ.

525. It is traditionally affirmed that one Makran, a Bhar, formerly held sway in these parts, and that from having cleared the waste of the *gúmah* plant, a kind of weed, and of other jungle, he gave to his head-quarters the name of Gomah Makran. But after his time the country again became a waste till it was once more taken in hand by the officials of Akbar, some of whom are then said to have founded the village of Naipura, where the Government revenue was then collected.

526. Subsequently, in the days of Nawáb Mansúr Ali Khan, the pargana was held as *jágír* by Khuaja Iltifat Ali Khan, a well-known courtier, who then established the bazaar of Iltifatganj, to which he gave his own name; and as the revenue collections were also made there, the name was extended to the pargana also.

527. The pargana formerly contained 211 villages, but 84 of these had been transferred to pargana Tándá in the king's time. At annexation the pargana consisted of 127 villages, and these under the operations of the Demarcation Department were reduced to 40 in number. In adjusting convenient boundaries 7 of these 40 villages were transferred to parganas Akbarpur and Amsin, and the remaining 33 being considered too few to be retained as separate parganas, they were added on to Tándá, and to the joint pargana was given the name of Tándá-Iltifatganj.

528. According to the most authentic available information, property in the soil was formerly vested in the following old families.

529. (1). *The Alanpur Sayyids*.—One Mír Alan is said to have come from Delhi in the days of Babar Shah and to

have sought service with the Bhars. He cleared waste land and established the village of Alanpur, calling it by his own name, and he annexed thereto 11 other villages of the par-gana. After the Bhars were suppressed he was for a time out of possession, but at the intercession of his relative, Gholam Hosain, the family obtained from the Delhi court a proprietary recognition in regard to the 12 villages and regained possession. The family had these villages until 1202 fasli, or 1795 A.D., in which year the property was increased by the addition of 7 other villages. The estate consisted of these 9 villages, when in 1216 fasli (1809 A.D.) it was included in the rent-roll of the talukdar of Pirpur. After the addition thereto of $12\frac{1}{2}$ other villages it continued to be managed separately by that talukdar under the name of taluka Alanpur. In 1228 fasli, or 1821 A.D., the talukdar of Pirpur was in trouble with the authorities, and this eventuated in a member of the old family, Mirza Birahim Beg, who was then in the British service, through representations made by his superiors, obtaining for his brother Subhan Beg, not what the family had held before, but taluka Alanpur as it stood in 1233 fasli, or 1826 A.D., in direct engagement with the state. Both the summary settlements of the mahál, consisting of $31\frac{1}{2}$ mauzas, were made with the representatives of the family, and they are still in possession.

530. (2) *The Dhalmau Pathans*.—One Rae Dholi, a Gautam Chhatri, is said to have come from Argul, the former head-quarters of that tribe, and to have resided in this neighbourhood. He had two sons, one of whom settled in the Gorakhpur district; the other, Birahim Shah, was converted to Mahomedanism by the Sayyids of Dhalmau, and assumed thereafter the name of Biram Khán. Eventually the latter replaced the Sayyids in the management of the Dhalmau estate, consisting of 6 villages, and his descendants are still in possession; but the estate since 1216 fasli, or 1809 A.D., has been a component part of the Alanpur property.

531. (3) *The Phulpur Brahmins*.—Four hundred years ago one Ghansyam Pande is said to have come from the Bansi direction and to have taken service with the Bhars. To this man were entrusted the revenue collections of 36 mauzas, and, after the suppression of those people, the family entered into direct revenue engagements with the State for

the villages in question. By the years 1256 fasli, or 1849 A. D., half of these villages had been disposed of by sale and mortgage, and in the following year the remainder passed into the hands of the two brothers, the talukdars of Bhati and Khajrhat; but the Brahmins still hold them in sub-proprietary tenure.

532. (4) *The Bais of Mahawan*.—More than 200 years ago, in the days of Shahjahán, one Jagdis Singh is said to have come from the west and to have assumed possession of Mauza Mahawan, in parganah Akbarpur. He afterwards cleared away the jungle and established 7 other villages in his pargana. In the year 1216 fasli, or 1809 A.D., $3\frac{1}{2}$ of these villages passed into the Pirpur taluka, and the other $3\frac{1}{2}$ villages were incorporated into the Khajarahat taluka in 1257 fasli, or 1850 A.D. The descendants of Jagdis Singh are now merely cultivators in these villages.

533. (5) *The Kayaths of Daipur, &c.*—Dai Das Kayath, having obtained the office of kánungo of pargana Naipura from Delhi, cleared the jungle and established Daipur, to which he gave his own name. He improved his opportunities by adding 20 other villages to his estate. Some 70 years ago the Ponwars of Bosantpur put the then proprietor, Jethmal, to death, and the estate fell into disorder. The Bharsarai portion of the property, however, remained in the family, but the Kayaths were so much pressed by the Panwars that to escape that Scylla they included their possessions in the Charybdis of the Barwars, where it has off and on since remained. The office of kánungo is still in the family.

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534. *The Tomb of Shah Ruknuddin* is situated on the banks of the Gogra, and is sacred to the memory of the saint whose name it bears, who was one of the followers of the famous Shah Makhdum Ashraf (whose story is recorded in parganah Birhar), and who was buried here.

535. After the saint's death it was found that human wishes were readily fulfilled by a visit to his tomb, and so an annual fair is held there on 13th Moharram, which is visited for the day by 3 or 4,000 of the neighbours. The shrine is supported by an assignment on the revenue of 45 bighas of land which has been sanctioned in perpetuity.

BAZAARS.

536. These are confined to Ilfatganj, which has 1,129 inhabitants, and Naipura, which has 835.

PARGANA CHANDIPUR-BIRHAR.*

537. This pargana, which is of irregular shape, is beautifully studded with clumps of bamboos and groves redolent with every variety of foliage, and which is, moreover, in parts distinguished for the picturesqueness of its scenery, is bounded on the north by the river Gogra, on the east by zila Azamgarh, on the south by parganas Surharpur and Akbarpur, and on the west by the latter parganas and Tándá, all of which sub-divisions belong to this district.

538. As in the rest of Eastern Oudh, the Bhars were dominant in this pargana till about 600 years ago, when they shared the fate of those Hindu dynasties that perished with Pithora Rája at the fall of Delhi. The Musulmans soon overcame the Bhars, and the latter have been without landed possessions for about 400 years. The Bhars are locally supposed to have emigrated into Orissa, and to be identical with the Bhuyas. It may be noted that Sir Henry Elliot also traced affinity between the Bhars and Bhuyas. I, however, have a theory of my own in regard to the disappearance of the Bhars which I shall discuss anon.

539. The usual Bhar remains in the shape of twelve ruined forts are to be found at the places marginally named in this pargana; and three *kos* to the east of the township of Birhar a Bhar chief is said to have built his fort in a jungle on the right bank of the Gogra, in which he placed the image of Chandka Devi, the idol of his special adoration; and from that image, according to local belief, the village of Chandipur takes its name. Thus the first portion of the name of the pargana is accounted for, but the origin of the latter portion is involved in even greater obscurity.

1. Koraon.
2. Chandipur.
3. Samaur.
4. Rudhai.
5. Hasanpur Dhipni.
6. Saidpur Lirwadih.
7. Sonhan.
8. Nathmalpur Bethurya.
9. Pokharbhita.
10. Samdih.
11. Karawan.
12. Ochahoan.

* By Mr. P. Carnegie, C.I.E.

540. In Hindi the word "Bidhar" means barren or unproductive, and the pargana was doubtless to a great extent an unproductive jungle when it got its name. In Sanskrit "bid" means a Banya (Vyas), and it also means the property of a Banya; and "ahar" means exempt from seizure. Bidhar might, therefore, be rendered a place where merchandize was safe; but the rendering would formerly have been assuredly most inappropriate. Again "bid" means filth, and "ahar" also means free, and Bidhar may therefore be rendered *as a clean place*. It is said that there is a bazaar in Allahabad which is called Bidhar because it is both clean (a very unusual quality in native marts) and secure. Bidhar has no doubt been corrupted into Birhar. Hence, then, the name of Chandipur-Birhar which the pargana has borne since the days of the Emperor Akbar.

541. The pargana formerly contained the tappas marginally named, but for more than 100 years these sub-divisions have fallen into disuse in the revenue arrangements of the country, it having been found more convenient to adjust fiscal matters according to properties or mahals. Of the 978 mauzas which constituted the pargana, 782 were parent villages (asli) and 196 were offshoots (dakhli). These have now been reduced under our demarcation operations to 392 mauzas in all, which cover an area of 1,40,402 acres, or 22 square miles.

No.	Name.	No of vil- lages
1	Santi ...	66
2	Barohi ...	169
3	Haveli ...	67
4	Jahangirpur ..	138
5	Hisamuddinpur ...	20
6	Rasulpur ...	131
7	Chahora ...	56
8	Hasaur ...	138
9	Riwari ...	111
10	Niwari ...	82
	Total ...	978

542. The landed gentry who succeeded the Bhars in this pargana have not been without their vicissitudes; and all property in the soil should trace back to any of the following, at one time influential, families:—

543. *The Sayyids of Rasulpur.*—It is popularly believed that Shah Makhdum Sayyid Ashraf Jahangir was one of the first Musalmans who settled in these parts. He was the son of Ibrahim, king of Ispahan, Khorasan, and had the seat of his government at Samna, Sestan, a province of Persia. On the death of his father he succeeded him on the throne at the

early age of 15, and after reigning for seven years, he determined to devote the remainder of his days to the service of religion; and in this view he abdicated in favour of his younger brother, Muhammad Shah. He then assumed the pilgrim's garb and travelled through Hindustan. In the course of his wanderings he fell in with the renowned Shah Ala-ul-haq of Pandua, the Mahomedan capital of Bengal, at the end of the 13th and first half of the 14th century, a man of profound sanctity, whose pupil, for a period of 12 years, he then became, and from whom, as a mark of his appreciation, he received the last of his honorary titles, *viz.*, Jahangir. The Shah wished his pupil to marry into his family, but the latter, having resolved on celibacy, undertook a journey to the land of his birth for the purpose of bringing his nephew, Abdul Razaq, who was in due course married to the Shah's daughter.

544. Makhidum Ashraf was after a time deputed to propagate the faith of Islam in Upper India. A spot was indicated to him which he was to recognize from description, and there he was to dwell and erect his tomb. In the course of his search he reached the town of Jaunpur about the year A.D. 1388, which he found to be under the sway of Sultan Ibrahim of the "eastern" dynasty. By this monarch he was favourably received and offers were made to him of grants of land for his honourable support to induce him to remain there; but these he steadily declined, and, in obedience to the instructions of his spiritual chief, he wandered on in search of the promised land. This he soon found in the spot where his tomb still stands, and the surrounding country he discovered to be in the possession of one Darpan Nath, a pandit of unlimited fame, who was then at the head* of a gathering of 500 jogis or pupils.

545. The meeting of these men of opposing creeds is said to have been followed by a prolonged struggle for mental superiority, the aid of witchcraft and sorcery and every other black art being freely resorted to on either side; and this great theological duel at last eventuated in the complete

*Note.—Professor Wilson states that monasteries are an innovation of the 14th century, or perhaps earlier. We here find the order of jogis locally mentioned in the year 1388 A.D., which confirms his view.

subversion of the idolatrous belief, and the conversion of the pandit to the faith of the Prophet. He then took the name of Kamál-ud-din, and his tomb is still pointed out near that of his vanquisher as that of "Kamál Pandit."

546. The spot on which Makhdum Ashraf's tomb now stands he selected for his residence, giving it the name of Ruhabad. Here he ended his days in the hundred and twentieth year of his age, A.D. 1390.* He left behind him a historical record of his acts and opinion, of which four copies only are said to be extant, and which is known to the student of the early Mahomedan authors as the *Latif-i-Ashrafi*. From it Sir Henry Elliot quotes that "on one occasion when this sainted personage visited the town of Jais (in this province) nearly three thousand pupils came out to pay their respects."

547. Makhdum Ashraf was succeeded by his nephew already named, Haji Abdul Razaq, who changed the name of the family residence to Rasúlpur and added largely to the place. He left five sons: Shamsh-ud-din, who died childless; Hadi Ahmad, who settled in the aforesaid Jais; Farid-ud-din, who settled in the Daryabad district; and Shah Hassan and Shah Husain, both of whom remained in Rasúlpur. Three generations of the Haji's descendants continued to live in Rasúlpur, and then Shah Jafar, the fourth in descent, having expelled one Rakamdin, the local Rajbhar chief, from the neighbouring village of Kachhoncha, took possession of it; while his younger brother, Shah Muhammad, founded the hamlet which adjoins it on the west, to which he gave the name of Ashrafpur. Thenceforth the town was known as Ashrafpur-Kachhoncha, which name it still retains.

548. At a subsequent period a member of the family, Shah Ali Makhdum, also established himself in the neighbourhood. It is said that, being thirsty, he drew water from a well, and having drunk thereof, he was heard to remark "Bas, khari," or in other words, "enough, it is brackish;" and from that hour the name of the town that still exists there has been Baskhari.

* Note.—There must be some mistake in the years of the advent and death of this sainted man, for he could not have done what he did and acquired so much fame in the short interval of two years. Moreover, the "eastern" dynasty only dates from A.D. 1394, and the reign of Ibrahim of that line from 1401.

549. The fame of Makhdum Ashraf and of Abdul Razaq and his descendants, inhabiting Kachoncha and Baskhari, soon spread far and wide; and rent-free grants were from time to time made for the support of themselves and their establishment by Jahangir, Shah Jahán, and Aurangzeb, emperors of Dehli, the title-deeds of which I have examined. These grants were recognized until the death of Asaf-ud-daula, but in the reign of his successor Saadat Ali, ten-sixteenths of them were resumed, and in after years the remaining aima lands of the family also disappeared under the usurpations of the chiefs of different clans that then overran the neighbourhood. We now find the descendants of Abdul Razaq recorded at the revised settlement as proprietors of three villages only of Baskhari, Ashrafpur-Kacheoncha, and Rasúlpur, in which latter is the shrine of the great saint himself, of which more will be said when treating of fairs and shrines.

550. *The Sayyids of Nasírabad.*—Next in antiquity amongst the existing families, according to popular belief, come the Sayyids of Nasírabad. The first stock, Nasírabad, is said to have come from some place in the far west in the days of Tamor,* to have settled himself on a small estate of nine mauzas, and to have given to it his own name. These villages, in the days of Akbar, were held by the Sayyids under revenue-free (aima) grants, but the family was subjected to the same vicissitudes as were the other Sayyids of whom I have already written. Seven of the nine villages, which constituted the Nasírabad estate were absorbed into the Birhar talukas more than a century ago. Of the remaining two, Mauza Bhora is still the property of the Sayyids : they hold sub-tenures only in the parent village, Nasírabad.

551. *The Pathan Chaudhrís of Chahora.*—Contemporaneous with the advent of the aforesaid Sayyid families was the arrival of the Pathan Chaudhrís of Chahora. The ancestor of this family was a Chauhán Chhattri of "Sambhal Morádabad," who is said to have changed his religion in the days of Timur. One of his successors (name unknown) established himself in this pargana, and he or his descendants must have been both able and influential, for they acquired much property; one of them, Alam Khan, being ruler of

* Note.—See explanatory note about Tamor in the Surhurpur report,

tappa Chahora of 51 mauzas ; another, Mangah Khan, had tappa Hissamuddinpur of 20 mauzas ; and a third, Bhoj Khan, held taluka Aínwán of 33 mauzas.

552. The last of these estates was absorbed into the Birhar talukas 150 years ago ; and the Pathan ex-proprietors have a sub-tenure only in a specific portion of Aínwán proper. The second followed suit half a century later. The first property existed till the year 1800 A.D., the Chaudhrís sometimes engaging with Government for it themselves, and at other times including it, for protection from the Palwárs, in the rent-roll of the Hassanpúr-Bandhúa Khanzádas of zila Sultánpur. The Khanzáda talukdar of Gangeo, in this district, has ever since that time had a small estate of five villages, called Ajmaripur, *alias* Badshahpur, in this pargana, which villages have now been demarcated together as one ; but with this exception, the Khanzádas have had no concern with pargana Birhar since the beginning of the century.

553. In 1207 fasli the all-powerful Palwár clan finally subdued the Chaudhrís and took possession of their last estate, allowing them some "sír" for their support. The descendants of this family are still to be found in Chahora, Hissam-uddinpur, Hathnaraj, and Aínwán.

554. *The Shekhs of Hanswar.*—One Shekh Mahmud is said to have come from the west with Mír Masaud Behdam, a great divine, and to have settled in Mauza Biawan, pargana Akbarpur. The latter seems to have been endowed with large temporal as well as spiritual powers, for he is said to have authorised the former to assume charge of tappa Hanswar, consisting of 53 mauzas, which he accordingly did. About 200 years ago, one Sadullah Khan, Rohilla, obtained this tappa as jágír from the Emperors of Dehli, and, having built a fort, took up his residence in Moinuddinpur and Norehni. The tenure was subsequently resumed, and for a time the Rohilla held the revenue engagements of the tappa ; but having by his oppressions estranged himself from the inhabitants, they, with the assistance of the Palwárs, drove him out, and he was soon afterwards slain by the Bandipur members of the clan just named. All traces of the Rohillas have been lost for more than a century. Tappa Hanswar was finally absorbed into the Birhar talukas 100 years ago,

and the descendants of the Shekhs are now mere tenants-at-will in Hanswar proper.

555. The remaining Mahomedan families were :—

Caste.	Whence came.	Where settled.	Date.	Present possessions.
1. Pathans of Barāgaon (formerly Hindus).	Delhi	Barāgaon	In the days of Timur	Sub-tenures in one village.
2. Malikhs of Korahi	Niristan	Korahi	Ditto	Ditto.
3. Shekhs of Jahangirgaon.	Gorakhpur district.	...	In the days of the Sahr Mahkudum Sahib.	Nil
4. Shekhs of Nouri	Ajmur	..	...	Sub-tenures in three villages.
5. Shekhs of Baman and Jalalpur.	The west	...	...	Nil.

556. *The Bais of Kalianpur, &c.*—A colony of eight members of this tribe are said to have come from Baiswara and to have established themselves in these parts, and to have cleared the then existing jungle about the time of the overthrow of the Bhars.

557. These people divided themselves into four parties or talukas, and acquired property aggregating 61 villages. Of these properties the following details are known :—

- 1st. The Kalianpur, Pirthmipur, and Norehni party had ten villages :
- 2nd. The Hardaspur and Tilkarpur party had twelve villages,
- 3rd. The Kharwanwa party had fifteen villages ; and
- 4th. The Ramnagar-Mowur party had twenty-four villages.

558. The third of these parties was the first to be absorbed into the Birhar talukas, and this absorption took place 200 years ago. The fourth party followed fifty years afterwards ; and in another fifty years the same fate overtook the first and second parties. The Bais tribe have now sub-proprietary rights only in six villages.

559. *The Palwárs.*—Last in order come the Palwárs, and they are likewise by far the most powerful. It has already been shown in the report of Surharpur that one Pithraj Deo, a Sombansi of Sandi Pali,* came 615 years ago and settled in that pargana, where and in Azamgarh he and his offspring acquired much territory. A lineal descendant of this Pithraj Deo, nine generations removed from him, named Gohraj Deo, is said to have come into pargana Birhar from Koriha in Azamgarh some 500 years ago, and to have taken service with the Bhars, residing in Mauza Pokarbhitā, which is said to have been made over to him for that purpose. In process of time this man and his offspring are said to have replaced the Bhars in the entire management and control of tappas Sati, Barohi, and Haveli, consisting in all of 302 mauzas.

560. About 300 years ago, in the eleventh generation from Gohraj Deo, this Palwár family divided into two branches, the ancestral property being shared equally by the then representatives, Ballram and Muniram. The elder son founded Balrámpur, calling it after himself. At this place a bazaar was afterwards established by Bábus Ragonath Singh and Júbraj Singh, who as a compliment to the ruler of the day gave it the name of Sultanpur. The younger son fixed himself in Mauza Rájapur, but it is said that the greater part of the property of this branch was absorbed by the elder branch a hundred and fifty years ago, and the offspring of Muniram are now proprietors of two villages only, *viz.*, Syámpur and Padaryáh, while they are sub-proprietors of Mari-Nasírpur, Masanah, and Penderyáh, and of part of Rájapur.

561. Balliram, the elder son, was succeeded in his estates by his son, Horal Singh. The latter had two sons, Aín Singh and Lashkar Singh, and about 150 years ago these brothers divided the ancestral property equally and separated.

562. The elder branch, *viz.*, that of Aín Singh, was then subjected to no further sub-division till it passed into the seventh generation, when so recently as 1261 fasli, the sons of Bábu Munna Singh, *viz.*, (1) Bábu Madho Parshad, who has

*Note.—The Sombansis of Sandi Pali deny the connexion. On this the Birhar men change ground and say they come from a place called Páli near Dehli, once the seat of a Sombansi dynasty; but I have been told as a fact that the Palwárs come from a village called Páli in the Partábgarh district, which is likely enough, as that is one of the chief seats of the Sombans clan in these days.

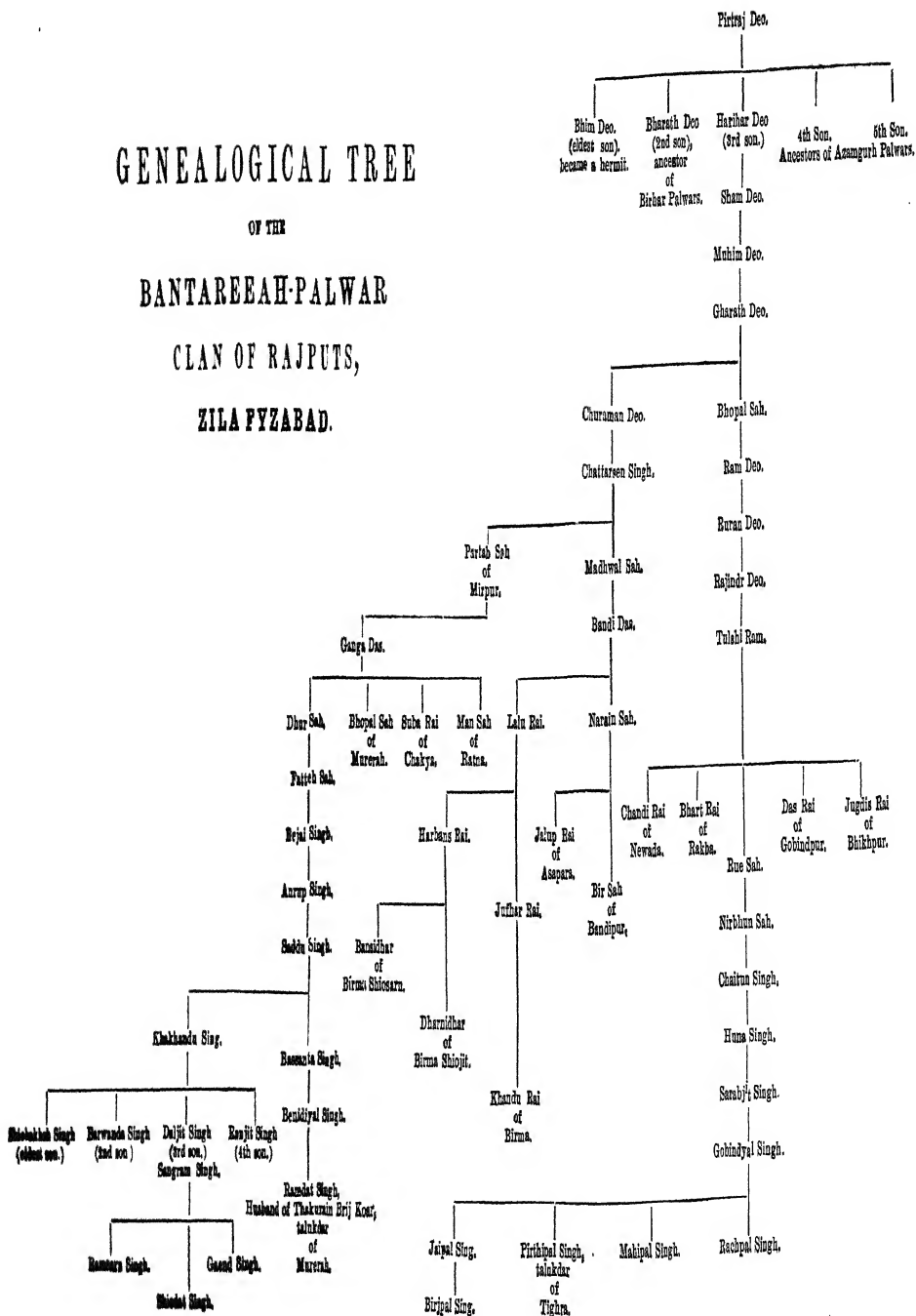
GENEALOGICAL TREE

OF THE

BANTAREEAH-PALWAR

CLAN OF RAJPUTS,

ZILA FYZABAD.



since the re-occupation of the province been succeeded by his son, Hardat Singh, and (2) Bábu Kishan Parshad, divided their father's property equally, and are now in possession of their respective estates.

563. The younger branch, *viz.*, that of Lashkar Singh, was subjected to sub-division in the fifth generation, when the cousins, Shiodat Singh and Jaggat Narain, separated, each getting an equal portion ; and at this date Bábu Mahip Narain holds the one property, having succeeded his elder brother Jaggat Narain ; while the other is held by Bábu Shiopargash, a distant relative of Shiodat Singh, whom he succeeded.

564. The earliest trace we have of the amount of revenue paid by these estates is in 1216 fasli, when the representatives of both branches, Bábus Daljit Singh and Sarrajit Singh, paid between them Rs. 77,589 to the ex-king. At annexation the demand had fallen off to Rs. 77,504. These payments, however, included villages in other parganas also. The revised demand of the present settlement amounts to Rs. 1,56,766.

565. A genealogical tree is here given of the Palwárs of Birhar from Pithraj Deo to date. It has been stated that the first division of property amongst these talukdars took place about 150 years ago, when the sons of Horal Singh, twentieth in descent from Pithraj Deo, separated, and they seem ever since to have been at war with each other, as well as with their neighbours generally. Of the 59 descendants of the said Horal who are named in this tree, 12 had died violent deaths during the native rule ; 27 have died natural deaths, and 20 are still alive.

566. A detail of those who died fighting will throw some light on the state of society in the ex-king's time:—

(a) The following six persons are of the progeny of Aín Singh, son of Horal:—(1) *Ragonath Singh*, having obtained the revenue contract for the entire pargana, was killed in Mauza Jumulpur while trying to subdue his kinsman Lalji Singh ; (2) *Sarabdawan Singh* was killed in the Azamgarh district, before it was ceded, while resisting his kinsman Pahlwan Singh, who had obtained the revenue engagements of the pargana ;

(3 and 4) *Pirthipal Singh* and *Bhora Singh*, his brother, were killed in a quarrel about a boundary with a zemindar in the Azamgarh district prior to cession ; (5) *Munna Singh* was killed trying to subdue his kinsman *Deodat Singh* at Putharpara, he having entered into engagements for the pargana ; (6) *Daljit Singh* was killed in the Jannesri jungle, trying to resist the *Názim*, *Rája Darshan Singh*.

(b) The following six persons are of the offspring of *Laskar Singh*, son of *Horal* :—(7 and 8) *Jubraj Singh* and his son, *Adit Singh* were killed in a boundary dispute with the of *Maholi* in zila *Gorakhpur* before cession ; (9) *Pahalwan Singh* was killed while trying to subdue his kinsman, *Sar-rab-dawan Singh*, who was also killed in that fight (see No. 2 above) ; (10) *Parshad Singh* was killed in the famous action of *Masorah*, mentioned in the *Surharpur* history, when the *Palwár* clan was arrayed against the *Rajkumars* of *Meopur*, and on which occasion most of the chiefs of the latter house bit the dust ; (11) *Jaggat Narain Singh* had to give way before his kinsman *Daljit*, who had obtained the revenue engagements of the pargana, and in an attack made by *Jaggat Narain* to recover his own fort at *Rájápur*, which was held by Government officials, some of the latter were slain : for this he was proclaimed, and having been traced into the *Gorakhpur* district, he was there put to death by some sowars when in a state of comparative helplessness, and his head was sent over to the *Oudh* officials ; (12) *Shiodial Singh* was killed while opposing his kinsman *Shiodat Singh*, who had engaged for the revenue of the pargana.

567. It may be mentioned for the benefit of those who delight in ethnological speculations that we have a legitimate and an illegitimate line of decendants of *Pithraj Deo*, the first *Palwár* who settled in Eastern *Oudh*. The former is represented by these *Bábus* of *Birhar*, now in the 28th generation ; the latter by the talukdars of *Tigra* and *Morehra* in pargana *Surharpur*, now in the 16th generation from the common ancestor, *Pithraj Deo* : so that the generations in the pure line average under 25 years each, while in the impure line they average over 38 years, furnishing an example, if such be wanted, of the advantages of the amalgamation of races.

568. It seems desirable that there should be a permanent record of the proceedings of the Palwár clan during the disturbances of 1857, and this I will now supply.

569. When the Fyzabad fugitives were escaping in boats down the river Gogra, they were stopped by Bábu Odit Narain Singh, the eldest son of Bábu Mahip Narain, who then resided at the strong fort of Norehni on the bank of the stream. Such indignities were offered as demanding the rings and silk stockings which some of the ladies then wore ; all their valuables were taken from them. The fugitives were then allowed to pass on to Chahora, a fort also on the bank of the same river, the residence at that time of Bábu Madho Parshad, and from him they received some show of hospitality for three or four days, and they were then passed on under an escort supplied by Mahárája Mán Singh. For the offence above indicated, Odit Narain Singh, who was at the time *de facto* manager of his father's estate, was tried and imprisoned for three years, and the whole of his property was ordered to be confiscated, but it was made out somehow or other that the man had no property of his own, and so the latter part of the sentence may be said to have been inoperative. The worst feature of this case is that, being the eldest son, this man, a thoroughly disloyal person, may yet live to be a talukdar.

570. Bábu Madho Parshad, whose conduct as I have said at the outset was good, is said to have been the first of the Birhar Bábus who openly took up arms against the British Government, having marched against Azamgarh with his followers in July, 1857. He was met at Baroli by Mr. Venables and driven back, and he then raised the entire Palwár clan, and was joined by Bábus Kishen Parshad, Shiopargash, Pirthipal, and their gatherings. They then plundered the town of Manori and got much property ; Shiopargash obtaining an elephant, which he gave up when order was restored. They then attacked Azamgarh and drove the defenders before them through the town ; but the citizens turning against them, the tribe was repulsed, whereon they withdrew in such hot haste that they halted not till they were beyond the borders of the Azamgarh district. A few days after this Azamgarh was abandoned by the British, upon which Bábus Odit Narain and

Pirthipal Singh with their followers returned there, and having proclaimed the supremacy of the Palwár clan, began levying contributions from the inhabitants. On the re-occupation of Azamgarh by the Gurkhas the Bábus retired without a struggle.

571. They subsequently lent men to Beni Madho, the Kurmi Rája of Atrolea, when he fought and was defeated by the Gurkhas at the same Manori mentioned above, losing three guns : but none of the Bábus were present at that action.

572. Seeing that they could make no head in the Azamgarh district, the Birhar talukdars next turned their attention to Gorakhpur, and Bábus Madho Parshad, Shiopargash, and Odit Narain crossed over and joined the rebel Názim with their followers. Each Bábu is said to have received 100 rupees a day for the support of his men. Bábu Kishan Parshad sent a contingent under an agent, Thákur Dial. This man, being met by Bábu Madho Parshad, was at once put to death by the followers of the latter, owing to a quarrel between the masters. On the re-occupation of Gorakhpur by the Gurkhas the Bábus fled with the Názim.

573. When Maharaja Jang Bahadur marched through the Gorakhpur district, *en route* to Lucknow, a feeble attempt was made by the followers of the Birhar Bábus to oppose his operations. At Chandipur an affair took place on the 17th February, 1858, which is thus described :—"Whilst escorting boats up the river Gogra, Captain Sotheby, R.N., with a force consisting of 130 men of the Naval Brigade, 35 Sikhs, and 60 Gurkhas, with one mountain-howitzer, attacked and captured the fort of Chandipur on the right bank of the river, taking two guns, spare wagons and ammunition, besides all the private property of the rebels. The fort was situated in the midst of a dense plantation of bamboos, and was garrisoned by about 300 men, not many of whom were killed in consequence of the thick cover they fought under. Our loss was four wounded, including Captain Weston, 36th Native Infantry. The river steamer *Jamuna* co-operated with the land force and rendered efficient service. The fort and adjacent buildings were burnt."

574. Resistance was again offered up the river. The event is thus described by General Macgregor:—"The boats arrived the night before last (21st February), and Colonel Rowcroft's force crossed the river. Yesterday Brigadier Gungadoa's brigade joined them, and the whole force advanced to Phulpur, where they met the enemy, and after an action lasting over an hour totally defeated them, capturing three guns."

575. The Gurkha army then crossed over and marched towards Lucknow through Akbarpur and Sultanpur. They attacked *en route* the small fort of Berozpur in this district, which was bravely held by 34 of Bábu Amres Singh's men, who were all killed: several Gurkhas were killed and wounded in the attack.*

576. At a later period of the mutiny, when Koar Singh was making his way from Lucknow after the capture of that place to Arrah, he passed through Birhar, and was joined by Bábu Odit Narain, who accompanied him in his memorable attack on Azamgarh. On the relief of that town this Bábu returned to his home, and it only remains to be mentioned that these Bábus of Birhar postponed their surrender on the re-occupation of Fyzabad till the last moment, and the only one of their number who was ever called to account for his actions was Odit Narain Singh, to the circumstances of whose case allusion has already been made.

577. Such is the generally accepted account of the proceedings of the Palwár clan during the rebellion. I have had an opportunity of comparing it with the official "Narrative of Events in the Azamgarh district," published by the Government, North-West Provinces, and they agree in most particulars. Details have now been ascertained which were not then available, but the "Narrative" has been of use to me in preparing the present account. The only conclusion to be drawn from this history is that on the whole we had few worse enemies than the Palwárs.

* Note.—I have since learned from one of the officers engaged that this encounter arose out of misadventure. The Gurkhas had upwards of 50 casualties, and Lieutenant Sankey, R. E., was recommended for the Victoria Cross for effecting an entrance into the fort and being the first to pass through.

578. Sir Henry Elliot, in his extraordinary articles on *Chorássi*, mentions Chorass of the Palwár clan in pargana Anowla (should be Bhowapar), zila Gorakhpur,* where their possessions, which have since been mostly confiscated for their proceedings in 1857, are said by the tribe to have commenced with 84 bighas of land, and soon to have swelled to 84 whole villages. But the fact is that the whole of the Gorakhpur, Azamgarh, and Fyzabad Palwárs spring from the common ancestor whose genealogical tree I have given. The system of reckoning by *Chorássi* and *Beálissi*, so much dwelt on by Sir Henry Elliot, is uncommon in this part of Oudh—in fact, few natives understand it; but the number 49 seems with these very Palwárs to have a special charm. For instance, they talk of (1) *Onchás koski-Bhat*, which means that on the occasion of ceremonial

Pargana or tappa.	District.	Kos.
Birhar ...	Fyzabad ...	14
Surhampur ...	Do. ...	7
Atranla ...	Azamgarh ...	7
Korea Tilhenie ...	Do. ...	7
Cheota Gopalpur ...	Do. ...	7
Ghagha ...	Gorakhpur ...	7
Total ..		49

gatherings of the tribe to commemorate a birth, marriage, or death, all the members inhabiting the localities marginally indicated, aggregating a circle of 49 *kos*, which area is supposed to represent their proprietary possessions, are invited to attend and eat the bread of sociability. Of these, however, the Surhampur (Bandipur) branch is debarred from eating and drinking with the tribe by reason of illegitimacy; and the Atrolea branch, because it is stained with blood.

579. Members of these branches on such occasions are obliged to content themselves with having dry rations served out to them in lieu of cooked viands. The absurdity of the former of these exclusions, and of the system of caste generally, is forcibly illustrated in the following instance:—A female of the Surhampur illegitimate branch, and another of the Birhar legitimate branch, both married into the orthodox Rajkumar family of the Rája of Dera, and thereafter both

*Note—When the Gurkhas, having abandoned Gorakhpur, were marching on Azamgarh, these Palwárs made a combined attack upon their camp at Gugha, taking our allies unawares; the Palwárs were, however, soon driven off. A number of them were taken prisoners, and these had their heads chopped off in cold blood by the Gurkhas with their *kurris* just as if they had been so many kids.

branches were alike admitted to the Rájá's social board. Both parties then eat and drink with the Rájá, but they still will not eat and drink with each other, and they thus remain a living confutation of the mathematical axiom that things that are equal to the same thing are equal to each other.

580. (2) *Onchas kos-ki-Kumki* is another common expression with these people, which means that the talukdars of Pirpur, Samanpur, Dera, Birhar, Tigra, and Morehra, with their gather-

* Pargana Akbarpur	...	...	14
" Birhar	...	...	14
Taluka Dera	...	...	14
Pargana Surharpur	...	...	7
Total	...	...	49

ings, inhabiting the areas marginally noted, and which aggregated 49 kos, were wont, in the king's time, to make common cause in opposing the aggressions of the Meopur faction of Rajkumars and all others.

581. *Distribution of property.*—I may now state the manner in which the 392 demarcated villages which constitute this pargana are held, thus :—

Name of taluka.	Name of owner.	Residence.	No. of villages.	JAMA.	
				Summary settlement.	Revised.
				Rs.	Rs.
I. Birhar	Hardat Singh	Hanswar	98	22,385	37,089
II. "	Kishan Parshad	Makrahi	97	21,345	36,586
III. "	Mahip Narain	Lakanpur	85	19,645	33,982
IV. "	Shiopargash	Sultanpur	96	20,557	35,234
Pirpur	Bakar Hosein	Pirpur	1	125	195
Gangeo	Jahangir Bakhsh Khan,	Gangeo	3	4,977	4,840
Independent	Zemindars	"	12	5 208	6,503
Total			392	94,243	1,54,429

582. I have mentioned families of influence who from time to time replaced the Bhars in this pargana, and back to whom, as a rule, proprietary title ought to trace; but there are also minor families who have possessed villages within the last century or two, and whose original position rested on rent-free or service-grants, purchase, &c. These I now detail :—

Caste.	Villages owned.	Fasli year.	Now owned.	Now held as sub-proprietors.
Bais	15	1122	...	...
Gautam	7	...	...	$\frac{13}{20}$
Brahman	23	...	...	7
Bhúnhár	2	1072	...	$1\frac{1}{2}$
Bhát	8	974	...	2
Kayath	60 $\frac{1}{2}$	1204	2	$3\frac{7}{20}$
Kurmi	4	1172	...	1
Musaiman	145 $\frac{1}{2}$	1172	$4\frac{6}{20}$	4
Palwár	8	1122	2	$4\frac{14}{20}$

BAZAARS, &C.

583 There are few, if any, masonry houses; tiles are seldom used, thatched roofs being in the proportion of 75 per cent. There are no extensive merchants or dealers, while there are numerous importers of cotton, thread, piece-goods, and salt to a maximum extent of Rs. 1,000, and these also send away molasses, sugar, and country cloth to a similar amount. The Naiks of Chahora and the Upadhyas of Rampur Sarai have annual dealings in cattle to the tune of Rs. 2,000 and Rs. 1,200 respectively, bringing

Town.	Population.
Baskhari	2,360
Hanswar	1,272
Sultánpur	1,233
Chahora	825
Ajmirpur	}
Badhashpur	
Chandipur	
Rámnagar	600
Korahi	509
Dyaram Lalla	497
Mansúrganj	406
Shekopur	372
Malpura	}
Moinuddinpur	
	307
	128

them from the trans-Gogra districts and taking them south for sale. The trade of the pargana, such as it is, is confined to the bazaars marginally noted. There are no large towns.

FAIRS AND SHRINES.

584. *The Fakir's Tank and Tomb, Ahraula.*—Gobind Das, a renowned mendicant, is said to have settled here and to have dug this tank 70 years ago. He also built the tomb in which on his death his ashes, after cremation, were placed. The tomb is known as a Samad, a term which is generally applied to the resting-place of one who has been voluntarily buried alive, but in this instance it is a misnomer. On the 25th of Aghan a fair is annually held, when several thousand persons assemble to bathe and make offerings. Sales are effected of cooking utensils, cloth, and sweetmeats, during the three or four days that the fair lasts.

585. *Thákurdwara and Shiwala, Chahora.*—The former of these was dedicated to the sacred and glorious memory of Rámchandar and other favorite incarnations of the deity ; the latter for the worship of Mahadeo, by the prosperous family of dealers known locally as Naiks,* some 50 years ago. On the 13th of Phagun 3 or 4,000 persons assemble to bathe and commemorate the fast of Shioratt, or the birth of Mahadeo. Eatables only are vended during the day. There is a smaller gathering on the 13th of every month.

586. *Rámbagh, Mauza Odechandpur.*—Twenty years ago, Ajudhya Singh, Palwár, voluntarily became a mendicant and assumed the name of Oude Das. The fame of his prophecies and miraculous cures spread far and wide, and having taken up his residence in a grove on a high and picturesque kankar ridge on the right bank of the Gogra, he gave to the spot the name of Rámbagh. He died three or four years ago, but 1,000 people still continue to flock to the place, rendered sacred by his fame and exemplary life, at the full moon of Kartik, and on the 24th of Chait, the birthday of Rám, annually ; a smaller bathing takes place every Sunday.

587. *The Chandipur Thákurdwara.*—This was built some 70 years ago by Bábu Ramanorat Singh to the sacred memory of Rámchandar and other deified individuals, and fairs are held twice a year on the days indicated in the last paragraph, which are attended by from 1,000 to 2,000 persons.

*Note.—For an account of these see my "Notes on the Races, &c., of Oudh,"

588. *The shrine of Mukhdum Sahib* is situated in Rasulpur, formerly a mazra offshoot of Mauza Bedhor, but now a separate village. The history of this man has already been given under the Sayyids of Rasulpur. His shrine is built on a rising ground, which is nearly surrounded by water, and to this spot resort annually thousands of pilgrims from every part of Upper India to be released from their disorders, mental and physical. Legions of devils are here annually said to be cast out according to the best recognized methods of the exorcist's art during the month of Aghan, throughout which the fair lasts. Merchandize of every description is brought from Lucknow, Benares, and other distant places, for sale, and a brisk trade is carried on during the gathering.

589. *Sattis*.—This crime must have been exceedingly prevalent in this pargana at one period, for the neighbourhood of the bazaar of Sultánpur is a perfect graveyard of monuments, which are all attributed to former generations of the Baniya caste. One of these buildings is different from the others, inasmuch as it has a door or opening and the rest have not. This building, I am told, was visited one evening in the rains of 1865 by a party of Banjaras who encamped close to it, offered living sacrifices, and departed on the morrow, leaving traces of much digging, whence it is affirmed that treasure was known to these people to be concealed, and was removed from there by them. These facts were never reported, nor was any attempt ever made to elucidate this mystery.

PARGANA HAUELI OUDH.*

590. Pargana Haveli Oudh takes its name from Oudh the capital, and Haveli the name generally used to indicate the principal station of the chief revenue authorities of the Moghals. The pargana is bounded on the north and east by the river Gogra, on the south by the river Marha and parganas Pachhamrath and Amsin, and on the west by pargana Mangalsi.

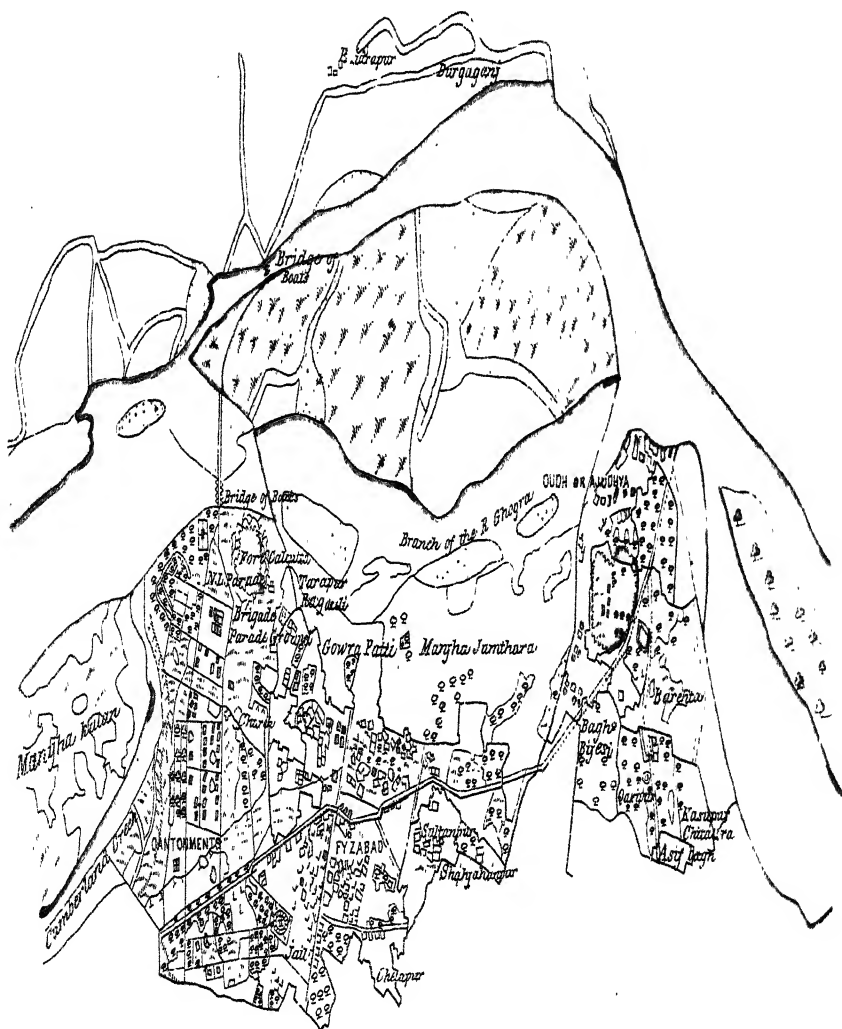
591. In former days the revenue collections of the pargana used to be made at the "*Kila Mubárák*" or *blessed fort*, which was situated at Lachhmanghát, where now stands

*By Mr. P. Carnegy, C. I. E.

FYZABAD AND AJUDHYA.

FROM THE

SURVEYOR'S ATLAS.



the recently built temple of Júgla Saran. In the days of Mansúr Ali Khán (A. D. 1739-54) they used to be made at "Ráth Haveli," and in the time of the Báhu Begam at or near the Dilkusha, both of which latter places are in the city of Fyzabad.

592. The pargana differs from all others in the district, inasmuch as there never were any of the usual tappa subdivisions. It contained in the King's time 329 townships. These were reduced under summary settlement to 242 in number ; and they have now been further cut down to 181 demarcated villages under the redistributions of the revised settlement.

593. Tradition, here as elsewhere in this district, attributes all rights in the soil to the Bhars, who were suppressed after the Mahomedan supremacy, and of whom traces are still pointed out in numerous villages. In more modern times, (1) Vasisht Brahmins, (2) the Surajbans, (3) Garagbans and (4) Bais Chhatris, (5) the Úpadhia Brahmins, (6) the Bhadarsa Sayyids, and (7) Maujadbanspúr Kurmis, were the chief landed proprietors. Of these several families I now proceed to give some brief details :—

594. (1) *The Vasisht Brahmins*.—The members of this family assert descent from Vasisht Múni, the spiritual adviser of the immortal Rámchandar, from whom that portion of the town which is still known as Vasisht Tola takes its name, and whose sacred memory is still kept fresh by the annual visits of his votaries to the Vasisht Kúnd or reservoir in the same quarter.

595. After the vicissitudes of the Buddhist and Atheist periods, when the Vedic faith was for the time, it is believed, locally suppressed, Ajudhya was again traditionally restored and Brahminically re-peopled through the exertions of Vikramájit of Ujjain ; and Kashirám and other members of the present Vasisht tribe, who now inhabit the ancient haunts of the family, aver that their ancestors were then recalled by the sovereign in question from Kashmir, and received from him large assignments of revenue-free land. It is the further averment of these persons that they retained their possessions during the supremacy of the non-Bráhminic Bhars ; but it is

almost needless to say that no proofs are extant either of their advent from Kashmir, or their steadfastness of faith under the Bhars. In the *Ain-i-Akbari*, the oldest reliable historical record, Vasisht Brahmins are stated to be the prevailing caste of zemindars in this pargana.

596. The proprietary status of this family waned before the modern Súrjebans clan, the annals of which will follow, and its members are now reduced to the possession of ex-proprietary petty holdings (sír) and dues (sayer) in the Ránúpáli, Anjna, Narainpur, and Lachhmídáspurestates, which comprise 32 villages in all, in which also they chiefly reside.

597. (2) *The Súrjebans Chhatris*.—It is the assertion of the present local members of this tribe that 350 years ago their common ancestor, Lál Jai Singh, came from Kallu Kamayan (Kamáon) and settled in the suburb of Fyzabad, which is now known as Sultanpur, in rear of the Guláb-bári. He and his three sons are said subsequently to have joined the service of Dandás Sáo, a dealer of Purámarna, now more generally known as Jaláldud-dín-nagar. This man had excavated a large tank in the neighbourhood of that place, to which he had given his own name. There dwelt hard by, in the village of Belahri, Sháh Bhika, a hermit of great repute. On one occasion the dealer found this hermit washing his teeth at the edge of his tank, and admonished him for so doing. This so enraged the hermit that he gave vent to his feelings and vowed that in future donkeys even should not drink at the tank, and in consequence water is but rarely to be found in it. The curse of the hermit seems to have extended to the dealer also, for adversity soon overtook him and he died childless, his landed property falling into the hands of Lál Jai Singh, the Súrjebans servant, of whom we have already heard. This man improved his opportunities to such good effect that at his death he was the proprietor of 97 villages. The present members of the family are in the twelfth generation from the common ancestor, Lál Jai Singh. They still possess rights in 54 villages. In 21 of these they are independent proprietors; in 28 they are in subordination to the talukdar of Maujadbanspúr, and in the remaining 5 to Maharaja Sir Mán Singh. The ex-Rájas of Amorha and Maholi in the Basti district, the Rája of Mohason in that district, and the Rája of Haraha in Dariabad,

were all chiefs of colonies that broke off at different times from the original Pura stem.

598. (3) *The Garagbans Chhatris of Kusmaha*.—The traditions of this clan allege a descent from Garag Muni or Ráj, or Rikh, a devotee of old, who, according to some, was summoned by Rája Dasrath, the father of Ráma, from Kanaúj, to aid him in performing the sacrifice of the horse, and by others by Rája Vikramáditya from Kykydes, on his restoration of Ajudhya. The proprietary possessions of the clan began in this pargana, where at a very early period they are said to have acquired the estates marginally named, consisting of 10 townships. But large estates were also acquired by them elsewhere, and the history of the clan will be given in greater detail under pargana Sultanpur-Barosa, in which its chief members, the successors of the gallant brothers Shioamber and Harpal and Hubdár still hold the Khaprádih and Síhipur talukas.

Hasaura.	|	Kusmaha.
Serehni.	|	Ferozpur.

599. This branch of the family held proprietary possession of the above four estates until A.D. 1816, after which their lands were absorbed into the Mahdona taluka, and now the old proprietors are reduced to the possession of sír and sayer in their old villages.

600. (4) *The Bais Chhatris*.—There is a colony of this clan in the pargana, the members of which aver that their ancestors, Kanak Rái and Tír Singh, came from Baiswara 500 years ago and displaced the Bhars in the possession of 37 villages. But their rights in these have long been overridden by others, 11 villages having passed into taluka Mahdona, 16 into taluka Maujádbanspur, while others are in the hands of muáfídar and other independent proprietors. The Bais are still, however, the recorded proprietors of Mauza Ashrafpur, and they hold minor subordinate rights in others of their old villages. I have no faith whatever in the alleged advent from Baiswara. The Bais were few even there 500 years ago, and they do not readily own such offshoots as this. I have no doubt whatever that this colony was of local origin.

601. (5) *The Upadhia Brahmins*.—One Parsráam Upadhia is said by his descendants to have come from over the

Gogra 300 years ago and to have married into the local Vasisht family. He acquired a proprietary title in eight villages in this pargana as his wife's marriage portion, and to these he afterwards added four others. These villages all passed into the Mahdona taluka about 40 years ago, but Bábu Rám and Jagmohan are still recorded sub-proprietors of the Usru mahál, which consists of two mauzas, and the family also hold petty tenures in some of their other villages as well.

602. (6) *The Sayyids of Bhadarsa*.—Three hundred years are said to have elapsed since one Sayyid Zain-ul-ábdin, *alias* Mira-zena, the ancestor of the present Bhadarsa Sayyid family, of which Husain Bakhsh and Muhammad Jáfir are the heads, came from Naishápur in the retinue of one of the Oudh subahdars, and settled in Deh Katáwán near Bhadarsa, where, as usual, he is said to have displaced the Bhars in the possession of 19 villages. These 19 villages, which were formerly on the Government revenue lists, were, owing to the exercise of holy functions by the Sayyids, made revenue free in 1736 A.D. by Nawáb Saadat Khan, and the assignment has been continued in perpetuity by the British Government. The shrine of the sainted Mira-zena at Bhadarsa is still visited by considerable crowds on the 26th and 27th of Rabi-ul-Awal, who make offerings of sweetmeats. Thieves, it is said, are detected by sending suspected persons to bring away flowers from within the tomb. On their exit they are asked how many graves or recesses they saw within, and the guilty invariably answer wrong.

603. (7) *The Kurmis of Maujád banspur*.—Some seventy years ago, one Ghárib Dás Kurmi is said to have started from his home in Padampur, pargana Birhar of this district, for Lucknow, accompanied by his youthful son, Darshan Kurmi. Tradition further affirms that for a time after their arrival the father and son obtained their livelihood by working as day-labourers on certain fortifications then being constructed. The boy was of comely countenance, and on this account is believed to have attracted the attention of the ruler of the day, Náwab Saadat Ali Khan, by whose order he was soon after enrolled in a regiment of youths kept up by that Nawáb, under the designation of the "Shaitán-i-Paltan," which may fairly be rendered "the Devil's Own."

604. The boy Darshan in time rose to be a jemadar, and at a later period, when he had arrived at man's estate, he was selected by the same authority as one of the personal orderlies, whose chief duty it was to guard his master's bed.

605. By Gházi-ud-dín Haidar, who succeeded Saadat Ali Khan, Darshan Singh was entrusted with the command of a regiment, and when that ruler was afterwards made king by us, one of the first persons whom he in turn ennobled was the Kúrmi Darshan Singh, who was then created a Rájá. In the reign of the next sovereign, Nasír-ud-dín, the importance of the Rájá was still further advanced by his being permitted to sit in the royal presence, with the additional title of Ghalibjang (conqueror in battle). Darshan Singh continued to prosper throughout the reigns of Muhammad Ali Shah and Amjad Ali Shah, and he died in 1851, while the last king of Oudh still sat on his throne, at the great age of eighty.

606. The career of this adventurer was not, however, without many vicissitudes, and they are all recorded in *Sleeman's Journal*, volume I, pages 154 to 162. One day a royal favourite with boundless influence, another the occupant of a cage with snakes and scorpions for his companions. In the year 1835 A. D., and again in 1843 A. D., we find that he incurred the royal displeasure, in consequence of which the fine estate that he had previously created was broken up and its component villages were restored to the former proprietors.

607. The displeasure was, however, only of temporary duration, for at the annexation we found the son of Darshan Singh, Rájá Jailál Singh, in possession of the Maujád banspur taluka, the only taluka that had its headquarters in this pargana, and which on the death of his father he duly inherited. The taluka was made up of the estates

Maujád banspur ...	8 villages in	1227 faali.
Pallia Shah-Badi...	3 " "	1229 "
Jamaura, &c. ...	47 " "	1229 "
Ránpáli ...	4 " "	1230 "
Deokali ...	2 " "	1255 "

Total ... 64

marginally given, where also the year of incorporation is mentioned.

608. Rájá Jailál, who played an important part against as in the mutiny, was committed for trial and hanged at Lucknow in September, 1859, on proof of the following

charges :—(1) being a leader in rebellion, in organizing a rebel government, in having placed himself at the head of rebel sepoys and murderers, in becoming the spokesman of the rebel officers to the Begam and medium of communication between the rebel army and Brijis Kadr, in holding high office, in having a jail for the confinement of Christians, and in encouraging the arrest and extermination of Christians generally and their followers; (2) aiding and abetting in the murder of Mrs. Green, Miss Jackson, Mrs. Rodgers, Mr. Baptist Jones, Mr. Carew, Mr. J. Sullivan, Mrs. Feelow (insane), and other Christians, and Muhammad Khan, kotwál—in all 22 or 23 persons—on the 24th September, 1857."

609. His property, including Government paper, was confiscated, and his estate was conferred on Rájá Rustam Shah for conspicuous loyalty. Jailál's son, Thákur Parshad, is at present a student in the Canning College. The younger brothers of Jailál Singh, Ragbardial, and Beni Mádbó, who were also rebel leaders, are residents of the Azamgarh district, and are still in possession of Government paper to the extent of Rs. 2,18,000 and Rs. 56,000, from which they have an annual income, respectively, of Rs. 9,000 and Rs. 2,200. The former of these was sent to bring the Nána in state to Lucknow on his being driven over the Ganges by our troops in 1857.

610. *The Capitals.*—Pargana Haveli Oudh contains the ancient and modern capitals of the district, Ajudhya and Fyzabad, and its history would be incomplete without some account of those places also :—

611. *Ajudhya.*—Ajudhya, which is to the Hindu what Mecca is to the Mahomedan, Jerusalem to the Jews, has in the traditions of the orthodox a highly mythical origin, being founded for additional security not on the earth, for that is transitory, but on the chariot-wheel of the Great Creator himself which will endure for ever.

612. In appearance Ajudhya has been fancifully likened to a fish, having Guptar as its head, the old town for its body, and the eastern parganas for its tail.

613. *Derivation*.—The name Ajudhya is explained by well-known local pandits to be derived from the Sanskrit words, *Ajud*, unvanquished, also *Aj*, a name of Barmha, the unconquerable city of the Creator. But Ajudhya is also called *Oudh*, which in Sanskrit means a promise, in allusion, it is said, to the promise made by Rámchandar when he went in exile, to return at the end of 14 years. These are the local derivations; I am not prepared to say to what extent they may be accepted as correct. Doctor Wilson of Bombay thinks the word is taken from *yudh*, to fight, the city of the fighting Chhatris.

614. *Area*.—The ancient city of Ajudhya is said to have covered an area of 12 *jogan* or 48 *kos*, and to have been the capital of Utar-Kausala or Kosala (the Northern Treasure), the country of the Súrajans race of kings, of whom Rámchandar was 57th in descent from Rája Manu, and of which line Rája Súmintra was the 113th and last. They are said to have reigned through the Suth, Tireta, and Dwápar Júgs, and 2,000 years of the Kul or present Jóg or era.

615. With the fall of the last of Ráma's line, Ajudhya became a wilderness, and the royal race became dispersed even as the Jews. From different members of this dispersed people the Rájas of Jaípur, Jodhpur, Udeypur, Jumbu, &c., of modern times, on the authority of the "Tirhut Kuth-ha," claim to descend. Even in the days of its desertion Ajudhya is said still to have remained a comparative paradise, for the jungle by which it was over-run was the sweet-smelling *keorah*, a plant which to this day flourishes with unusual luxuriance in the neighbourhood.

616. *Ban-Oudha*.—In less ancient times, when waste began to yield to cultivation, it took the name of Ban-Oudha, or the Jungle of Oudh. With this period the name of Vikramajit is traditionally and intimately associated, when Buddhism again began to give place to Brahminism.

617. *The restoration by Vikramájit*.—To him the restoration of the neglected and forest-concealed Ajudhya is universally attributed. His main clue in tracing the ancient city was of course the holy river Sarju, and his next was the

shrine still known as Nágesher-náth, which is dedicated to Mahádeo, and which presumably escaped the devastations of the Buddhist and Atheist periods. With these clues, and aided by descriptions which he found recorded in ancient manuscripts, the different spots rendered sacred by association with the worldly acts of the deified Ráma were identified, and Vikramájit is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

618. *Rámkot*.—The most remarkable of those was of course Rámkot, the strong hold of Rámchandar. This fort covered a large extent of ground, and, according to ancient

- * 1. Hanumán Garhi.
- 2. Sugreon.
- 3. Ungad.
- 4. Dibadh.
- 5. Nal.
- 6. Nil.
- 7. Sukhen.
- 8. Kuber.
- 9. Gwachh.
- 10. Dadh Biktr.

- 11. Kuteswar.
- 12. Labidh Bawan.
- 13. Mayand.
- 14. Rakhach.
- 15. Surumbha.
- 16. Bibhi Khan.
- 17. Pindark.
- 18. Máí Gajyindr.
- 19. Jámwant.
- 20. Kesri.

manuscripts, it was surrounded by 20* bastions, each of which was commanded by one of

generals, after whom they took the names by which they are still known.

- † 1. Rattan Singasin (throne-room).
- 2. Kosilla Mandr (the palace of Kosilla, Rája Dásrath's 1st wife).
- 3. Sumantra Mandr (ditto ditto 2nd wife).
- 4. Kekai Bhawan (ditto ditto 3rd do.)
- 5. Subha Mandr (the court-honse).
- 6. Janam Asthan (Ráma's birthplace)
- 7. Nowratan (assembly room of the queens).
- 8. Kunak Bhawan (the golden palace of Rámchandar).

Within the fort were eight royal mansions,† where dwelt the patriarch Dás-

rath, his wives, and Ráma, his deified son.....

619. Sir H. Elliot mentions that on the occasion of Vikramájit's visit to Ajudhya he erected temples at 360 places rendered sacred by association with Ráma. Of these shrines but 42 are known to the present generation, and as there are but few things that are really old to be seen in Ajudhya, most of these must be of comparatively recent restoration. A list of these shrines is given as appendix A. (see para. 701), as well as of numerous thákurdwaras, &c., which have been, or are daily being, built by different nobles of Hindustan to the glorification of Rámchandar, his generals, and other members of his royal race. There are also six Mandirs of the Jain faith, to which allusion has already been made,

620. *The cradle alike of Hindus, Buddhists, and Jains.*—

It is not easy to over-estimate the historical importance of the place which at various times and in different ages has been known by the names of Kasala, Ajudhya, and Oudh; because it may be said to have given a religion to a large portion of the human race, being the cradle alike of the Hindus, the Buddhists, and the Jains.

621. In the earliest ages the Hindus were divided into the two great lines of Solar and Lunar Chhatris, from whom all other Chhatris are by courtesy descended; and of the former line Kosala was at once the kingdom and the capital. Of this territory Ikshawaku was the first solar king. When he lived is chronologically unknown, but Hindu mythology takes him back to within a few removes of Brahma, the Creator. Thirty-sixth in descent from Ikshawaku was Ráma, the typical Chhatri subjugator of the south and the glory of Ajudhya; the contemporary, perhaps, of Solomon, who was followed by some sixty more of his line before it became obliterated.

622. Of Buddhism too, Kosala has without doubt a strong claim to be considered the mother. Kapila and Kasinagara, both in Gorakhpur, and both of that country (Kosala), are the Alpha and Omega of Sakya Muni, the founder of that faith. It was at Kapila that he was born; it was at Ajudhya that he preached, perhaps composed, those doctrines which have conferred upon him a world-wide fame; and it was at Kasinagara that he finally reached that much desiderated stage of annihilation by sanctification which is known to his followers as Nirvana, B.C. 550.

623. Again it is in Ajudhya that we still see pointed out the birthplace of the founder as well as of four others of the chief hierarchs of the Jain faith. Here it was that Rikabdeo of Ikshawaku's royal race matured the schism somewhat of a compromise between Brahminism and Buddhism, with which his name will ever be associated.

624. In Ajudhya, then, we have the mother of the Hindus, as typified by Ráma, the conqueror of the south; of the Buddhists, as being the scene of the first great protest

against caste by the originator of a creed whose disciples are still counted by millions ; and of the Jains, as being the birth-place of the originator of doctrines which are still revered by several of our most influential mercantile families.

625. There are two traditions of the Jains that are at least curious. The one has just been mentioned that the founder of the Jain creed was of the Ajudhya solar race ; the other—and it is maintained by the Khattris also—that only such Chhatris as are descended from *Jains* are pure ! There is here a good deal of room for speculation. Abu was the fountain-head of the Jain faith ; there the founder of that faith lived and died, and on that mount there is still a temple to his revered memory, nearly 1,000 years old. It was at Abu too, it will be remembered, that a convocation of the gods recreated the Agnicula quartet of Chhatris, to put down the Buddhists and atheists who had overrun the country. May not this mythical re-creation point to the revival of Brahminism in even the very stronghold of the Jain faith ? It is with this Agnicula re-creation on Mount Abu that many of the oldest of our Chhatri clans seek to connect their origin. Such a re-creation is of course absurd, but it is not absurd to suppose that Abu, peopled with the descendants of Ikshawaku, a solar prince of Oudh, may have been the scene of a Brahminical revival which spread far and wide, reaching in time the Chauhāns of Mainpuri, and through one of them, Bariar Singh, the founder of at least four of our present chief families, extending itself into Eastern Oudh also, where the darkness of the Magadh period was yet represented by the disbelieving caste-neglecting Bhars.

626. *The Sarju*.—The origin of the river Sarju is highly fanciful. On an occasion of mirth tears of joy flowed from the eyes of Narain, the Supreme Being, which were reverently saved from falling to the ground by Brahma, the Creator, who caught them in his watercan (kamandal) and carefully deposited them in the Mansarwar lake. When the city of Ajudhya had been fairly established the people longed for the sight of flowing water, and they made known their wishes to the far-famed local divine Vasisht Muni (the ancestor of the Vasisht tribe of Brahmans). The latter entered into the spirit of their wishes, and by severe penance and sacrifices to Brahma, the tear-preserved waters of Mansarwar were

made to flow past the city of bliss. For these reasons the Sarju is still sometimes fancifully called the Vasisht-ki-kanya, or the Vasisht nymph, and also Vasisht Gunga.

627. *The Ajudhya Mahatum.*—No account of Ajudhya would be complete which did not throw some light on the Rámayan and the Ajudhya Mahatum. Of the former of these works I need not speak, for through the writings of Wheeler, Cust, Monier Williams, &c., most readers are familiar therewith. I will therefore confine my remarks to the Ajudhya Mahatum, which is comparatively unknown. This work was prepared to the glorification of Ajudhya, according to some, by Ikshawaku of the solar race, while others with more probability aver that it is a transcript from the Askundh and Padam Purans, and is not the production of any Rája.

628. The town of Ajudhya comprised the lands of four entire mauzas (Barehta, which has been washed away, Faridpur, Bagh Kesari Singh, and Rauza Shah Juran) and portions of three others (Ranupali, Mirapur, and Dehrabibi), besides

1. Bazar Sherganj.	10. Shekhana.	19. Dorahe Kuan.	Kasba Kir- ki. It con- tains the 26 mu hallas marginally named. At the present
2. Kythanna.	11. Mirapur.	20. Dhana Mandi.	
3. Gariwan Tola.	12. Kundarpura.	21. Alamganj.	
4. Bhararia Tola.	13. Shah Madar.	22. Kattra	
5. Babhan Kullia	14. Kazinia.	23. Moghalpura.	
6. Bazdari Tola.	15. Begampur.	24. Surgadwar.	
7. Vashist Kund.	16. Buxaria Tola.	25. Hateh Surat Singh.	
8. Tenrhi Bazar.	17. Darbar Dwara.	26. Urdu Bazar.	
9. Syudwara.	18. Panji Tola.		

time,* the city of Ajudhya, which is confined to the "north-east corner of the old site, is just two miles in length by about three quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay."

629. *The City of Fyzabad.*—This city is situated in 26° 40' N. latitude and 82° 20' E. longitude. It is 331 feet above the level of the sea. It is on the left bank of the Gogra or Sarju, and 78 miles east of Lucknow. It is nearly 70 miles south of the nearest point of the Himalaya which are often clearly visible, especially about the end of the rains, and it is our frontier station for European troops as regards Nepal.

* Cunningham's Ancient Geography.

630. Fyzabad was the capital of the earlier members of the Oudh "Mansuriyah" dynasty, and its history cannot be told without giving a slight sketch of each member of that line.

631. *Saadat Khan, Subadar.*—Saadat Khan, *alias* Mo-hamad Amin, Burhan-ul-Mulk, was a native of Iran and was transferred from the subadarship of Agra to that of Oudh in 1732 A. D. He resided chiefly at Ajudhya, where he built the *Kila Mobarak* at Lachhman ghát; but he also frequently visited Lucknow, and he changed the name of the great fort there from Kila Likna to Machhi Bhawan. Saadat Khan was of noble family, a good soldier, and able administrator; his sympathies were with the people, whom he encouraged at the expense of their chiefs. "His ability and management established a sovereignty; his faithlessness brought him to a premature and ignominious end." He poisoned himself, A.D. 1739, leaving a well-filled treasury

632. The city of Fyzabad was in those days a *keorah* jungle, and in this the Nawáb was in the frequent habit of shooting. Here on the high bank of the Sarju he built himself a shooting-box or bungalow, from which circumstance the locality was ever afterwards known by the name of Bungalow. The building is still pointed out in the compound of the Opium Agency, of which it is one of the out-offices. During this rule the Dilkusha palace is said to have been commenced, but ere the city was fairly founded the Nawáb was gathered to his fathers.

633. *Mansúr Ali Khán, Subadár and Wazir.*—Abdul Mansúr Ali Khan, Safdar Jang, *alias* Mirza Muhammad Mukim, succeeded his uncle and father-in-law in 1759 A. D., and in his person the office of ruler in Oudh became hereditary. Of the city of Fyzabad this ruler was the real founder, although he also spent a good deal of his time at Lucknow. He was an able but unscrupulous ruler; he behaved treacherously to his allies, the Farukhabad family, with whom he afterwards had much fighting. His deputy, Rájá Newal Rai, a brave Kayath, whose palace is still an ornament to the river-face at Ajudhya, was slain in these encounters, and the Nawáb was himself wounded and put to flight; but he lived to invoke the aid of the Marhattas, and in the end he humbled and crippled his

opponents. Mansúr Ali was for a time a successful courtier, and it was his Delhi influence that ensured his succession in preference to his brother. He afterwards acquired the office of Wazir of the Empire, but this he again lost before his death, which occurred A. D. 1753-54.

634. *Shuja-ud-daula, Nawáb Wazir*.—Shuja-ud-daula succeeded his father in opposition to his cousin, Muhammad Kuli Khan, Governor of Allahabad, and established his dynasty. He fixed his capital at Fyzabad, and his visits to Lucknow were occasional. He married in 1743 A. D. the Bahu Begam, a native of Persia, and the grand-daughter of Mirza Husain, the *chef* of Alamgir's kitchen. The Nawáb fought the English at Patna, Buxar, and Karra (1763-65), and was beaten. In the distribution of territories that followed, Benares and Gházipur fell to the English, while Karra, Allahabad, and Rohilkhand were added to Oudh, to the Rohella Nawáb of the latter country being left the Rámpur jágir. Shuja-ud-daula died at Fyzabad in 1775 A. D., and he was the first of his line whose body was not carried west, that his ashes might mingle with the dust of his fathers. He was buried at Fyzabad in the Gulab-bari, a mausoleum which is still an ornament to the place, as to a still greater extent is that of his widow, the Begam. The manner of the Nawáb's death is variously stated: one version being that he was frightened out of the world by the Francis majority of Warren Hastings' Council; a less improbable one is that he was stabbed with a poisoned dagger while trying to take liberties with the daughter of the Nawáb of Farukhabad. Opinions differ widely as to the merits of this ruler, and they have been thus summed up by Sir H. Lawrence:—"He was an able, energetic, and intelligent prince, and possessed at least the ordinary virtues of eastern rulers."

635. *Mahomedan buildings*.—Most of the old Mahomedan buildings of Fyzabad, as well as the great earthworks round the city, and the fort near the bridge-of-boats formerly known as "Chhota Calcutta," may be attributed to this rule, and from the date of the Begam's death in A. D. 1816 till annexation the city gradually fell into decay. A list is attached (appendix C.) of the Mahomedan buildings of interest of the neighbourhood.

636. *Asf-ud-daula, Nawáb Wazir*.--Asf-ud-daula Yásin Khan Húzar Jang, *alias* Mirza Amáni, succeeded his father as Nawáb Wazir without opposition on the 31st of January, 1775. For the details of this rule the reader has only to refer to *Macaulay's Essay on Warren Hastings*, or to *Sleeman's Journal*. In order that he might be as far away as possible from his mother, the Bahu Begam, this Nawáb finally transferred the capital from Fyzabad to Lucknow, where it has since remained. The Francis majority had wrongfully made over the State surplus of her husband to the Bahu Begam, and to recover this and to lend it to Hastings was a business that was not quite rightfully set about by the son, Asf-ud-daula. The Dilkusha palace (opium godown), already the residence, now became the prison of the Begam mother, and the Kandi Kothi (commissariat house) has since become historical in connection with the sufferings of the faithful eunuchs. But these are times on which it is needless to dwell. Asf-ud-daula, who has been described as "one of the weakest and most vicious even of eastern princes,"* died on the 21st September, 1793, and is buried in the great Imambára at Lucknow.

637. The remaining members of the dynasty have little personal concern with Fyzabad, and it is enough for our present purpose that their history should be briefly sketched in the following table :—

Name, birthplace, and title.	Date of appointment or succession.	Date of death or deposition.	Remarks.
Wazir Ali, <i>Nawáb Wazir</i> .	Succeeded his father, 21st September, 1797.	Deposed by Sir John Shore, 21st January, 1798.	In Sir H. Lawrence's opinion Wazir Ali was unjustly treated. He was placed under surveillance at Benares, where he organized the massacre of the Europeans, and having been given up by the Rája of Jaipur on condition that his life was spared, he died after many years, a prisoner at Vellore.

* *Note*.—It is only just to add that to him Lucknow owes much of its fame as a seat of learning.

Name, birthplace, and title.	Date of appointment or succession.	Date of death or deposition.	Remarks.
Zaman-ud-daula Nizam-ul-Mulk Saadat Ali Khan Mobaris Jang, <i>Nawab Wazir</i>	Brother of Asf-ud-daula, proclaimed 21st January, 1798.	Died 11th July, 1814.	Rohilkhand, Allahabad, Farukhabad, Mainpuri, Etawah, Gorakhpur, Azamgarh, Cawnpore, and Fatehpur made over by Oudh to the English by treaty, and as a set-off all revenue assignments were resumed and large chiefs degraded. The Nawab was a reclaimed drunkard of penurious habits, and of whose administration Sir H. Lawrence has recorded that it was "in advance of the Bengal government of the day in revenue arrangements."
Rafat-ud-daula Rafi-ul-Mulk Ghazi-ud-din Haider Shahamat Jang, <i>the first King</i> , A.D. 1822.	Son of above, succeeded 11th July, 1814.	Died 22nd October, 1827.	The Nepal Tarai added to Oudh in lieu of a loan. An imbecile and dissipated ruler, whom we enthroned for assistance in connexion with the Nepal and Burma wars.
Nasir-ud-din Haider, <i>King</i> .	Son of above, succeeded 22nd October, 1827.	Died or was poisoned on 7th July, 1837.	More dissipated and ignorant than his father, the original of the ruler who figures in the "Private Life of an Eastern King"
Muhammad Ali Shah, <i>alias</i> Nasir-ud-daula, <i>King</i> .	Uncle of the above and son of Saadat Ali Khan, crowned July 1837.	Died 15th May, 1842.	Accession disputed unsuccessfully by Muna Jan, the reputed son of the last king. Muhammad Ali was parsimonious and well tutored in the art of administration. The builder and endower of the Husainabad Imambara.
Amjad Ali Shah, <i>King</i> .	Succeeded his father, May, 1842.	Died 13th February, 1847.	Succeeded as second son, to the exclusion of Nawab Mumtaz-ud-daula, the son of the elder son, Asgar Ali, who was barred under the Mahomedan law, as his father died before his grandfather. This king is mentioned by Sir H. Lawrence as a nonentity in his own court, but he is popularly remembered as a lover of his devotions and a hater of oppression.
Wajid Ali Shah, the last of the Oudh kings.	Succeeded his father, February, 1847.	Deposed 13th February, 1856.	With natural capacity and education he was a prey to animal passions, for the enjoyment of which he sacrificed his public duties. Warned of the results of this conduct by Lord Hardinge in 1847, he neglected the advice tendered, and he consequently surrendered his kingdom for a pension of £120,000 per annum in 1856.

638. The city of Fyzabad comprises the lands of mauza

1. Janaura.
2. Mozafra.
3. Sultánpur.
4. Ranupali.

5. Gaurapatti.
6. Niánwán.
7. Sarái Haidar.
8. Khojnipur.

Khurdabad entire and of portions of eight villages marginally indicated. But the Safil (correctly *fasil*) or city fortifications

(thrown up by Shúja-ud-daula after his defeat at Buxar, under the impression that the British would follow up their victory and at once attack him) takes in the lands in all of nineteen villages. During the Begam's lifetime, these nineteen villages were considered nazúl and the collections were made accordingly, but after her death they were assessed to the land revenue.

639. *The mutinies and re-occupation.*—The city of Fyzabad contains no less than 49 muhallas, of which the following is a list :—

- | | | | |
|----------------------|---------------------------|----------------------------|------------------------------|
| *1. Beniganj. | 14. Bazár Ali Mirza Khan. | 27. Golab Bári (Reidganj). | 40. Kussáb Bára. |
| 2. Amaniganj. | 15. Kankri Bazár. | 28. Chok. | 41. Pábárganj. |
| 3. Ismaelganj. | 16. Híta Muhamad Panah. | 29. Nakhas. | 42. Rakábganj (Kavanagganj). |
| 4. Híta Atal Khan. | 17. Begamganj. | 30. Kotha Parcha. | 43. Bazár Salar-ganj. |
| 5. Bahadurganj. | 18. Ardali Bazár. | 31. Mahajni Tola. | 44. Kandhari Bazár. |
| 6. Mianganj. | 19. Dewani Missil. | 32. Fatehganj. | 45. Chakla. |
| 7. Rath Haveli. | 20. Hasnu Katra. | 33. Begamganj. | 46. Taksar. |
| 8. Aligadh. | 21. Vazirganj. | 34. Naka Mozufra. | 47. Khirki Alibeg. |
| 9. Kashmiri Muhalla. | 22. Sabzi Mandi. | 35. Haidarganj. | 48. Bazár Dúlhan Begam. |
| 10. Khurdabad. | 23. Pulsidi Bashir. | 36. Paharganj Virán. | 49. Zamaradganj. |
| 11. Sahibganj. | 24. Khudaganj. | 37. Dal Mandi. | |
| 12. Híta Bulla. | 25. Mughalpura. | 38. Hasi Tola. | |
| 13. Delhi Darwáza. | 26. Híta Khusróbeg. | 39. Tamaku Mandi. | |

640. *The Fyzabad mutiny.*—The story of the Fyzabad mutiny has been thus told by Mr. Gubbins, the former Financial Commissioner :—

641. "At Fyzabad were posted the 22nd Regiment of Native Infantry, commanded by Colonel Lennox, the 6th Oudh Irregular Infantry by Colonel O'Brien, and a Native Light Field Battery under Major Mill. The Commissioner, Colonel Goldney, whose head-quarters and family were at Sultánpur, had removed to Fyzabad, as the more important position, and exposed to the greatest danger. The 22nd Regiment Native Infantry was known to have shown signs of disaffection ; and the 6th Irregulars, the old native "Barlow-ki-Paltan," was the worst in the old Oudh service. The Native Battery, though commanded by a noble fellow, Mill, could not be

depended on. Much anxiety, therefore, had long prevailed at Fyzabad.

642. At the beginning of the month Rájá Mán Singh, talukdar of Shahganj, was in confinement there. He had been arrested by order of the Chief Commissioner in consequence of information telegraphed from Calcutta which accorded with what had reached us at Lucknow. At this juncture he sent for the British authorities, warned them that the troops would rise, and offered, if released, to give the Europeans shelter in his fort at Sháhganj. Seeing the critical state of things, Colonel Goldney released him, and Mán Singh at once commenced to put his fort in order and to raise levies. Soon, however, the troops disclosed their intentions. They demanded that the public treasure should be surrendered to them on the plea of better security. Helpless, the authorities were compelled to comply, and the money was carried on to their lines amidst the shouts of the mutineers. The civilians now prepared for the worst and sent their families to Sháhganj. But the ladies from cantonments would not accompany them, relying on the faith of the native officers of the 22nd Regiment, who had solemnly sworn to Mrs. Lennox that no injury should be done them.

643. Matters remained in this state until it became known that the 17th Regiment N. I. from Azamgarh were approaching with a body of irregular cavalry and two guns, having mutinied and possessed themselves of a large amount of treasure. When this regiment reached Beganganj, within one march of Fyzabad, about the 8th or 9th of June, the regiments at Fyzabad threw off further disguise and openly revolted. The civil officers, Captain J. Reid, Captain Alex. Orr, and Mr. Bradford, thereupon mounted and rode off to Shahganj. The mutineers bade their officers depart, and told them they might take the boats then lying at the cantonment ghát. These were without the necessary roof of thatch and almost without a boatman. There was no help for it. All the officers therefore, except Colonel Lennox, embarked in them, and rowed the boats themselves down the stream, exposed to the burning sun.

644. Little did they then know the plan laid for their destruction by the mutineers. Beganganj, where the 17th

Native Infantry lay, is on the banks of the Gogra, and the current of the river sweeps underneath it. A messenger had been despatched by the 22nd Regiment to the 17th, announcing that they had sent off their officers, and inviting the 17th to destroy them. Fearfully was the invitation responded to. As the boats containing the refugees approached they were met by a fire of grape and musketry, under which many officers fell. Several jumped out into the water and attempted to swim to the opposite bank. In the attempt Major Mill, Lieutenant R. Currie (Artillery), and Lieutenant Parsons of the 6th O. I. Infantry, were drowned, and some who reached the other side fell victims to a party of insurgent villagers.* Colonel Goldney was taken from his boat and led up the bank to the mutineer camp. "I am an old man," said he; "will you disgrace yourselves by my murder?" They shot him down. A remnant of the officers only made their escape down the river and reached a place of safety. It is but just here to state that Colonel Goldney, from every account which has reached me, maintained a most gallant and manly bearing during these trying scenes at Fyzabad. He had before commanded the 22nd Regiment and long maintained his confidence in them, and this, perhaps, was the reason for his not accompanying the other civil officers to Shahganj.

645. Colonel Lennox and his family left the station separately, crossed the river, and reached the station of Gorakhpur in safety.

646. Mán Singh sheltered the fugitives who had taken refuge with him for a few days, and then, from real or affected fear of the mutineers, desired them to depart. He, however, provided boats for them on the Gogra, to which they were escorted by night, and a party of Mán Singh's levies accompanied them some way on their journey. They all reached the station of Dinápur in safety.

647. Mrs. Mill, the wife of Major Mill of the Artillery, made a perilous escape. Unwilling to expose her children to the sun, she had lost the opportunity of leaving the station with Colonel Lennox, and found herself left alone. She

* *Note.*—Lieutenant A. Bright, A. F. English, J. E. Lindsay, W. H. Thomas, G. L. Cantley, J. W. Anderson, and T. J. Ritchie, are known to have perished on this sad occasion.

succeeded, however, in making her way alone through the country, and at length reached a British station. She had walked the whole way, wandering from village to village. The women in the villages were kind to her, but she lost one of her children, from illness and exposure, on the way.

648. After the English officers had left, the 17th Native Infantry entered the station, and, before long, a dispute arose between them and the Fyzabad mutineers. The former had brought away a large treasure, but possessed little ammunition. Their tumbrils, it was known, were filled with treasure instead of shot. The Fyzabad mutineers accordingly demanded a share of it, and on this being refused, both parties prepared for action. The dispute was, however, settled by the 17th Native Infantry paying down a lac and sixty thousand rupees ; and they were then allowed to depart. They marched through Oudh by a cross road, making their way towards Cawnpore, and reached the Ganges opposite that station just in time to take a part in the cruel destruction of the unhappy fugitives from the Cawnpore massacre. Rájá Mán Singh, with whom I was then in almost daily communication, kept me informed of their movements and of their want of ammunition ; and wrote me that 500 matchlockmen could wrest the treasure from them as they passed not far from Lucknow. I hoped that an attempt might have been made to intercept them. Sir Henry Lawrence, however, decided against the measure.

649. The Fyzabad mutineers first placed at their head a certain fanatic Maulvi whom they released from our gaol. They proclaimed him to be chief and fired a salute in honour of him. This man had come from Madras and was of a good Mahomedan family, and had traversed much of Upper India, exciting the people to sedition. He had been expelled from Agra. In April he appeared with several followers at Fyzabad, where he circulated seditious papers and openly proclaimed a religious war. The police were ordered to arrest him, but he and his followers resisted with arms. It was found necessary to call in the military, and then he was not captured until several of his followers were slain. He was tried and recommended for execution ; but this had been delayed in consequence of some informality, and he was still in gaol when the mutiny broke out.

650. The Maulvi's reign was, however, not of long duration. After two days he was deposed, and the leadership offered to Rájá Mán Singh. The crafty Brahmin temporized, cajoled, and flattered the native officers, and despatched his brother, Ramadhin, to Cawnpur on a mission to the Nána.* Meanwhile, through confidential agents, he maintained a correspondence with us. The mutineers loitered some time at Fyzabad, but eventually marched to Dariabad ; and towards the end of the month arrived in the general mutineer camp at Nawábganj, Bara Banki."

651. *Fyzabad re-occupied.*—Fyzabad was re-occupied by Sir Hope Grant on the 31st July, 1858, on the flight of the rebels. Our troops left Lucknow under all the disadvantages of season and encumbered with endless baggage, to relieve Mahárájá Mán Singh at Shahganj, which was then besieged by the rebel Názims, Mehdi Hasan and Muhammad Hasan. No fighting ensued.

652. *Places of special interest.*—I will now conclude my account of Fyzabad and Ajudhya with some notes about the places of most general interest as we at present find them.

653. *The Hanúmán Garhi, or Monkey temple, and the different orders of Ajudhya devotees.*—It is traditionally affirmed that when Rámchandar returned from the conquest of Ceylon, and occupied the fortress in Ajudhya, which is known by his name, and the bastions and earthworks of which are still pointed out, he assigned to his various generals their different posts, giving to the much trusted Hanúmán, the leader of the monkey army, the command of the tower at the main entrance or gate, which was thenceforth called "Hanúmán Chaura." This command Hanúmán is said to have retained until the Ajudhya of those days was conveyed away to heaven. It is affirmed that up to Mansúr Ali Khán's time offerings to Hanúmán, of flowers, red-lead, &c., were made at the foot of a glorious old tamarind tree known by the name of Rám Chaura. On a certain occasion the Nawáb just named was seized with a severe illness, which, it was thought, was cured by the prayers of Abhi Rám, the chief of the then mendicants of Ajudhya, and

* *Note.*—This statement was based on false information.

this secured for the latter Manúsr Ali's good offices and gratitude.

Hanúmán is said subsequently to have appeared to Abhi Rám in a vision, and to have desired him to build a temple at Rám Chaura, and this he accordingly did. Such was the comparatively recent origin of the Hanúmán Garhi as we see it, to which many additions and repairs have since been made. The Mohants who have presided over

1. Abhi Rám.	4. Mangal Das.	this establishment since its
2. Jagarnáth Das.	5. Oudh Rám.	completion are marginally
3. Gopal Das.	6. Balrám Das.	named, the last being the pre-

sent incumbent.

654. *The Monastic orders* — We have it on the authority of Professor Wilson that in the Gangetic provinces the Brahmins are now null as a hierarchy, they having been supplanted by the monastic orders. The earliest trace of these orders in the Hindu books is in the 8th century, and few of those now existing, according to Elphinstone, are older than the 14th century. Some orders are still composed of Brahmins alone, but the distinguishing peculiarity of the great majority of those orders is that all distinctions of caste are levelled on admission. All renounce their own class and become equal members of their new community. An order generally derives its character from a particular spiritual instructor whose doctrines it maintains and by whose rules the members are bound. Most orders possess convents to which lands are often attached. They are under a Mohant or Abbot who is sometimes elected, sometimes hereditary. Novices are admitted as probationers; celibacy is general. Few of the orders are under strict vows; and they have no attendance at chapels, general fasts, vigils, or other monkish observances.

655. With reference to the remarks of Professor Wilson above referred to it may be observed that the Chinese traveller Hwen Thsang found no less than 20 Buddhist monasteries, with 3,000 monks, at Ajudhya in the 7th century, and also a large Brahminical population, with about 20 of their temples; so that, after the revival of Brahminism, the idea of monasteries was probably borrowed from the Buddhists, or may it not have been that whole monasteries went from the

one faith to the other as they stood ? If a Gaur Brahman in these days can legitimately supervise a Jain temple, it seems just possible that the sectarian feelings of the Brahminists and Buddhists and Jains of former times were less bitter than we are liable to suppose.

656. There are seven Akhárás or cloisters of the monastic orders, or *Bairagís*, disciples of Vishnu, in Ajudhya, each of which is presided over by a Mahant or Abbot ; these are :—

1. *Nirbáni*, or *silent* sect, who have their dwelling in Hanúmán Garhi.
2. The *Nirmohi*, or *void of affection* sect, who have establishments at Rámghát and Guptarghát.
3. *Digambari*, or *naked* sect of ascetics.
4. The *Khaki* or *ash-besmeared* devotees.
5. The *Maha-nirbani*, or literally *dumb* branch.
6. The *Santokhi*, or *patient* family.
7. The *Nir-alambhi*, or *provisionless* sect.

The expenses of those different establishments, of which the first is by far the most important, are met from the revenues of lands which have been assigned to them, from the offerings of pilgrims and visitors, and from the alms collected by the disciples in their wanderings all over India.

657. *The Nirbani sect*.—I believe the Mahant of the *Nirbani Akhara* or Hanúmán garhi has 600 disciples, of whom as many as 3 or 400 are generally in attendance, and to whom rations are served out at noon daily. The present incumbent has divided his followers into

<ol style="list-style-type: none"> 1. Kishan Dasi. 2. Túlshi Dasi. 3. Muni Rámi. 4. Jánkisaran Dais. 	<p>four thoks or parties, to whom the names of four disciples, as marginally noted, have been given.</p>
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658. There appear to be several grades of discipleship in connexion with these establishments:—

I. There are the ordinary worshippers of all the different Hindu castes, who, still retaining their position in the world and their home ties, become disciples in the simple hope that their prayers offered under the auspices of their spiritual guide, will be heard and their temporal wishes granted.

II. There are also those who, forsaking the world and their homes, join the fraternity of devotees in view solely to their eternal well-being, a privilege which is within the reach of all castes of Hindus. Of these latter, those who were Brahmins and Chhatris before initiation are exempted from manual labour, while the menial offices of cooking, sweeping, water-drawing, &c., devolve upon those of the brethren who were originally of the lower castes.

659. A disciple of the 2nd class is for a time admitted as a novice and intrusted with unimportant secular offices only. He is then required to make a round of the great places of pilgrimage, such as Dwárka, Jagarnath, Gya, &c., &c., and on his return thence he is finally admitted to all the privileges of the order. Celibacy is enforced, and those who surreptitiously marry or steal are expelled from the brotherhood. Brahmins and Chhatris are admitted to membership without limit as to age, but candidates of other castes must be under the age of sixteen years, so that they may readily imbibe the doctrines of the order. The orders of the Mahant and his advisers, the heads of thoks, must be implicitly obeyed. The best of the disciples are chosen to remain at the temple to conduct the devotions in solitude.

660. *The Nirmohi sect.*—It is said that one Gobind Dás came from Jaipur some 200 years ago, and having acquired a few bighas of revenue-free land, he built a shrine and settled himself at Rámghát. Mahant Tulshi Dás is the sixth in succession. There are now two branches of this order : one at Rámghát, and the other occupying the temples at Guptárgghát. They have rent-free holdings in Basti, Man-
kapur, and Khurdabad.

661. *The Digambari sect.*—Siri Balráam Dás came to Ajudhya 200 years ago, whence it is not known, and, having built a temple, settled here. Mahant Hira Dás is the seventh incumbent. The establishment of resident disciples is very small, being limited to 15 ; they have several revenue-free holdings in the district.

662. *The Kháki sect.*—When Rámchandar became an exile from Ajudhya, his brother Lachhman is said in his grief to have smeared his body with ashes and to have accompanied

him. Hence he was called *Khaki*, and his admiring followers bear that name to this date. In the days of Shúja-ud-daula one Mahant Daya Rám is said to have come from Chitrkot, and having obtained 4 bighas of land, he thereon established the akhara, and this order of Bairagis now includes 180 persons, of whom 50 are resident and 100 itinerant. This establishment has some small assignments of land in this and in the Gonda district. Rám Dás, the present Mahant, is seventh in succession from the local founder of the order.

663. *The Maha-nirbani sect*.—Mahant Parsotam Dás came to Ajudhya from Kotah Búndi in the days of Shúja-ud-daula, and built a temple at Ajudhya. Dial Dás, the present incumbent, is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants, the words 'Maha-nirbani' imply the worshipping of God without asking for favours either in this world or the next.

664. *The Santokhi sect*.—Mahant Rati Rám arrived at Ajudhya from Jaipur in the days of Mansúr Ali Khán, and, building a temple, founded this order. Two or three generations after him the temple was abandoned by his followers, and one Nidhi Singh, an influential distiller in the days of the ex-king, took the site and built thereon another temple. After this Khushal Dás of this order returned to Ajudhya and lived and died under an asok tree, and there the temple which is now used by the fraternity was built by Rámkishn Dás, the present head of the community.

665. *The Niralambhi sect*.—Siri Birmal Dás is said to have come from Kotah in the time of Shúja-ud-daula and to have built a temple in Ajudhya, but it was afterwards abandoned. Subsequently, Narsing Dás of this order erected a new building near Darshan Sing's temple. The present head of the fraternity is Rám Sewak, and they are dependent solely on the offerings of pilgrims.

666. *The Janmasthan and other temples*.—It is locally affirmed that at the Mahomedan conquest there were three important Hindu shrines, with but few devotees attached, at Ajudhya, which was then little other than a wilderness. These were the "Janmasthán," the "Sargadwár mandir," also known as "Rám Darbar," and "Tareta-ke-Thákúr." On

the first of these the Emperor Bábar built the mosque which still bears his name, A. D. 1528 ; on the second Aurangzeb did the same, A. D. 1658-1707 ; and on the third that sovereign, or his predecessor, built a mosque according to the well-known Mahomedan principle of enforcing their religion on all those whom they conquered. The Janmasthán marks the place where Rámchandar was born. The Sargadwár is the gate through which he passed into Paradise, possibly the spot where his body was burned. The Tareta-ke-Thákúr was famous as the place where Ráma performed a great sacrifice, and which he commemorated by setting up there images of himself and Síta.

667. *Bábar's mosque*.—According to Leyden's Memoirs of Bábar, that emperor encamped at the junction of the Serwu and Gograrivers, two or three *kose* east from Ajudhya, on the 28th March, 1528, and there he halted seven or eight days, settling the surrounding country. A well-known hunting-ground is spoken of in that work, seven or eight *kos* above Oudh, on the banks of the Sarju. It is remarkable that in all the copies of Bábar's life now known the pages that relate to his doings at Ajudhya are wanting. In two places in the Bábari mosque the year in which it was built, 935 H., corresponding with 1528 A. D., is carved in stone, along with inscriptions dedicated to the glory of that emperor.

668. If Ajudhya was then little other than wild, it must at least have possessed a fine temple in the Janmasthán ; for many of its columns are still in existence and in good preservation, having been used by the Musalmáns in the construction of the Bábari mosque. These are of strong close-grained dark slate-colored or black stone, called by the natives *Kasoti* (literally, touch-stone), and carved with different devices. To my thinking, these strongly resemble Buddhist pillars that I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre, and capital, and round or octagonal intermediately.

669. *Hindu and Musalmán difference*.—The Janmasthán is within a few hundred paces of the Hanumán Garhi. In 1855, when a great rupture took place between the Hindu and Mahomedans, the former occupied the Hanumán Garhi in force, while the Musalmáns took possession of the Janm-

asthán. The Mahomedans on that occasion actually charged up the steps of the Hanumán Garhi, but were driven back with considerable loss. The Hindús then followed up this success, and at the third attempt took the Janmasthán, at the gate of which 75 Mahomedans are buried in the "Martyrs' grave" (Ganj-shahid). Several of the king's regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindús and Mahomedans alike used to worship in the mosque temple. Since British rule a railing has been put up to prevent disputes, within which in the mosque the Mahomedans pray, while outside the fence the Hindús have, raised a platform on which they make their offerings.

670. The two other old mosques, to which allusion has been made (known by the common people by the name of *Naurang Shah*, by whom they mean Aurangzeb), are now mere picturesque ruins. Nothing has been done by the Hindús to restore the old Mandir of "Rám Darbár." The "Tareta-ke-Thákúr" was reproduced near the old ruin by the Rája of Kálu, whose estate is said to be in the Panjáb, more than two centuries ago; and it was improved upon afterwards by Hilla Báí Marathin, who also built the adjoining ghát, A. D. 1784. She was the widow of Jaswant Rae Holkar of Indore, from which family Rs. 231 are still annually received at this shrine.

671. *The Jain hierarchs; the Jain temples.*—The generally received opinion of this sect is that they are a branch of the Buddhists who escaped the fate of the orthodox followers of Gautama in the eighth and ninth centuries, by conforming somewhat to Brahminism and even helping to persecute the Buddhists. Hence many Jains acknowledge Shiva, and in the south are even divided into castes. The precise period of the schism is unknown. The Jains recognize 24 Jainas or tirthankaras or hierarchs, and in this they resemble the Hindús.

672. *Adináth.*—The first of these and founder of the sect was Adináth, also called Rishabbánáth, also Adisarjildwal and Rikábdeo. This Jaina was thirteen times incarnate, the last time in the family of Ikshawaku of the solar race, when he was born at Ajudhya, his father's name being Nabi

and his mother's Miru. He died at Mount Abu in Gujrat, where the oldest temple is dedicated to him, A.D. 960. The Jains, according to Ward (recent edition), allege that they formerly extended over the whole of Aryu and Bharata-Khunda, and that all those who had any just pretensions to be of Kshatriya descent were of their sect, and on the same authority Rishabha, another name for the same hierarch, was the head of this atheistical sect.

673. *Ajītnāth, &c.*—Ajītnāth the second of these Jainas, Abhinandanānāth the fourth, and Samatināth the fifth, were all born at Ajudhya and died at Parisnāth. Chandraprobha the eighth was born at Chandripur, the local name of Sahet Mahet (Bahraich), and died also at Parisnāth, as did Anantanāth the fourteenth, born at Ajudhya. Temples now exist at Ajudhya, dedicated to the five hierarchs born there, of which details will be given further on.

674. It is clear, then, that Ajudhya had much to do with the propagation of the Jain-Atheist faith, and the Chinese travellers found that faith, or its sister Buddhism, rampant there in the sixth century, as it was across the river at Sahet Mahet, the great Oudh-Buddhist capital.

675 *Pre-Mahomedan Jain temple.*—A great Jain Mandir is known to have existed at Ajudhya, when the Mahomedans conquered Oudh, on the spot now known as Shah Jaran's tila or mound (see the account of Adināth's temple further on).

676. *Antique Jain images*—I have now in my possession two elaborately carved stone images, discovered some years ago on the banks of the Gumti, in the village of Patna, in pargana Aldeman of this district, of which General Cunningham, to whom I sent a photograph, writes as follows :—“I beg also to thank you for the photograph of the two statues, which is particularly valuable to me from the very perfect state of preservation of the figures. They are not however, *Buddhist*, but *Jain* figures. No Buddhist figures are ever represented as naked, and it is only the statues of the Digambar sect of Jains that are so represented. Both figures represent the same *hierarch*, viz., *Adināth*, who is the first of the 24 *tirthankars* of the Jains. Adināth is known

by the *wheel* on the pedestal, which is represented *end on*, instead of *sideways* as in many other sculptures."

677. These statues were discovered under ground by some Bairagis about the year 1850 A.D., who had their discovery widely proclaimed by beat of drum, setting forth that Jagarnáth had appeared to them in a dream and had indicated to them where he lay concealed in the ground, and that if he were released and set up in the neighbourhood, the necessity for long pilgrimages to the distant *Puri* would cease. They found him at the spot indicated, had set him up as ordered, and now proclaimed the fact for the benefit of pilgrims at large. For one season the imposition took, and thousands of Hindús made their offerings at the new shrine, and great was their disgust when the fact was afterwards revealed by a learned Pandit that the images pertained to the Bhars, who, according to the holy man in question, were in the habit of sacrificing *Brahmans* to such images as these. We have in this remark a strong indication that the Bhars were Jain-Buddhists. Thereafter the images lay unheeded in a dung-heap till discovered and removed without opposition by Mr. Nicholson of the Fyzabad Settlement.

678. *Modern Jains*.—The Jains of the present day are a rich and influential but not numerous sect, for their numbers do not exceed 300,000. Seth Lachhmi Chand and Pemchand Rai Chand were of this order. The Jains spend great sums in temples and pilgrimages to their five great shrines, viz., Parisnáth (Bengal), Abu (Rajputána), Chandgiri* (Himálayas), Girnar (Gujerat), and Satrunjaya (Kattiawar).

679. Sir A. Burnes wrote of the Jains that they are a gloomy tribe of atheistical ascetics, not unlike the Buddhists, who deny the authority of God and a future state; they believe that as the trees in an uninhabited forest spring up without cultivation, so the universe is self-existent; that the world, in short, is produced, as the spider produces his web, out of its own bowels; and that as the banks of a river fall of themselves, so there is no Supreme destroyer. They also deny the divine authority of the Vedas and worship the great Hindu gods as minor deities.

680. *Modern temples.*—I have already said that there are now several Jain temples at Ajudhya. They were all built about 150 years ago, to mark the birthplaces of the five hierarchs who are said to have been born there, by one Kaseri Singh, a treasurer or servant of Nawáb Shuja-ud-daula, whose great influence with that ruler obtained for him permission to build these temples of idolatry even amongst the very mosques and tombs of the faithful. I now give some brief notes on each Mandir :—

No. 1, to Adináth, the first hierarch.—This is situated in the Morai Tola near the Sargadwar, on a mound on which there are many tombs and a mosque. It is half way up the mound, and the key is kept by a Musalmán who lives close by.*

No. 2, to Ajitnáth, the second Autar.—This is situated west of the Itaura tank and contains an idol and inscription. It was built in 1781 S., and is surrounded on all sides by cultivation.

No. 3, to Abhinandananáth, the fourth Autar, situated near the Sarái. It contains an inscription.

No. 4, to Somanthanáth, the fifth Autar, within the limits of Ramkot. In this temple there are two idols of Parisnath, one of the two most popular incarnations, and three of Nemnáth. There is an inscription setting forth that the temple was built in 1871S.

No. 5, to Ananthanáth, the fourteenth Autar, whose footprint it enshrines. It contains an inscription as in the last case, and is situated on the banks of Golaghát mullah, on the high bank of the Gogra, a most picturesque site.

681. *Brahmin attendant.*—All these five temples are superintended by a Gaur Brahmin named Ajudhya Pande,

* *Note.*—The local Musalmán tradition is that one Makhdum Shah Jurán Ghorí (whose decendants still hold property in Ajudhya and take the fees at the Jain shrine) came to Oudh at the end of the 12th century with Sultán Shaháb-ud-din Ghorí and rid Ajudhya of Adináth, who was then a torment to the people, for which service lands were assigned to him, on which he founded the present Buxaria Tola. Now we know that a temple was dedicated to Adináth at Abu nearly 250 years before that; so that what Shah Jurán no doubt *did* do was to destroy the Mandir that we also know then existed at Ajudhya sacred to the same Adináth, and to build thereon the Mahomedan edifices which gave to the mound the name by which it is still known, viz., Shah Jurán-ka-tila.

who has not yet, he says, joined the Jain sect, although his son has. He justifies his position by saying he is an alien here, and would do anything for a livelihood. He is paid by the representatives of a Serawak community in Lucknow, Ganeshi Lál and Ghási Lál. Serawak is the ordinary lay name for a Jain, and means literally a hearer. It seems that the Jains select Gaur Brahmins as spiritual guides because they do not eat fish or flesh or drink wine.

682. But in addition to these five Digambari temples there is a sixth or *Sitambari* Mandir, dedicated also to the first Autar *Ajítnáth*, by Udechand Uswal of Jaipur, and in the keeping of his priest, Khushalchand Jatti. It is situated in the Alamganj Muhalla and was built in 1881S. It contains images of *Ajítnáth* in pink stone, of the five shrines (*panch-tíritha*) in metal, besides holy footprints, &c., and it commemorates 19 events connected with the conception, birth, and relinquishment of the world of the five Autars born at Ajudhya.

683. The Digambari sect (to which the five Ajudhya hierarchs belonged) worship only naked images, or, according to the etymology of the word, those who are clothed in space alone. The *Sitambari* sect again worship covered figures, or etymologically those who are clothed in garments.

684. *The Maniparbat*.—The Brahminical tradition about this mound, the ancient name of which was Chartr-ban, is that when Ráma was waging his Ceylon war, Lachhman was wounded by a poisoned arrow. Sugriva, the monkey god was, despatched through the air to fetch an antidote from the Himalayas. Unfortunately the messenger forgot the name of the herb, but to make amends he carried off a whole mountain in the palm of his hand, feeling certain that the antidote would be there. As he returned bearing the mountain over Ajudhya in mid-air a clod fell therefrom, which is no other than the *Maniparbat*. Mr. Hunter, I think, relates a similar tradition amongst the Santhals. It is from this legend that the monkey god was always represented as bearing a rock in his hand.

685. General Cunningham describes the *Maniparbat* as an artificial mound 65 feet in height covered with broken

bricks and blocks of kankar. The common people in these days call the mount the Orajhar or Jhauájar, both expressions indicating basket-shakings, and they say that the mound was raised by the accumulated basket-shakings of the labourers who built Rámkot. The same tale is told of the similar mounds at Sahet Mahet, at Benares, and at other places. This mound General Cunningham points out as the stupa of Asoka, 200 feet in height, built on the spot where Buddha preached the law during his six years' residence here. That officer infers that the earthen or lower part of the mound may belong to the earlier ages of Buddhism, and that the masonry part was added by Asoka.

686. *Rāja Nanda Bardhan of Magadha*.—I have repeatedly been assured by Mahárāja Mán Singh that within the present century an inscription was discovered buried in this mound, which ascribed its construction to Rāja Nanda Bardhan of the Magadha dynasty, who once held sway here.* The Mahárāja further stated that the inscription was taken to Lucknow in Nasír-ud-din Haidar's time, and that there was a copy of it at Sháhganj; but all my attempts to trace

* *Note*.—This man is accredited with the suppression of Brahminism in Ajudhya, and with the establishment of the non-caste system adopted by society generally, when the population at large were denominated Bhars.

Prinsep mentions this ruler as Nandivardhana (a Takshac according to Tod), of the Suaka dynasty, kings of Bharatkhandia, part of the Magadha empire.

We may have here some clue as to who the Bhars were: people begotten by the conquering soldiers of Bardhan from Gya, who were probably of the aboriginal type of that country, as well as those people of this province who accepted the conqueror's yoke without taking themselves off to other countries, as many no doubt did; and in the Rájputs of Eastern Oudh in these days we may thus have the offspring of a mixed people, the blood of which may have been improved by subsequent intermarriage with those who, for the sake of their faith, went elsewhere, and whose descendants in rare instances, so far as the Fyzabad district is concerned, returned and settled in Oudh after the Mahomedan conquest.

This may help to account for the strange fact that none of the Chhatri clans, with which I am familiar, can carry their pedigrees back beyond the Mahomedan period. Of most of those clans it can with perfect truth be said that they are indigenous and local, some of them going so far even as to admit a Bhar origin.

In all our researches there is nothing more marked than the numerous traditions that connect Oudh with the east on the one hand, and with the south and south-west on the other. The explanation of it may perhaps be that it was from Ajudhya that Ráma conveyed the doctrines of the Vedas to Ceylon and the south: it was from Gya that the wave of the opposing Buddhist superiority came, with Nanda Bardhan; and it was from Ujain in the south-west that Vikrama came to restore the Brahmin glories of Ajudhya. The Oudh traditions of the one period take the founders of the Buddhist and Jain faiths from Kosala, towards Gya and Parísnáth; while to those of the other period, half the clas and tribes of the province still trace their origin to such places as Ujain, Mangipatan, and Chitorgarh.

either the original or copy have failed.* It is, however, noteworthy that the Maharaja's information, whether reliable or not, is confirmatory of the inference which General Cunningham had drawn from independent data.

687. *Sugriva and Kábir parbat*.—General Cunningham thinks he identified two other mounds also, Súgrivaparbat, which he describes as a mound 10 feet high, and which he imagines is the great monastery of Hwen Thsang (500×300), which is south-east of, and within 500 feet of, Maniparbat; and 500 feet due south he identified another mound, which is 28 feet high, and which he thinks is the Kábirparbat, or the stupa described by Hwen Thsang as containing the hair and nails of Buddha.

688. On this point I have the following remark to make:—General Cunningham admits a connexion between the Maniparbat and the Rámkot. Now two of the largest bastions or mounds of Rámkot are called to this day Sugriva and Kábir tila or parbat: so that it would seem that their connection with Rámkot is more direct, and they appear to be entitled to dispute identity with the spots indicated by the General, to which no traditions locally attach.

689. *The tombs of the patriarchs*.—Adjoining the Maniparbat are two tombs, of which General Cunningham writes that "they are attributed to Sis paighambar and Ayub paighambar, or the prophets Seth and Job. The first is 17 feet long and the other 12 feet. These tombs are mentioned by Abul Fazl, who says: 'Near this are two sepulchral monuments, one seven and the other six cubits in length. The vulgar pretend that they are the tombs of Seth and Job, and they relate wonderful stories of them.' This account shows that since the time of Akbar the tomb of Seth must

* *Note*.—This information has since been corroborated by the learned pandit Umádat of Ajudhya, who informs me that he made a translation of the inscription between 30 and 40 years ago. He too has lost his copy and cannot now describe the contents.

[This Nanda Bardhan may be "the son of Mahánandin or Nanda, named Mahapadma" of the prophecy—"he will be avaricious, and like another Parasuráma will end the *Kshatriya* race, as from him forwards the kings will be all Sudras. He, Mahapadma, will bring the whole earth under one umbrella" (*Hindu Theatre*, II., 137); and of the Vrihat Katha, "As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time at *Ajudhya*; when we arrived at the encampment we found everybody in distress, *Nhanda being just dead*." This would indicate that Nanda, the Sudra, died at *Ajudhya*, and gives rise to the conjecture whether the stupa was not erected in memory of him.—A. F. M.]

have increased in length from 7 cubits or $10\frac{1}{2}$ feet to 17 feet, through the frequent repairs of pious Musalmáns." These tombs are also mentioned at a later date in the *Araish Mahfil*. To these tombs Colonel Wilford adds that of Noah, which is still pointed out near the police-station. The Colonel's account is as follows :—"Close to Ajudhya or Oudh, on the banks of the Gogra, they show the tomb of Noah and those of Ayub and Shis or Shish (Job and Seth). According to the account of the venerable durvesh who watches over the tomb of *Nuh*, it was built by Alexander the Great, or Sikandar Rumi. I sent lately (A. D. 1799) a learned Hindu to make enquiries about this holy place; from the Musalmáns he could get no further light, but the Brahmins informed him that where Nuh's tomb stands now, there was formerly a place of worship dedicated to Ganesha, and close to it are the remains of a *baoli* or walled well, which is called in the Puránas Ganaput kund. The tombs of Job and Seth are near to each other, and about one bow-shot and a half from Nuh's tomb; between them are two small hillocks, called Suma-giri, or the mountains of the moon. According to them these tombs are not above 400 years old, and owe their origin to three men called Nuh, Ayub, and Shis, who fell there fighting against the Hindus. These were of course considered as *shahids* or martyrs; but the priests, who officiate there, in order to increase the veneration of the superstitious and unthinking crowd, gave out that these tombs were really those of Noah, Job, and Seth of old. The tomb of Nuh is not mentioned in the *Ain-i-Akbari*, only those of Job and Seth."

690. On these quotations I have only to add that the distance between the tombs is greater than stated, being nearly a mile as the crow flies, while it is not the tomb of Nuh, but those of the other two men mentioned, that are close to the Ganesha kund.

691. *Darshan Singh's temple*.—This temple, now more generally known as Mán Singh's, was built 25 years ago by the former Rájá, and there is nothing more artistic in that line in modern Oudh. It is dedicated to Mahádeo and is of finely cut Chunar stone, most of the figures and ornaments having been prepared at and brought from Mirzapur. The

idol is a fine bloodstone from the Narbada, which cost Rs. 250 there. The marble images are from Jaipur. The splendidly toned large bell was cast here from a model which was injured on its way from Nepál; it is a credit to local art.

The temple cost more than two lacs of rupees, and it redounds greatly to the taste of the designer and to the credit of Hidáyat Ali, mason, and Bahádur, carpenter, both still living, under whose able supervision it was constructed.

692. *The Báhu Begam's mausoleum.*—It was arranged by treaty between the British Government, the Báhu Begam, and the Nawáb of Oudh, that 3 lacs of sicca rupees of her riches were to be set apart for the erection by her confidential servant, Daráb Ali Khán, of her tomb, and that the revenue of villages, to the aggregate amount of sicca Rs. 10,000 per annum, were to be assigned for its support. The Begam died on the 27th of January, 1816. Daráb Ali laid the foundations and built the plinth, when he also died on the 10th of August, 1818. Panáh Ali, vakíl, and Mirza Haidar, the son of an adopted daughter, then carried on the work through a series of years, when, with the completion of the brick-work, the grant of three lacs came to an end, and the beautiful edifice remained unfinished till after the mutiny of 1857.

693. In Gazi-ud-din Haidar's time, the assignment of revenue was given up on his placing in the hands of the British Government Rs. 1,66,666-10-8, the interest of which at the then prevailing rate of 6 per cent. was to yield the equivalent annual sum of Rs. 10,000 for the support of the tomb. This sum seems to have been regularly received and disbursed by the native management until the year 1839. Complaints were then made to the Resident of irregularity in the disbursements, and this led to the organization of the Wasika Department in 1840.

694. Under this new management a considerable surplus was soon accumulated, and in 1853-54 a proposition was submitted to and sanctioned by Government, under which Rs. 41,727-11-3, out of a then existing surplus of Rs. 52,262-11-6, was to be spent in finishing the tomb, the balance being carried to the credit of Government. The work was being carried on under the supervision of Captain

A. P. Orr, when the mutiny occurred, and the unexpended balance of the sanctioned estimate, or about Rs. 6,000, was plundered. The tomb was finally completed by the Department of Public Works after the re-occupation of the province.

695. In sanctioning the proposition mentioned in the penultimate para., in January, 1854, the Government remarked that it was a great loser by the arrangement it had entered into, under which it was to allow 6 per cent. on the money funded by Gazi-ud-din Haidar, and looking to the fact that in late years the whole grant had not been expended, it resolved on reducing the interest on the loan from 6 to 4 per cent., the then current rate. At this rate the annnal income of the endowment was reduced from sicca Rs. 10,000 to Company's Rs. 6,606-10-8.

696. This latter sum was still further reduced in January, 1855, to Company's Rs. 5,833-5-4; but it was again raised to that sum under the orders of September, 1859, at which it has since been continued.

697. Rs. 1,000 per annum are reserved by Government for the repairs, through its own officers, of the building, and the remainder of the annual allowance is spent by the native managers in religious ceremonies, periodical illuminations, &c.

698. Had the arrangements entered into with the Begam been throughout maintained, instead of a considerable diminution, there would have been a large increase in the sum now annually available for the suitable keeping up of the finest building of the kind in Oudh.

699. *Concluding remarks.*—I will now sum up these remarks by observing that there are the following important stepping-stones to history in the Fyzabad district in the shape of coins, images, inscriptions, and buildings.

(1) *Coins.*—In January, 1865, was discovered in Ajudhya a vessel containing 656 old copper coins of the Bactrian King Orni, or Hiereni *Kadphises*, who lived at the beginning of our era; and of *Kaneski*, also a Bactrian, of the 1st century A.D. We have it on the authority of Prinsep

that Kanaksen of the Solar race left Oudh A. D. 144, and became the founder of the Valabhi dynasty, Gajráth, and this authority hazards the question whether Kanaksen, Kanirki, and Kaniska, are not all one and the same. As there were no more modern coins amongst these, the presumption is that they had been buried since the earlier centuries of our era.

(2) *Images*.—We have the Jain-Buddhist images first discovered in pargana Aldemau about the year 1850 A.D., which must be very many centuries old, and which are mentioned at para. 237 of this report.

(3) *Inscriptions*.—But we have also authentic aids to history in the land grants that have at different times been recovered or produced. These are of the reigns of Nanda Bardhan (at the beginning of or before our era); of Jaichand (A.D. 1187); and of Akbar, Jahángír, Shahjahán, Alamgír, and their successors. A collection of these would be highly interesting; that of Akbar bears a seal not larger than a shilling, with the simple words "Allah-o-Akbar."

(4) *Buildings*.—Of these we have—(1) the enshrined tomb of Sayyid Masud Beháni, in the village of Behawán, pargana Birhar, a reputed follower of Sayyid Salár, A.D. 1030; (2) the tomb at Ajudhya of Makhdum Shah Jurán Ghori, a lieutenant, it is alleged, of Shaháb-ud-din Ghori, the conqueror of Dehli and Kanauj, A.D. 1192-94; (3) the tomb at Ajudhya of the Sharki period, perhaps of Khwája Jahán, the founder of the Jaunpur dynasty himself, who died A.D. 1399; (4) the enshrined tomb of Makhdum Ashraf at Kachhoncha, the author of the *Latáif-i-Ashrafi*, and the contemporary of Ibráhím Shah of the Sharki dynasty, A.D. 1401-40; (5) Bábar's mosque with stone inscriptions in Ajudhya, date A.D. 1528, and stone columns of infinitely greater antiquity; (6) the stone-faced fort of Salemgarh on the Gumti, a stronghold of Salem Shah, A.D. 1545-53; (7) the fort and bridge with stone inscriptions at Akbarpur, a resting-place of the Emperor Akbar, A.D. 1556-86; (8) mosques of Alamgír (Aurangzeb) at Ajudhya, A.D. 1658-1707; (9) and lastly, the more modern buildings of Fyzabad, such as the Dilkusha, the fort, &c., mostly of Shuja-ud-daula's time, A.D. 1753-75.

To the tahsíl report from which the above account is taken are attached detailed lists of the "sacred places in and about Ajudhya" and of "old Mahomedan places of note within the municipality of Fyzabad;" but these, though containing much interesting information, are unfortunately too long for insertion here.

PARGANA PACHHIMRATH.*

700. It is said that an influential Bhar chief of the name of "Rathore" founded the village of Ráth, now known as Rahet, to which he gave his own name. Here he had his residence and made his revenue collections. He is also traditionally believed to have founded another village to the eastward, in the direction of Cheran Chhapra, to which he gave the same name and used in the same way. From that day the one village was known as Pachhim (the western) Rath, the other Purab (the eastern) Rath. This is the kánungo's account. The more likely tradition as to the name is that which I obtained from Maharaja Man Singh, *viz.*, that at a former period the territory between the rivers Gogra and Gumti was known as Pachhimrath and Purabrath. From the village of Pachhimrath or Rahet the pargana takes its name.

701. More than 200 years ago, one Bhagan Rae Bais, whose family history will be detailed further on, came from Baiswara and founded the bazaar still known as Rám-pur-Bhagan. A Government fort was also there built, and the Government revenue was thereafter collected there.

No.	Name.	No. of mauzas.
1	Rahet ...	84
2	Ruru ...	72
3	Mahdona ...	56
4	Malethu ...	70
5	Ankari ...	62
6	Mawai ...	64
7	Kutsaraon ...	100
8	Bhadoli ...	74
9	Purswi ...	92
10	Pendai ...	90
11	Ahrun ...	82
Total ...		856

702. This tahsíl contained the four zila sub-divisions of Kutsaraon, Achhora, Asthana, and Bhadola. There was also formerly the usual tappa distribution, and the names of these sub-divisions are marginally indicated, but they have long been set aside.

703. The pargana during native rule consisted of 856 mauzas or villages, of which 50 were offshoots (dakhli).

* By Mr. Carnegie, C.I.E.

Under the operations of the demarcation department these villages were reduced to 467 in number. Of these 104 villages have since been transferred to parganas Amsin and Mangalsi to give convenient jurisdictions, while 52 other villages have for the same reason been added from the jurisdictions marginally noted, so that pargana Pachhimrath as now constituted contains 415 mauzas.

* Mangalsi.
Haveli Cudh.
Manjhora.
Jagdispur.
Sultánpur.

704. There are remains of the former Bhar population in about 32 villages of this jurisdiction, the chief of these being Intgaon, Mahdona, Khiaran, Rahet, Tardi, and Gondor.

705. The following details embrace such meagre particulars as have been ascertained regarding the former landed proprietors of the jurisdiction:—

706. (1) *The Mahomedans of Alipur-Seorah*.—It is traditionally affirmed that in Jahángir's time Khodádád Khan Pathan, a native of Peshawar, accompanied one of the subadars of the province to these parts, and having established a residence where his cattle and horses were encamped, he gave to it the name of Gothwara (the cattle-pen). This became the nucleus of an estate which soon contained 60 mauzas, of which the founder had control during a long life; but after his death the property dwindled away till we now find the descendants of Khodádád, who still inhabit 11 villages, in proprietary possession of one and a half villages only, paying Rs. 794 revised Government demand, while they have a subproprietary claim not yet disposed of to two others.

707. (2) *Chauháns of Ahran*.—The family traditions set forth that one Rae Bhan Rae of this clan, the ancestor of Tehdil Singh and Amar Singh, the present representatives of the family, came with his followers from Mainpuri to bathe at Ajudhya some 400 years ago, and ended in replacing the Bhars and assuming possession of 565 mauzas, of which however 125 only were of this pargana, the rest being of Isauli, Sultánpur, and Khandasa. Rae Bhan Rae was succeeded by his two sons, Jaleh Rai and Dunya Rai, who divided the property equally between them. The estate of the former of these brothers was swallowed up by the Bhalesultan tribe a century and a half ago. The portion of the estate (62

king's mauzas) which pertains to this pargana, and which belonged to the other brother, remained in the proprietary possession of his descendants till annexation ; they have since lost the Intgaon estate under settlement decree. The offspring of Rae Bhan Rae are still found inhabiting 16 mauzas, and the revenue they pay under the revised assessment amounts to Rs. 19,724.

708. (3) *The Bais of Malethu*.—Family traditions have it that some 200 years ago one Jaminibhan Singh of this clan, the ancestor of Kunjal and Bhabut, the present representatives of the family, came from Mungi Patan, in the province of Malwa (the locality whence the Bais of Baiswara also trace their advent), and overthrew and dispossessed the Bhars, and increased his estate till it contained 84 villages, including the Kurawan and Para-Malethu properties of 42 villages in this pargana and the Johan-Rampur property of 42 villages in pargana Sultanpur. The 42 Pachhimrath mauzas are now included in 10 demarcated villages, and to these the descendants of Jaminibhan have sub-proprietary claims ; they are residents of five of them.

709. (4) *The Bais of Solwal and Ruru*.—Jagat Rae of this clan, the ancestor of Subdhan Singh, Otar Singh, and others now living, came from Baiswara some 400 years ago and aided in the suppression of the Bhars. He had two sons, Rudar Sah and Mehndi Sah. The former established the Ruru estate of 27 villages, the latter the Mahdona estate of a similar number of villages. These properties are now included in the estate of Mahārāja Sir Mán Singh, and in six of these villages only have the Bais anything resembling a sub-proprietary position ; in some of the others they still cultivate the soil.

710. (5) *The Bais of Uchhápali*.—About 300 or 400 years ago Newad Sah of this tribe, the ancestor of Isri Singh and others still living, came from Baiswara and succeeded the Bhars in the management of this estate, which he then increased to 20 mauzas. Newad Sah in his lifetime made over eight of these mauzas to his priest, a Tewari Brahmin. The offspring of Newad Sah are still in subordinate possession of the remaining 12 villages, but their precise status has still to be determined by the Settlement Courts.

711. (6) *The Bais of Rámpur-Bhagan, Tikri, &c.*—Moti Rae and Chhote Rae, two brothers of this tribe, the ancestors of Jaskaran Singh, Binda Singh, Sanoman Singh, &c., who are still living, came from Baiswara with a farmán for 104 villages and the office of Chaudhri from Jahángir Shah, and fought the Bhars, replacing them in the possession of Mauza Nitwari-Chhatarpur and 51 other villages of tappa Parsúmi, and 52 villages of tappa Pindu, including Rámpur-Bhagan. The office of Chaudhri of tappa Rahet was also held by the family in the person of the direct ancestor of Jaskaran Singh, but this office they had lost long before annexation. This family still holds most of the ancestral property in direct engagement with the State, and it is now represented by 41½ demarcated villages. Five other villages had, however, passed into talukas before annexation, and the precise status of the Bais family in regard to these has not yet been finally defined.

712. (7) *The Bais of Gondor.*—One Chhetai Singh of this tribe, the ancestor of Dunya Singh and Daljít Singh, now living, came from Baiswara 300 years ago and took service with some Bhar chief. Having afterwards invited his master to partake of his hospitality, he put him to death and took possession of his estate. Chhetai Singh had three sons—Chandi Rae, who succeeded to Gondor, and whose descendants in the present generation still hold the parent village in their proprietary possession : they have been named above ; Kalián Rae, who founded Kalian-Bhadarsa, pargana Haveli Oudh ; and Baisingh Rae, who founded Mauza Baisingh, in the same pargana.

713. From the above details it will be seen that there are no less than five families of Bais alleging a separate and distinct advent and origin in this pargana. There are four similar families in the neighbouring pargana of Mangalsi and one in Haveli Oudh. I request attention to my note on the Bais of Mangalsi, for the observations there recorded apply equally here. All these Bais are looked down upon and disowned by the Tilokchandi Bais, and I have no doubt that their ancestors were persons of low origin, who have been admitted within the last few centuries only to a place amongst the Rájput tribes.

714. Two talukas have their centres in this pargana—Khajrahat and Mahdona. Of these I now proceed to give some details.

715. (8) *The Bachgotis of Khajrahat.*—Bábu Abhedat Singh, the present owner of this taluka, is the younger brother of Bábu Jaidat Singh of Bhati, both being offshoots of the Kurwar Ráj. An account of the elder of these brothers is given in para. 452, but some further particulars of the family have since been obtained, and these may as well be given here.

716. After the overthrow of Shúja-ud-daula at the battle of Buxar more than 80 years ago, he is known for a time to have abandoned the neighbourhood of Fyzabad and to have spent some months in the direction of Rohilkhand. Advantage was taken of his absence by amongst others Duniapat, the then talukdar of Kurwar, to increase his possessions by annexing thereto Khajrahat and numerous other estates of parganas Pachhimrath and Haveli Oudh; but on the return of the Nawáb, the Bábu was again deprived of all these new acquisitions. After the death of Shúja-ud-daula, and in the days when his widow, the Báhu Begam, held this part of the country as jágír, Bábu Baryar Singh, a younger brother of Duniapat, again succeeded in acquiring a property in these parganas which paid an annual demand of Rs. 80,000 to the State, and of this estate he retained possession till 1232 fasli. In the following year, owing to the Bábu's default, the then Názim, Velayat Ali, deprived him of his entire property. In 1234 fasli the Názim returned to the Bábu the Khajrahat portion of the property, consisting of 26 villages held on an annual rent of Rs. 6,000, but of which sum Rs. 4,700 was remitted on account of the talukdar's nankar. The rest of the estate was settled village by village with the zemindars, with whom the Názim entered into direct engagement. This state of things ran on till 1243 fasli, when the then Názim, Mirza Abdulla Beg, made the Bhati and Khajrahat properties, consisting of the entire estate that Bábu Baryar Singh and his predecessor had accumulated, over to the chief of the rival clan of the neighbourhood, Bábu Harpal Singh Garagbans, the ancestor of the talukdar of Khapradih. Bábu Baryar Singh then fled to the British territories, where he soon afterwards died.

717. In 1245 fasli Rájá Darshan Singh became Názim, and during his rule the sons of Baryar Singh, Bábus Jaidat Singh and Abhedat Singh, were restored to the Bhiti and Khajrahat estates, which, moreover, were considerably added to. The two brothers divided the family property in 1259 fasli, the elder receiving the Bhiti estate, estimated at one and a half share, and the younger Khajrahat, of one share. The former of these now consists of 81 villages paying Rs. 37,850-10-0 per annum to the State, the latter of 54½ villages paying Rs. 21,472.

718. These brothers are highly respected, and I look upon them as amongst the best of our smaller talukdars. The history of their family will be given in greater detail in a subsequent report, when the history of the head of their tribe, the Rájá of Kurwar, comes to be written.

719. (9) *The Sankaldip of Mahdona*.—According to the family records, Sadasukh Patak was a Sankaldip Brahmin of note in Bhojpur, who held the office of Chaudhri. In the general confusion that followed the overthrow of Shúja-ud-daula by the English in that quarter, Gopal Rám, the son of Sadasukh Patak, left his home and finally settled in the village of Nandnagar-chori, pargana Amora, zila Basti, about the end of the last century. Púrandur Rám Patak, son of Gopal Rám, subsequently crossed the river and married into the family of Sadhai Rám Misir, zemindar of Palia, in the Fyzabad district, which latter village he thenceforth made his home. Púrandur Rám had five sons, whose names are marginally detailed.

Bakhtáwar Singh.
Sheodin Singh.
Inchha Singh.
Darshan Singh.
Dabi Parsad Singh.

The eldest of these commenced life as a trooper in the old Bengal Regular Cavalry.

720. Whilst Bakhtawar Singh was serving in this capacity at Lucknow, his fine figure and manly bearing attracted the notice of Nawáb Saadat Ali Khan, who having obtained his discharge, appointed him a jemadar of cavalry, and shortly afterwards made him a risaldar. After the death of Saadat Ali, Bakhtawar Singh secured the favour of Gházi-ud-din Haider, the first King of Oudh, which led to his further advancement and to the acquisition of the life title of Rájá.

This title was subsequently granted in perpetuity by Muhammad Ali Sháh, when he also turned the Mahdona property into a Ráj under a farmán dated the 13th Rabi-us-Sani, 1253 Hijri.

721. Bakhtáwar Singh then summoned his younger brother Darshan Singh to court, and the latter soon received the command of a regiment. This was followed in 1822-23 by the appointment of Darshan Singh to the chakla of Salon and Baiswara, and in 1827 to the Nizámat of Sultanpur, including Fyzabad, &c.

722. Shortly after this Darshan Singh obtained the titles of Rája Bahádur for his services to the State, apprehending and sending in to Lucknow Sheodín Singh Behreliah, talukdar of Súrjapur, zila Dariabad, a notorious disturber of the public peace and revenue defaulter of those days.

723. In 1842 A. D. Rája Darshan Singh obtained the Nizámat of Gonda-Bahraich, which he had previously held for a short time in 1836, and he then seriously embroiled himself with the Nepál authorities in the following year by pursuing the present Maharaja of Balrámpur, Sir Drigbejai Singh, whom he accused of being a revenue defaulter, into that territory. The circumstances connected with this aggression of territory are fully detailed by Sleeman at page 59, Vol. I., of his Journal.

724. The pressure at that time put upon the King of Oudh by Lord Ellenborough led to the dismissal from office and imprisonment of Ráj Darshan Singh, and to the resumption in direct management of the Mahdona estate, which the brothers had already created. But all these punishments were merely nominal, for in a very few months Rája Darshan Singh was released from confinement, retiring for a time to the British territories, while the elder brother, Rája Bakhtáwar Singh, was allowed to resume the management of the Mahdona estate; and this was almost immediately followed by Rája Darshan Singh being again summoned to court, when, without having performed any new service to the State, he had the further title of Saltanat-Bahádur conferred upon him. But the Rája did not long survive to enjoy these new honours, for

within a few weeks he was seized with an illness from which he never recovered, and it was with difficulty that he was conveyed to the enchanted precincts of holy Ajudhya, where he speedily breathed his last, leaving three sons, whose names are marginally indicated.

Rāja Rámadhin Singh,
Rāja Ragbardyal Singh,
Mahārāja Mán Singh (originally named Hanumán Singh).

725. In 1845 A.D. Mán Singh, the youngest of these sons, was appointed Názim of Dariabad Rudauli at the early age of 24, and to this charge the Sultánpur Nizámat was also afterwards added. Mán Singh soon gained his spurs by an expedition against the then owner of the Súrampur estate (for overthrowing whose predecessor, Sheodin Singh, his father had also obtained honours in October, 1830), in the course of which that talukdar's fort was surrounded and assaulted, and its owner, Singhju Singh, captured and sent to Lucknow (see *Sleeman's Journal*, page 256, Vol. II.) For this service Mán Singh obtained the title of Rāja-Bahádur.

726. In 1847 A. D. Mán Singh was ordered to proceed against the stronghold of the Garbans chief, Harpál Singh. The details of that affair are also to be found in *Sleeman's Journal*, Vol. I, page 144. There are two sides to the story. The one is that Harpál, finding his fort surrounded and resistance hopeless, surrendered at discretion and unwittingly lost his life. The other is that he was betrayed under promises of safety into a conference and was beheaded in cold blood. One thing is certain, that the transaction was looked on in different lights at Fyzabad and Lucknow. The local traditions of what occurred are not favourable to the chief actor in the tragedy, while the service he had performed was thought so important at the capital that "Kaimjang" (steadfast in fight) was added to existing distinctions of the young Rāja. As an impartial historian I am bound to add that I have yet to learn that any fight at all took place when Harpál Singh, who was at the time in wretched health, met his death.

727. In 1855 Rāja Mán Singh obtained the further honorary titles of Saltánat-Bahádur for apprehending and sending to Lucknow, where he was at once put to death, the notorious proclaimed offender Jagar Náth Chaprasi, whose proceedings occupy no inconsiderable space in *Sleeman's Journal*.

728. Almost simultaneously with the last recorded event Rájá Bakhtáwar Singh died at Lucknow. He left a widowed daughter, but no son ; and on the evidence of Sleeman, who had good opportunities of knowing (and who wrote in February, 1850, while Bakhtáwar Singh still lived), he had previously nominated as his sole heir Rájá Mán Singh, the youngest of the three sons of Darshan Singh. Rájá Bakhtáwar Singh's last will and testament is now in the possession of the family of the Mahárája.

729. When Oudh was annexed, Rájá Mán Singh was found in possession of Mahdona, the family property, with a then paying jama, after deduction of Rs. 66,053 námkár, of Rs. 1,91,174. He was at that time returned as a defaulter to the extent of Rs. 50,000 of revenue due to the ex-king. In consequence he was deprived at the first summary settlement of his entire estate, and sought refuge for a time in Calcutta. This did not, however, prevent his offering protection and convoy to such of the Fyzabad officials as chose to accept it when they had to flee from Fyzabad, nor did it prevent him from procuring boats for them and starting them safely on their voyage down the river.

730. It has been stated in a former part of this volume that the mutiny found the Rájá a prisoner in our hands, and that he was released in order that he might protect our women and children. Of these proceedings the Deputy Commissioner, Captain Reid, at the time thus wrote : "Without Rájá Man Singh's assistance it would have been quite impossible to get away this large number, and for his good services he well deserves our gratitude. I was always opposed to the plan of imprisoning him; he was the only man who could have saved Fyzabad, aided by our treasury, and I believe he would have done it."

731. At a subsequent period the Rájá was instrumental in saving Mrs. Mill and other Europeans, who certified to his uniform kindness and consideration.

732. On these services Sir John Lawrence made the following remarks on the occasion of his great Lucknow Darbar : " You have in my estimation a special claim to honour and gratitude, inasmuch as at the commencement of the mutiny

in 1857 you gave refuge to more than fifty English people in your fort at Fyzabad, most of whom were helpless women and children, and thus, by God's mercy, were instrumental in saving all their lives."

733. In the earlier days of the mutiny Mahārāja Mán Singh remained in constant communication with Mr. Gubbins, the former Financial Commissioner, and Sir Charles Wingfield, who was then at Gorakhpur, and he was an earnest advocate for an advance against Lucknow by the Gogra and Fyzabad route. So long as there was a chance of such a movement being carried out he never wavered in his allegiance to the British Government, but having previously made it distinctly known that such would of necessity be the result if no such movement was speedily carried out, no sooner did he hear that the scheme of an advance by the Gogra route had been abandoned than he proceeded to join the rebel cause at Lucknow.

734. During the siege of the Residency, although the Maharaja had command of an important rebel post, he was in frequent communication with the garrison, and there is little question that had his heart been in the rebel cause he could have made our position even more disagreeable than it was; and colour is given to this belief from the fact that when Lucknow fell, Man Singh returned to his fort of Sháh-ganj, where he in turn was besieged by the rebels, and had actually to be relieved by a force under Sir H. Grant.

735. On the return of peace the title of Mahārāja was conferred on Man Singh, the estate he possessed at annexation was restored to him, and the confiscated property of the Rāja of Gonda was made over to him in proprietary title for his services.

736. In the great Oudh controversies that have for several years engaged so large a share of the public attention Mahārāja Mán Singh was the mouthpiece, as he undoubtedly also represented the intellect, of the talukdars; and it was for the assistance rendered in bringing these controversies to a satisfactory close that he had so recently been decorated by command of Her Majesty with the Star of India. The words of the Viceroy on presenting this decoration were these:

“Mahārāja Mán Singh!—Her Majesty the Queen of England and India, having heard of your good services in various important matters connected with the administration of the Province of Oudh, has thought fit to appoint you a Knight Commander of the Most Exalted Order of the Star of India.”

737. It will thus be seen that the Sháhganj family is but of yesterday. It was created by a daring soldier of fortune, and it was ennobled by another who to courage of an admittedly high order added an intellect than which there were few more able or more subtle.

738. Since this biography was sketched the subject of it has been gathered to his fathers. He died in his 50th year after a protracted illness of eighteen months, contracted in the over-zealous performance of onerous duties connected with the final settlement and consolidation of the talukdari system of Oudh. During an intimate official and friendly intercourse of eight years with the late Mahārāja the writer (Mr. Carnegie) has had the best possible opportunity of judging of his worth, and he hesitates not to say that throughout a prolonged experience of more than a quarter of a century, he has never met a native who was his equal in general information and ability.....

739. It is a remarkable circumstance that the year 1870 has proved fatal to all the three sons of Rája Darshan Singh. Rája Ragbardyal, the second son, died on the 2nd May, 1870; Mahārāja Sir Mán Singh, K.C.S.I., the youngest, on the 11th October, 1870; and Rája Rámadhin, the eldest, on the 13th November, 1870.

740. Of these the first mentioned will ever be remembered with a shudder by the readers of *Sleeman's Journal*, as the cruel official devastator of the trans-Gogra districts. The latter long devoted himself with credit to the management of the family property, but in consequence of a petty zanana dispute he relinquished the charge and betook himself for several years to a life of devotion at Benares. He, however, returned to Oudh shortly before the province was annexed, and since then the brothers have made Sháhganj, a

fortified town founded by their uncle and father, and which is situated 14 miles south of Fyzabad, their general residence.

741. Mahārāja Mán Singh has left a daughter, who has a son, Kuār Partab Nárain Singh, to whom it was his intention that his fine estate, which at present yields a revenue of Rs. 4,32,128 per annum to Government (the Gonda property not having been as yet re-assessed) should eventually descend; but the will leaves the property to the widow, who is not the lad's grandmother, and to her is assigned the duty of finally naming the heir. [After considerable litigation ending only in a decision of the Privy Council, Kuār Partab Nárain has been declared heir.]

742. The other brothers, who were men of an altogether inferior stamp, have each left several sons, who are supported by the estate.

743. It is popularly averred, with what truth it is hard to say, that on one occasion Rāja Bakhtáwar Singh intimated his intention of leaving his estates to Rámadhin, his riches to Ragbardyal, and his army to his favourite, Mán Singh. He was asked how the army was to be supported without property or wealth, and he is said to have replied *naïvely*: "I am no judge of men if he who gets the army does not very soon possess himself of the estates and the treasure as well." Be the truth of this history what it may, the Mahārāja vested his right and title to the estates on Rāja Bakhtáwar Singh's last will and testament.

744. Amongst the Mahārāja's papers documents have been found bearing upon his public conduct during the most trying period of his career. They show that he had not much to be grateful for in his early connexion with the British Government, yet he did not abandon the British officers and their wives in the hour of their greatest need. [Copies of these documents may be found in the tahsíl report.]

745. *Kapradih, Sihipur, and Samratpur.*—Of these three large estates, parts of which lie in this pargana, no mention is made above. The reason appears to be (see para. 598) that

it was intended to give their history under the Sultánpur pargana, where it is now given.

	<i>Souls.</i>	
1. Rámpur-Bhagan	... 550	746. <i>Trade.</i> —The principal bazaars are marginally indicated, and trade is in the hands of petty dealers who appear to have few, if any, transactions beyond the limits of the pargana.
2. Agháganj	... 225	
3. Sháhganj	... 725	
4. Darábganj	... 415	
5. Dharampur	... 250	
6. Janah	... 350	
7. Haidarganj	... ...
8. Haringtonganj	... ...

FAIRS AND SHRINES.

747. There are three paltry annual fairs in this pargana :—

(1) *Astik.*—In Mauza Purai Bírbal a fair is held for two or three days in the month of Sáwan, in connexion with the feast of snakes (Nag-Panchmi), which is attended by some hundreds of people of the neighbourhood, who go to make offerings at this shrine.

(2) *Sita-kund.*—In Mauza Toron Darábganj a fair is held in Kátik and Chet, where those of the neighbours assemble who cannot join in the larger half-yearly gatherings at Ajndhya for the purpose of commemorating important events in the life of Rámchandar. The tradition is that Síta offered sacrifice at this place on her way back from the wilds, and dug the tank in which the pilgrims bathe to commemorate the event.

(3) *Suraj-kund.*—In Mauza Rámpur-Bhagan 1,000 or 1,200 people assemble here the first Sunday after the 6th day of Bhádon, to commemorate the birth of the Sun. During the day salt in every shape is eschewed, and a strict fast, extending even to abstaining from drinking water, is maintained from sunset till sunrise the next morning.

PARGANA MANGALSI.*

748. The pargana of Mangalsi occupies the north-west corner of the district. Its northern boundary is the river Gogra; its southern is for the most part the Marha. On the west its boundary is the district boundary, in part there a chain of marshes, in part a ravine, at the bottom of which in

*By Mr. J. Woodburn, C. S.

the rains runs a considerable stream. On the east the boundary line runs down from the cantonments of Fyzabad in a south-westerly direction to the Marha.

749. It is perhaps the most fertile and the best cultivated pargana of the district. It is further well-wooded, and the scenery, though as a rule monotonous and tame, is often pretty. In shape it is long and narrow. Near its western end a broad belt of sandy soil runs nearly across the pargana. This is, as might be expected, broadest towards the river, and the country there breaks into great swelling downs, which are an agreeable change in the prospect. Near the eastern end, a ravine, which debouches on the Gogra, cuts far back into the pargana, and its sides are for a considerable distance sandy and bleak. With these exceptions the soil is generally admirable. Marshes are common, tanks abundant, and in the wells water is nowhere far from the surface.

750. The pargana, as it stands, has received considerable accessions from the pargana of Pachhimrath and Rudauli (zila Nawábganj). It now consists of 126 mauzas, with an area of 125 square miles and a population of 84,743.

751. Its remoter history is difficult to trace. But the advance into its present state of fine cultivation seems to have been comparatively recent. Even a century ago, so it appears, the middle of it, the most fertile portion, was a "lakh peri," a forest.

752. It is said that Mangalsi takes its name from Mangal Sen, a Gautam chieftain, whose clan had extensive possessions on this side of the Gogra. The Gautams have long been driven across the river, but they have recently put in a suit for a plot of alluvial land below the town of Mangalsi as the site of a former village of theirs. The Gautams of trans-Gogra, whom I have seen, have the very dimmest traditions about Mangal Sen, though they claim him as their ancestor, and they have disappointed me by unfulfilled promises of an enquiry from the pandits regarding the ancient history of their property. It is not a little remarkable, however, that the great Bais families, who hold or held all the lands round Mangalsi, and whose tradition concerning themselves is of an immigration from the west two or three centuries ago, do

not represent that they conquered Gautams. It was Bhars whom, according to the village stories, they found owners of the country. The subjugation of Gautam Rájputs would have been a more honourable feat than the expulsion of Bhars, and the name would surely have been retained in the family chronicles. It is true the Chauháns of Mahauli, who are said to have arrived in the pargana about the same time as the Bais, allege they obtained their village in dowry on the marriage of their chief to a Gautam maiden of Mangalsi. But on the other hand the Shekhs, who now hold Mangalsi, have a story that Mangal Sen was only a Bhar who had a fort close by. These Shekhs are the men of the oldest family in the pargana, and they can verify traditions of a greater age than 300 years. They shewed me a remarkable deed and in the Naskh character, dated 760 Hijri (1359 A. D.), bearing the seal of Firoz Tughlak and appointing Muhammad Ahmad Khatib in Mangalsi. They shewed me another, with the same seal of 761 H., conferring the office of Kázi on Imam Fakr-ud-din. I was shewn another of 989 H. (1581 A. D.) granting Shaikh Yusuf "100 bigahs of land in pargana Mangalsi, Sarkar Oudh," bearing the seal of the great Akbar; and they have three farmáns of Sháhjahán of the years 1043-1050 H., giving revenue-free grants to members of the Shaikh family. These are followed up by deeds under the seal of the Nawáb of Oudh, and as they were not produced for the purpose of any litigation, I have every faith in their authenticity.

753. I am inclined therefore to believe that if Mangal Sen was a Gautam chief and not a Bhar, his possessions were confined to a few riparian villages; and that the town to which he gave his name gave its name to the pargana formed by the Mahomedan Emperors, from the importance rather of its Mahomedan proprietors than of its Hindu founder.

754. These traditions are not without interest in connection with Mr. Carnegy's views as to the relation between the Rájputs of Eastern Oudh and the Bhars.

755. These Shaikhs of Mangalsi are the only people I have met with in the pargana who have documentary evidence of any great antiquity of family. The Mahomedan colonies

are very few, and the Hindús, always more illiterate, have preserved no record of the remote past.

756. Two hundred years ago however, it seems the pargana was held almost exclusively by the great tribes of the Bais and Bisen Rájputs.

757. The Bais divide themselves into two grand families—the Eastern and the Western, who, though they eat together, recognize no relationship and retain the memory of bitter border warfare with each other.

758. The Western Bais say that, thirteen generations ago, Bikai Sah immigrated into the pargana from some place in Baiswara on the banks of the Ganges, and founded a village, which he named after his son, Dalan Sah, Dilwa Bhari. Dalan Sah acquired a great tract of the surrounding country, and on his death his sons, Pauné, Bhart, and Maichan, divided equally amongst themselves the 36 villages of his estate. Hence the Western Bais are familiarly known as the Bais of the “Chattis.” Bhart’s descendants are the Bais of Pilkhawan; Maichan’s, those of Sarangapur; Pauné’s, those of Chakwara. But when the families had been separate for a generation or two they began to quarrel, and the Sarangapur men, the inhabitants of a vast jungle and notorious robbers, gradually usurped the whole of Pauné’s share, except the one miserable little village of Chakwara, all that now remains to Pauné’s sons. Bhart’s family held their own, and are now in thriving circumstances. None of these Bais ever attained to distinction. Mán Sah, the fifth in descent from Maichan, took service at Delhi and became a favourite of the Emperor; but it does not appear that he was ever advanced to particular rank, and he made no attempt, to use his influence to the advantage of his kinsmen. Sadi Sah, another of Maichan’s branch, constructed a fort of considerable size at Deora Kot, but I heard no special tradition of his valour in the clan feuds.

759. The Eastern Bais are of several families. The most important is that of Raepur Jalálpur. The head of this line was Singh Rae, the son of Rám Rae of Raepur in Baiswara. He and Banbír Rae, who was probably a relation, are said to have settled in the east of the pargana nearly at

the same time that Bikai Sah settled himself in the west. The two chiefs took possession of 26 villages each—the one making his head-quarters at Singhpur, the other at Banbīrpur, and these Bais are consequently known as those of the “Bāwan.” Singh and Banbīr were on the most friendly terms, and Singh engaged alone with the Government for the entire estate. For five generations the 52 villages were held as one tenure, and Singh Rae’s house grew to such greatness that its head was called a Rāja. The last of the chiefs was Mán Singh (a name which in this part of Oudh seems to have carried with it infallible success). He was the eldest of four brothers. On his death one of these made himself independent, but for five generations more the three remaining shares on Singh Rae’s side continued united. In the time of Bandu Rae these too split up, and the estate was then held in five separate blocks till Rāja Darshan Singh became chakladar. In 1828-29 the Rāja absorbed the whole of the villages, one after the other, into his taluka, and there they remain to this day.

760. At Mán Singh’s death the Banbīrpur mahál was first separately engaged for. Banbīr Rae had two sons—Rae Basaik and Udit Rae. The former became Mahomedan and took the name of Bhikan Khan. These Bais say quite frankly that it was the custom at that time for each talukdar to have a son made Mahomedan in the hope that in the most disastrous case a bigoted Emperor might not wholly deprive the family of their lands, and that in more ordinary times they might have a near and certain friend privileged with the *entrée* of the Musalmán courts. Many talukdars, it is said, shewed similar caution at a more modern date by sending one relative to the British force and another to the rebels, to “mak siccar” of safety, much as the Highlanders did in the *forty-five*, whichever side might win.

761. These Khánzádas, the Bais Mahomedans, were apportioned a number of villages, and these they still retain. The fears of Banbīr Rae were perhaps not unjustified, but the services of the Khánzádas were never required to enable their Hindu brethren to hold their own. On the contrary, the only use the Khánzádas ever made of any influence they possessed was to usurp their kinsmen’s lands. On this

occasion there came to the rescue of the Hindu Bais a Kayath of Delhi, who had received an appointment as diwán to the chakladar. In gratitude for this service the Bais presented him with the village of Gopálpur, and Gopálpur is still the property of the diwán's descendants.

762. The villages of the Banbírpur mahál followed those of Singhpur into the taluka of Rája Darshan Singh. Those of the Khánzádas alone escaped. Several of them had been given in 1193 H. (1779 A.D.) by Asf-ud-daula, the Nawáb of Oudh, to Alam Ali for the support of the Imam-bára at Fyzabad.

763. Between the estates of these two great clans of Bais lie those of two smaller ones. These are the Bais of Sirhir and those of Arthar. The former had twelve

<p><i>A.—Patti Uchabal.</i></p> <ol style="list-style-type: none"> 1. Arthar. 2. Barauli. 3. Khimaria. 4. Abanpur. 5. Jogapur. 6. Garhi. 7. Gujarpur. 8. Kanta. 9. Galipur. <p><i>N. B.</i>—Nos. 2, 3, 4, are in Arthar. Nos. 5, 6, 8, 9, in Mirpur. No. 7 in Majnáwan.</p>	<p><i>ARTHAR.</i></p> <p><i>B.—Patti Sita Rám.</i></p> <ol style="list-style-type: none"> 1. Sohwal. 2. Khánpur. 3. Dhámpur. 4. Madanpur. 5. Samírpur. 6. Katrauli. 7. Namaicha. 8. Salauai. 9. Muhammadpur. <p><i>N. B.</i>—Nos. 2, 5, are in Raunáhi. Nos. 3, 4, in Mangalsi.</p>
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villages, the latter had twenty-seven. The names are noted on the margin. I have said they had villages. They are families of a more recent date than those of their great eastern and western fellow-clansmen. They never produced a man of any distinction, and their possessions rapidly waned. On every side they lost ground. Of the nine villages of Arthar, only four, the first on the list, remain to their original owners. First the Pathans of Khajra, and then the Bisens seized all the rest nearly a century ago. The Sohwal men retain only

<p><i>Y.—Patti Jait Singh.</i></p> <ol style="list-style-type: none"> 1. Khirauni. 2. Sukháwan. 3. Gaura. 4. Kunauli. 5. Rasulpur. 6. Uchitpur. 7. Sára Bishanpur. 8. Barwa. 9. Tandoli. <p><i>N. B.</i>—No. 4 is in Majnáwan. No. 8 in Arthar. No. 9 in Mirpur.</p>	<p><i>Sirhir.</i></p> <ol style="list-style-type: none"> 1. Sirhir. 2. Narsingpur. 3. Mokulpur. 4. Daulatpur. 5. Bhaipur. 6. Mohiuddinpur. 7. Mowaiya. 8. Hunsepur. 9. Jágirpur. 10. Gauhania. 11. Salauai. 12. <p><i>N. B.</i>—No. 2 is included in No. 1. No. 9 is included in No. 8. No. 11 is included in No. 10.</p>
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western fellow-clansmen. They never produced a man of any distinction, and their possessions rapidly waned. On every side they lost ground. Of the nine villages of Arthar, only four, the first on the list, remain to their original owners. First the Pathans of Khajra, and then the Bisens seized all the rest nearly a century ago. The Sohwal men retain only

Sohwal. Khanpur and Samírpur were absorbed by the zemindars of Raunahi and Dharmpur, and Madanpur by the Shekhs of Mangalsi. Namaicha and Salouni the kánúngo's family took possession of. Muhammadpur was taken from them by their kinsmen of Kirauni, and Katrouli Maharája Sir Mán Singh gave to a Brahmin friend. Similarly the Khirauni men lost their villages to the Kayaths and Shekhs in the north and to the Bisens in the south.

764. To the west of these lay the estate of the Bisens. The greater part of this was in pargana Pachhimráth, and the history of the clan will be given in the Pachhimráth annals; but they must be noticed here, for Kundarka of Mangalsi was the birthplace of a Bisen who attained the greatest distinction of any native of this pargana. Hindu Singh entered the service of Nawáb Shúja-ud-daula as a private soldier. He rose rapidly to the rank of subahdar. His regiment was one of several sent to reduce Birjaulia, a strong fortress near Bangarmau. The siege lasted many days, and the Nawáb wrote impatient letters, angry at the delay. But still Ajab Singh, commandant of the expedition, would not permit an assault. Then Hindu Singh with an insubordination justified by the result himself led his regiment to the attack. He carried the fort at the point of the sword, and, as the Bisens say, "a great many zemindars were killed." Hindu Singh himself was wounded. The Nawáb on hearing of this brilliant feat cashiered Ajab Singh, made Hindu Singh "Captain" in his room, and gave him the command of seven regiments and the rank of a "Jarnel." His brother Baryar Singh was promoted to the command of his own old regiment, and from that time forth he was present with the Nawáb's forces in almost every action in which they were engaged. He fought alongside English troops in the Rohilla war of 1774. His descendants proudly declare that the English General admitted the entire credit of the victory (at Babul Nullah?) to rest with him, although the fact is the native troops were not advanced till the close of the battle, and Colonel Champion complained—"We have the honour of the day, and these banditti the profit." The services of Hindu Singh, however, were handsomely rewarded, and the Nawáb gave him the revenue-free tenure of Kapasi and Lakhauri, two of the richest villages in the pargana.

765. Asf-ud-daula held him in as high esteem as his father. There is a story that Asf-ud-daula was shooting near Butwal in Nepal; a tiger came out of the forest straight in front of the Nawáb's elephant. Hindu Singh, who was near by, drew off the tiger by making his elephant lie down, and as the tiger attacked him, sliced it in two with one sweep of his scimitar. The astonished and delighted Nawáb presented the valorous General with his own elephant. Hindu Singh in the excitement did not lose his self-possession, and promptly suggested that a grant of land would be useful for the support of so huge a beast, and the Nawáb directed that he should hold thenceforth free of revenue his village of Uchitpur.

766. Under Wazir Ali Khán and Saadat Ali Khán Hindu Singh remained in the possession of his honours and dignities, but he seems to have withdrawn from active life. His brother Baryar Singh commanded at the siege of Mundrasan and took the fort. Soon after Hindu Singh died and was succeeded by his son Rája Madho Singh, who seems to have led a simple country life, and is familiarly remembered as the "Siwae Sahib." He and his family held two subahdaris. Their estate was in Huzur Tahsil. In 1843 it was finally absorbed in the great taluka of Rája Bakhtawar Singh*. Kapasi and Uchitpur are held by Sir Mán Singh revenue-free till the revised settlement, and Lakhauri revenue-free for life.

767. On the north-west of the pargana are the possessions of two Chauhán families—Mahauli, Dhaurahra, Barai Kalan, and Ramnagar. Both families assert that they came from a place called Bhuinganj or Bhinnagar in Mainpuri, and they consider themselves of much purer and higher family than the Chauháns of the great southern family of this district of 565 villages. They marry their sons in the east among the Bais of Kotsaráwan, the Bais of the Chaurási of Salehpur Saraiya near Sháhganj, and also the Gautams of trans-Gogra. Their daughters they marry in the

* "Rája Bakhtáwar Singh, Brahmin, and Rája Darshan Singh, Kúrmí, were also instances, in this district, of successful soldiers of fortune. The former began life as a trooper in the old 8th Light Cavalry, the latter as a common day-labourer. Both attracted the notice of Nawáb Saadat Ali Khán, an admirer of fine physique; and after his enthronement by us, Ghazi-ud-dín Haider put his newly-acquired royal powers into force by creating them and two others Rájás of the realm."—P. C.

west to Ponwárs, the Chamargauris of Amethia, Surajbans and Raikhwárs. The men of Dhaurahra give themselves much the most ancient lineage. Their ancestor, Nágmál or Nágchand, is said to have got the villages which his family now hold on his marriage with a Kalhans maiden, but I can find no other tradition of Kalhans possessions in the pargana. Nágmál settled at Dhaurahra, and on his death the villages were divided among his grandsons, Dhaurahra falling to Mahma Sah, Barai to Rám Dás, and Rámnagar to Nárain Dás. The ancestor of the Mahauli men again is said to have acquired his property here by marriage into the Gautam family of Mangalsi. His descendants have, besides Mahauli, two neighbouring villages in the Nawábganj district, Firozpur and Misri.

768. These Rájput tribes formed the chief proprietary of the pargana. Several isolated settlements were made by Mahomedans and others, but the Rájputs were so predominant that it will be sufficient to mention them in the notes I have to give on the villages of the pargana. The tribes retained their possessions, one as against the other, with singularly little change. On the west they are still independent proprietors. On the east 68 villages have been absorbed into the vast estate of Sir Mán Singh, and the clansmen have been reduced for the most part to the position of cultivators holding at a privileged rate.

769. On the extreme west of the pargana is sahbar, a Mahomedan town founded some 300 years ago by one Síh Alam, an immigrant from the western colonies of Nawábganj. He had two sons, Sayyid Alama and Sayyid Mahrum, whose houses still stand, but in the decay which has befallen the fortunes of a family now too numerous to be comfortably supported by their slender property. The town is mean and dirty, standing on the miry slope that trends into the Gogra alluvium. To the south-west, however, is the interesting little village of Begamganj. It was founded by the Báhu Begam at the entrance to her fief-domains. A bridge in excellent repair, built by Tikait Rae (the famous Diwán, whose Tikaitnagar with its broad avenues and lofty walls is still the most striking town in the Nawábganj district), spans a picturesque

Notes on the villages of
the pargana.

stream, the boundary of the two districts. The queen-mother built in the hamlet a mosque and well, which are now overshadowed by a noble banyan tree : near it she laid out a garden with light gateways at its main entrances. Withering sisam trees still mark the ancient walls, but coarse arhar and rank weeds have usurped the place of marigolds and roses, and the summer-house in the middle has lost its roof and the fruit-cellars are blackened by the fires of the field watchmen.

770. It is here that the old Lucknow road enters the Fyzabad district. Flanked by ruins at almost every turn, it is interesting throughout its whole course, and the shade of its many avenues brings it to this day to be more frequented by native travellers than the adjoining British highway. There are bazaars at every second or third mile, and the traffic along it in former days must have been more considerable than one is at first disposed to believe. The number of wells that dot its side is astonishing. They seem to have been all constructed by private liberality. The natives, reverencers of "dastur," say they do not care to spend their means on the improvement of a route which has not received the sanction of ancient use. Comparing, however, this rough bullock-track (for to our notions it is hardly more) with what I have seen of the Grand Trunk Road, there seems to be some deeper reason for the falling off in the public spirit and liberality of the well-to-do rustics. Perhaps the British roads run too straight to suit the little country-markets, and shop-keepers will not improve a road which brings no travellers past their doors. Perhaps, too, in the keener race for wealth under a strongly pacific Government, the primitive generosity rapidly fades.

771. After leaving Begamganj, the old road enters the mauza of Dhaurahra, in which there is a large bazaar called Muhammadpur. On the outside of the town, embowered in woods, is a gateway of handsome proportions, said to have been built by Asf-ud-daula, who was struck by the beauty of the place when on his way to shoot at the Sakra jhil. On the other side is a very ancient Hindu shrine shaded by a magnificent grove of tamarind trees. The tradition is that there was a well there from time immemorial. There was a jungle round the well. It was twelve kos from Ajudhya—a

mystic-stage—and Mahadeo lived there. Certain fakírs on their journey to Ajudhya conceived the design of removing Mahadeo and exhibiting him for gain, like the relic-sellers of the middle ages. So by night they began to dig him out (his body was in the earth); but as they dug, his head retreated into the ground, and in horror they fled. In the morning the neighbours came to worship, and beheld the wonder. Chitai Sah, a devout merchant of Mubarakganj, built a dome over the sacred spot, and not to be outdone, Girdhari Shah, another merchant, but of Rámnagar, surrounded the dome with a masonry platform and lofty walls. It is sadly in ruins, and the neighbours are not now sufficiently pious to put it in repair.

772. Beyond this is the mauza of Hajipur. In the middle of it the road reaches a hamlet, known both as Begamganj and as Umarpur. The Begam Sahib hoped to establish a bazaar there, and she furnished it with a gateway at each entrance. But the gateways seem to have never been completed. The domes that crowned it were plastered and the work stopped. The arches have fallen in and the structures have hastened to a premature decay. The hamlet is all ruinous. The most pretentious of the houses belonged to one Dal Singh, who made a great fortune in the Meerut distillery, and removed his family there, leaving the paternal mansion to the care of an old woman. A number of eunuchs live in this place, and they built a mosque seventy years ago, which they keep in excellent repair. On the west of the village is a very old mosque in complete ruin. It is known as that of Pír Khwaja Hasan, whose grave adjoins it. The fakír in charge declares the Pír belonged to Sayyid Salár's army, but the well beside the mosque, which is still in good order, is said to be of the same date. A faujdar, whose name has passed from the memory of the living, lies buried near by.

773. Between this and Raunahi there are two small bazaars, Mubarakganj and Aliganj, but in these there is nothing of note. Near Sunaha are numerous tombs, declared by the Mahomedans to be the graves of soldiers of Sayyid Salár, the invader of Oudh in 1030 A. D. The Musalmáns of Oudh are, however, apt to associate with Sayyid Salár every object or tradition of antiquity to which they can ascribe no certain

origin. This road abounds with alleged mementoes of the Prince's march. As it passes out of the sandy knolls which mark the country in the environs of Raunahi, it comes upon an old mosque shrouded in thorns, and the tombs of two "martyrs," Aulia Shahid and Makan Shahid, reposing under the shade of a far-spreading banyan. The men of Raunahi will not pass this way after nightfall. They say that by night the road is thronged with troops of headless horsemen, the dead of the army of Prince Sayyid Salár. The vast array moves on with a noiseless tread. The ghostly horses make no sound, and no words of command are shouted to the headless host. But when the last of the dread spirits has passed by, the Jinns who frequent the gloomy mosque rush to the close of the procession with unearthly shrieks, and the townsmen, awe-struck as they listen, cower in terror at their hearths.

774. Raunahi is, and has for some time been, the principal town of the pargana. It is twelve miles from Fyzabad, and there is an encamping-ground to the south. It seems to have been originally colonized by settlers from Sihbar, but it is now owned by a strange mixture of families. The principal owners are relations of the Shekhs of Mangalsi whom I have already mentioned, but it is not very clear how they acquired their rights. The Kayaths, the family of the pargana kánungos, who own a third, are in the 14th generation from Khwaja Mán Sah, who purchased his share from the Sayyid colonists. A family of Khattris, the only one I have met in the pargana, has had a small share for eleven generations; the Patháns of Salehpur usurped (it is said) another; and Mír Ahmad Ali, a complete stranger to the town, has recently acquired another. There are four muáfi tenures in Raunahi, all of old standing, but small extent, granted to fakírs or servants of the Nawábs, while Fyzabad was the capital. Under the kings an amil was stationed at Raunahi, and part of his official residence is now made use of as a police post. Far out on the west of the town an Idgah still stands, which was built by one of the amils of Asf-ud-daula's time, and in Sukhawan there is a "purwa" which bears the name of another; but these officers were so frequently changed that even the names of few of them are recollected, and still less their personal characters.

775. A couple of miles east is Mangalsi. On the ancient traditions regarding this place I have already commented. Its Shekh proprietors are not in very flourishing circumstances, and the town has now for many years lost its position as the chief place in the pargana. It has an Idgah of the last century, and an Imambára, to the support of which a considerable tract of land has been released by the Government in rent-free tenure. The town overlooks the river from a lofty cliff, and the vicinity is seamed with ravines. The old road keeps well to the south. It crosses one of the nullahs by a bridge built by Turab Ali, Diwán of the Báhu Begam, one end of which, however, lately fell partially in.

776. Passing through the mauzas of Ibrahimpur and Firozpur, which belong to cadets of the Mangalsi family of Shekhs, the road comes up close to the new metalled highway near Jalálabad. Between the two roads stand the ruins of a mosque known as Pírnagar. It is said that, twelve generations ago, Ali Khán, a Risaldar at the court of Delhi taking some umbrage, made off with his troops to this part of the country, which was then in the kingdom of Jaunpur. A detachment of the imperial army was sent in pursuit of him, and he took refuge with his men in a jungle at the foot of the hills near Atraula in the Gonda district. He was there surrounded and killed. A thousand of his men, they say, shared his fate, but his son got the zemindari of the pargana of Atraula by sycophancy to the Pádshah; his descendants are still powerful proprietors there. His Dafadar, Jalál Khán, founded Jalálabad. A Pírzada officer of his corps built the mosque of Pírnagar, and another mosque was built at Kot Sarawan close by in honour of five brothers, Risaldars in his force, who were killed in a battle. In the village of Jalálabad there is a crumbling tomb of unusual size, said to have been erected to the memory of the wife of Sayyid Nauroz Ali; but no descendants of the Sayyid, or of any of a band of settlers, which must have been numerous, now survive in the neighbourhood.

777. A short distance beyond Pírnagar, and on the very border of the highroad, is the mosque of the "Panjbhaiya," which has just been mentioned. It is in excellent preservation. Inside the enclosure are the graves of

the five brothers, and an upright decagonal monolith of coarse stone, said to be in honour of their mother, a most uncommon form of tombstone in this part of the country. On the western side are the remains of a large masonry platform, flanked by heavy pillars, which is called by a "Ganj-Shahíd" the burial-place of Musalmán warriors killed in action. The villagers state, curiously enough, that the battle in which these men fell was a battle with the *Bhars*. As the village took its name of "*Kot-Sarawan*" from its being the head-quarters of the Bais estate or tappa of 52 villages, it would seem to follow that the immigration of the Mahomedan soldiers who fought the battle and built the mosque was prior to that of the Bais. And yet the Bais detail sixteen generations from their arrival, while the Mahomedans reckon only twelve. It is difficult to avoid the suspicion that the defeated "*Bhars*" were Bais. Still it is unaccountable that the victors who entombed their dead and maintained their mosque permitted the territorial supremacy of the vanquished Bais.

778. At the next milestone is the village of Muntáz-nagar. There is an old mosque there also, built by Muntáz Khán, a Pathán of the west country. None of his descendants are alive, and no one knows anything about him, but even the Hindús of the place regard the building with reverence. They put their foreheads to the stones on entering it, and a Bhát, who has recently come to the village, religiously lights it on feast-nights. An inscription in stone over the portal bears the date "1025" [1616 A. D., time of Jahangir]. The mosque is dilapidated, but like most of these ancient buildings had been very strongly constructed of kankar blocks.

779. Over the trees one sees from this, on the south, the dome of Tájpur Makbara. The Patháns of Tájpur are a very small and poor family, but they trace their descent to one Jamál Khán, who, they say, came to Oudh some 450 years ago, and was given a subah of a great many villages. These have been absorbed in other estates one by one, and the only village now left to the family is that of Tájpur. The Makbara contains the tombs of the father and immediate relatives of Jamál Khán, and is in very good

preservation under the care of a fakír, but the graves of Jamál Khán himself and his wife stand apart, open and ruinous. The Patháns have a muafi sanad for 200 bígahs in favour of "Mussamát Azíz Khatum, descendant of Jamál Khán," of the date 1084 fasli (1687 A.D.). It is of the time of Aurangzib, but the seals are illegible. Kapur Singh of Raepur built a fort in Tájpur, and the Patháns, though so long independent proprietors, still pay the feudal tribute of "bhent" to the Bais headmen.

780. At Mumtáznagar, near the remains of a gateway, the old road and the new join. Tombs and bazaars still mark the line of the old thoroughfare. At Abu Sarai it passes into the cantonments of Fyzabad.

781. These notes have almost insensibly taken the form of one of the itineraries so commonly prepared for tourists in Europe, but indeed, except on the borders of the old highway, there is not much in the pargana to attract attention or require notice. My further notes are almost wholly on the exceptions to the Rájput domination in the ownership of the villages. [For the sake of brevity I omit mention of all villages but those whose history possesses special points of interest.]

782. The zemindars of Abu Sarai are partly Gautams, kinsmen of those trans-Gogra, and partly Sayyids of an old family declared to be descended from a Mír Abu, who got a grant in the time of "Ala-ud-din Ghorí" (1156 A. D.) They have no old deeds, and it is not a little remarkable that these men too pay "bhent" to the Bais, notwithstanding the decline of that clan.*

783. Gopináthpur with Sílaní and Shaffipur belongs to the family of Girdhar Das. They cannot, or will not, explain how they came by this property; but it is an old story, for I have seen a sub-deed in his favour of a village in pargana Pachhimrath 211 years old. These Kayaths got one of the kánúngo-ships of the pargana, which brought them a nánkár allowance of Rs. 800 to 1,800, according to the temper of the authorities of the day. To their position it was probably due

*I find from later enquiries that the bhent paid here and in Tájpur is also paid in Gopálpur, and began about four generations ago as a pure black-mail.

that their villages did not follow those of their neighbours into the Sháhganj Ráj.

784. There are several Kayath families, proprietors of lands in this neighbourhood, holding distinct but small estates. One of these is Niwada. This village was given by Jahangir to Khandi Rám, a writer of the king's private office, a relation of the kánúngo of Bansi in Gorakhpur, and a connection by marriage of the Kayaths of Harbandanpur in this pargana. Since then the family has acquired by purchase a share in Sanaha and one or two other villages. In Niwada there is a burial-place of a religious sect originated a century and a half ago by Jagiman Das, a Chattri fakir of Koiwa in Nawábganj. The sect is called "Sathnámi," as worshippers of the "True Word" (*sach nám*), and its chief peculiarity is the precept which enjoins burial of the dead. In this part of the country its adherents are very few, and these, I believe, are wholly Kayaths.

785. Bhar forts, as they are called, are common in the pargana. A list* is annexed of the villages in which they occur. They are in general simply rounded mounds, more or less lofty, strewn with broken brick. The mounds appear to be in the main artificial, and their area is never large. If the dwellings of the Bhars were confined to the mound, the population of that day must have been very scanty. This

* Sirhir.
Raepur.
Sukhawan.
Sarwári.
Ibráhimpur, Kandal.
Pilkhawan.
Deora Kot.
Kalaparpur.
Thareru.
Kotdih.
Mahauli.

is hardly consistent with the revenue returns of Akbar's reign for the neighbourhood, and yet, according to the corroborative accounts of the Rájput tribes, the Bhars were dominant till Akbar's time. Impressed, however, with that idea, and finding it hard to believe that a small population living on an exuberant soil could have lived in a state of constant strife, I conceive that the mounds were possibly constructed as a sanitary precaution against the malaria of a region of marshes and forests. The theory is scarcely justified by the position of some of the mounds with which I became acquainted; but however this may be, there can be no doubt a great change has taken place in the habits of the people since the days of the mound-makers. Brick strongholds have been succeeded by clay huts,

and, as in the case of Kaláparpur, the people have formed the notion that evil and misfortune haunt the dwelling-places of their forerunners. It is strange how the name of the Bhars should have adhered to places that now know them no more. It is the universal assertion of the people that the Bhars have entirely disappeared out of the land. The story of the Bhars is singular because it is so inexplicable, and interesting because so singular. Where are they? Who were they? Their works remain, but these give little light. Their mounds are not like those of Assyria, which wrap entire cities in their sheltering sand; nor even like the barrows of the Celts, where the dead were entombed, equipped with the implements of the living for the happy-hunting ground of the second earth.

786. Sarjupur is a tiny village which was given rent-free by Shúja-ud-daula to Mund Rám, Gosain, Kayath of Raunáhi. It is supposed to be a holy spot, as the junction of the Sarju and Gogra rivers, and a fair is held there at the full moon of Pús. This is the only fair in the pargana, and is not very largely attended.

787. In Dholi Askarn there are interesting ruins of an enormous fort. Bastions of commanding height, crowned by banyan trees of great size and age, overlook a deep moat. The people point out the old parade-ground, and the stables, and the women's apartments, but further than that it was built 200 years ago by a chakladár, Mátha (Kayath) Gur Baksh, they cannot tell. How long the fort was held, what became of his family, whether his successors lived there, no one seems to know.

788. In Bhawannagar, too, there is said to have been a fort. The line of the ditch is shown, and the people say that there were a "díh" and a well there within the memory of man, but not a brick remains. This fort belonged to a family of Patthans who appear to have acquired a small estate of five villages* from the Bisens in the last century. Allahpur is the only village still in their hands. They have papers showing they held these lands in tief a hundred years ago.

* Allahpur.
Bhawannagar.
Biráhimpur.
Umarpur.
Mau.

789. Mustafabad is a thriving town with a large population of weavers. On the south, separated from the town by a marsh and standing in lonely bleakness, is an ancient masjid said to have been built by Sayyid Bare, the founder of the town. (The town is sometimes called Barigaon.) Twice a year, on the two Yds, the Sayyids go to their ancient mosque to pray; but their customary resort is a masjid of new fashion, which with an Imambára and handsome house Sayyid Didar Jahan built here towards the close of native rule. Another mosque of a century's standing is being put in repair by the weavers. The most noted native of the place was Bákar Ali, who was darogah of the Princes' palace in Lucknow in 1830-40. He retired with a fortune and became the head of the Mahomedans of the pargana. He obtained the engagement of several of their villages, and was revenue surety for others in the Huzur Tahsíl.

790. The weavers of Mustafabad are almost the only manufacturers in the pargana. They find a sale for their cloth at Rudauli, and in this pargana in the bazaar of Muhammadpur, in which there is a muhalla of dyers. The markets are numerous, but chiefly of agricultural produce; with a list of them I close my notes on the pargana.

Raunahi	...	Saturday and Tuesday.
Begamganj in Mowaiya	...	Saturday and Wednesday.
Sachitaganj in Khirauni	...	Monday and Thursday.
Deora in Kundarka	...	Tuesday and Friday.
Pilkháwan (built this year)	...	Sunday and Wednesday.
Deora Kot (recent)	...	Saturday and Tuesday.
Muhammadpur in Dhaurahra,		Sunday and Wednesday.

Note on Mr. Woodburn's historical account of Pargana Mangalsi by the Officiating Commissioner, MR. CARNEGIE.

791. In other printed reports I have already shown that many of the Rájput colonies of Eastern Oudh of modern times are descended from the so-called Bhars, who held universal sway in these parts at the Mahomedan advent. I have also shown that the Bais tribe of Rájputs, excluding perhaps the Tilokchandi family, is that through which entry into orthodox Hinduism was most easily effected.

This report by an independent officer is very strongly confirmatory of my ideas on this subject.

792. The pargana is over-run by different independent Bais colonies, the members of which say that they came from the west, no one knows from where, and expelled the Bhars, two or three centuries, or, according to their pedigree tables, about sixteen generations ago. There are traditions of a Gautam (Sombans) colony founded by Mangal Sen, from whom the pargana takes its name, who is said to have been a cadet of the great Fathpur house of Argal. But the Gautams were long ago pushed over the river Gogra. It is noteworthy that the Mahomedans, who produce sanads more than 300 years old, declare that Mangal Sen was not a Gautam, but a Bhar. Another noteworthy thing is that both the Mahomedans and the few Gautams that are left are shown by Mr. Woodburn in his report "to pay the feudal tribute of *bhent* to the Bais headmen." How long they may have done so is not very clear.

793. The conclusions to be drawn from these notes are as follows :—

(1) The local Bais are the indigenous Bhars ; (2) the Bhars became Bais about or after the Mahomedan conquest ; (3) the Gautam footing was by marriage with the Bais ; (4) the Mahomedans succeeded the Bais Bhars.

PARGANA AMSIN.*

794. *Boundaries.*—Pargana Amsin is bounded on the north by the river Sarju or Gogra, on the south by the river Marha, on the east by parganas Tánda and Ittifatganj, and on the west by parganas Haveli Oudh and Pachhamrath.

In the Nawábi there were 294 villages 14 chaks 1 jote in the pargana, of which 282 villages 5 chaks and 1 jote were parent villages and the remainder were dakhilis. At annexation 301 villages were included in the pargana under summary settlement. These 301 villages are now demarcated as 135 villages only, the remainder being recorded as dakhili villages. In the recent re-arrangement the pargana received 49 mauzas from pargana Pachhimrath and six mauzas from pargana Ittifatganj, so that it now consists of 190 villages separately demarcated.

* By Major C. S. Noble, late Assistant Settlement Officer.

795. When the Bhars held the country they are said to have managed this portion of district from their fort at Mauza Páli, *ahas* Sarai Dula, and the pargana was then called "Páli" after the fort. Afterwards, when Anúp Shah, an officer of the Government, came to settle the boundaries of the parganas, he found that there were two parganas known by the name of Páli, of which one was near Sultanpur. He therefore re-named this pargana "Sirwa Páli" (Sirwa being a village adjacent to Páli), both of which villages possess a certain local interest as sacred bathing-places.

796. About 1170 fasli, Roshan Ali Khán, the chief of Hassanpur, in the Sultanpur pargana, acquired a large portion of this pargana and made his local head-quarters at Amsin, where he built a fort, and whence he managed his taluka. This fort, being the strongest and best fortified place in the neighbourhood, was afterwards used by the revenue officers of the Native Government, and from it the pargana derived its present name.

797. *Jhíls and tanks*.—There is a considerable jhíl at Atraura, which reservoir is known by the name of Achhna, and it discharges its superfluous water into the Gogra at Tánda. Besides this there are jhíls of considerable size at mauzas Mahda, Bhadona, Dumaha, Gauhanía, Durgapur, Bhadoli, Mednipur, Deora, Jijowat, and Darwan.

798. There are some 1,216 jhíls and tanks of sorts in the pargana. The pargana is well covered with timber as a rule, the mango, bamboo, and the fig tribe being amongst the trees most commonly seen.

799. *Jungles*.—In former times there were five great jungles, called Hardi (after the village of that name), Kázipur-Gurur, Tikri, Khechalwa, and Chandardíp. Of Hardi two-thirds is still uncleared. Kázipur has been given in grant to Omanda Singh Barwar, and of this more than two-thirds has been brought under cultivation. Tikri has been made over in "grant" to Dalthaman Singh Barwar; the name of the grant is Gangapur, and half of it has already been cultivated. Khechalwa was "granted" to Ragbar Singh and Ramdin Singh Barwars, and one-half has been put under the plough. Chandardíp has been included with Rustam Shah's taluka, and some two-thirds is under cultivation.

800. *Communications.*—Under the Native Government there were two main roads. One from Fyzabad to Tándá along the banks of the Gogra has an almost unbroken avenue of very fine mango trees, planted, it is said, by Sítla Bibi of Tándá in memory of her departed husband, a banker at Benares. The avenue was made to shelter numerous pilgrims passing along the road to Ajudhya, and the planting is said to have been done in 1223 fasli. The second road was from Akbarpur through Amsin Khas to Fyzabad, and is sparsely planted.

801. The present roads kept up by Government are all kutchá. They are—

From Fyzabad to Mahárájganj, from which place it branches into two ; the one on the right leading to Akbarpur and Jaunpur, and that on the left to Tándá and Azamgarh.

802. There are seven ferries on the Gogra in the pargana, viz. (1) Sirwa, (2) Oniar, (3) Bara, (4) Begamganj, (5) Dalpatpur, (6) Jarhi, (7) Marna. Nos. 1, 3, and 5 are those at which there is most traffic.

803. *Towns, bazaars.*—There are no large towns, but there are nine villages in which bazaars are held, viz. :—

1. Goshainganj	...	Saturday and Wednesday.
2. Begamganj	...	Friday and Sunday.
3. Tandoli	...	Monday and Friday.
4. Oniár	...	Saturday and Wednesday.
5. Mahárájganj	...	Tuesday and Saturday.
6. Katara	...	Saturday and Wednesday.
7. Aghaganj	...	} Small bazaars with no fixed days for open market.
8. Mahbubganj	...	
9. Amsin	...	

“ Chungi” used under the Nawábi rule to be levied at all these markets, the zemindars taking 4 annas, the kánúgos $1\frac{1}{2}$ annas, and the chakladar $10\frac{1}{2}$ annas in every rupee of chungí received.

804. *Holy places and shrines.*—There is a mela called “Seringhi Rhik” held in “Kartik-sudi-púran-mashi,” and again in Chait-sudi 9th, at Mauza Sirwa, on the banks of the Gogra, and about 2 kos east of Bemgaganj, alias Dilásiganj. The local history of the sacred character of this place is as follows:

805. In the days of Rájá Dasrath, King of Ajudhya, Seringi Rhik, a fakír of Seringi Rámpur (three *kos* east of Farukhabad on the banks of the Ganges, and where too a mela of Seringi is held) came to Ajudhya. Darsath had no children, and in consequence requested the intercession of the fakír, who offered prayers in behalf. The result was the birth of four children, of whom the eldest was Rámchandar, the second Lachhman, the third Bharat, the fourth Satargún. In those times the city of Ajudhya is said to have extended from its present site to Mauza Sirwa, where the eastern gate was. At this gate the Rájá sat in devotion until his prayer for children was complied with, and hence the reverence attached to the spot.

806. There is another fair at Ránighát at Begamganj, held in Chait-sudi 9th and again in Kartik-súdi-púran-máshi. This spot was fixed upon about 100 years ago by the Barwár chieftain Dilási Singh as a bathing-place for his clan, in consequence of their being excluded from Ajudhya by the enmity of the Súrjibansi Thákurs. This Dilási Singh was the founder of Dilásiganj, by which name the village is much better known in the locality than under its more modern name of Begamganj. It was here that the unhappy European fugitives from Fyzabad, some 12 in number, were nearly all slaughtered by the 17th Native Infantry in 1857.

807. At Mauza "Kasba" there is a shrine of "Kálka Debi," but no fair is held there. Kálka is said to have appeared there some 300 years ago in the form of a woman. A few people make offerings of ghi, &c., at intervals at the shrine.

808. *Ancient history.*—Traces of the Bhars are as numerous in this pargana as elsewhere, and they have as totally disappeared. Ruins of their buildings are still visible in Mauzas Khíwár, Alapur, Tikri, Marna, Madhopur, Jíjwat, Badághpur, Bandhanpur, Basaura, Pakrela, &c.

CHIEF FAMILIES.

809. (1) *The Barwar and Chahu Thákurs.*—The Barwár and the Raikwár Chhatris are the aristocracy of the pargana. The former at one time were all-powerful in the neighbourhood and owned 195 villages. All these have within the last 30

years passed into the hands of the absorptive chiefs of Mahdona, and the present Barwár chiefs, Dalthaman Singh and Nádir Shah (the latter of whom is a hopeless lunatic), are, comparatively speaking, poverty-stricken gentlemen.

810. One history of the Barwárs is as follows :—They are an offshoot of the great Bais clan, and came from Dúndia Khera, in the Baiswara district, some 300 years ago. The two founders of the family and sons of Chatar Sen, *alias* Chúri Kál, were (1) Bariár Singh (hence the name Barwár Rájputs) ; (2) Cháhu Singh (whence the Cháhu Rájputs). These two brothers, for some reason that is not known, were imprisoned by Akbar Shah at Delhi. The elder of the two brothers, during his incarceration, had a dream by night, in which he saw a deity, who announced himself as Karia Deota, and promised them deliverance and future greatness, and at the same time pointed out the spot where his effigy was buried in the earth.

811. Soon afterwards, on their release, they sought for and found the effigy, and carried it off to mauza Chitáwan in the Pachhimráth pargana, where they set it up as the object of their domestic adoration, and where it is still worshipped by both branches. Hereabouts the Barwárs rapidly became very powerful, and in 1227 fasli they were found in possession of 123 villages $8\frac{1}{2}$ biswas $6\frac{1}{2}$ chaks, giving a Government revenue of Rs. 28,301, whilst the other branch, the Cháhus, held 36 villages $5\frac{1}{2}$ biswas, paying a revenue of Rs. 5,900. This vast estate, acquired chiefly *vi et armis* and partly by purchase, afterwards within the short space of ten years, *i.e.* between 1230 fasli and 1239 fasli, with the sole exception of about two villages, passed away from the Barwárs and became incorporated with talukas Pirpur, Dera, Kurwár, and Mahdona. The Barwárs as a rule are now very badly off, though the chiefs Dalthaman Singh and Nádir Shah have retained one or two villages in the Basti district.

812. Another account of the Barwárs, and given by Dalthaman Singh himself, is as follows :—The family is an offshoot of the great Bais clan, and some hundreds of years ago came from Mauza Mungi-patan, *alias* Pathánpur, south-west of Jaipur, where their Rája Sál Báhan had a fort.

813. They settled at Mauza Chitáwan Karia, six miles south of Begamganj. The Bhars held the country in those

days, and had a stronghold at "Tikri." This the Barwárs besieged, took, and razed to the ground, and upon the ruins thereof they founded a village and called it "Diroa." By degrees the Barwárs acquired a considerable estate, which they called taluka "Tandauli," and which the King of Delhi granted to them rent-free on account of military services rendered by the family.

814. The story of this military service is somewhat similar to the old legend of the battle of the Horatii and Curiatii, when the armies of Rome and Alba met. It is as follows :—The King of Kanauj had a beautiful queen named "Padúmani," the fame of whose charms reached the ears of the Emperor of Delhi and inflamed his desires. Ten of the Barwárs, who were amongst the bravest and most heroic of the monarch's soldiers, volunteered to go and carry off the fair lady. Furnished with a boat, provisions, arms, and money, they arrived at Kanauj, surprised the queen as she was bathing, and conveyed her to their boat. Great was the consternation, and a large army set off in pursuit. By keeping the middle of the stream the Barwárs managed to escape attack, but so soon as they had to leave the river and journey by land, the whole army was upon them. The Barwárs were said to have been almost invulnerable heroes and of surpassing strength. As the army came up, one of the brothers turned and single-handed engaged and checked the whole host, whilst the other nine sped on with their prize. The contest ended after a time with the death of the heroic Barwár. The army again hurried after the fugitives, when another hero (Sáwant) turned round and devoted himself after the manner of the first one, slaughtering numbers of the enemy before he himself fell. In this way eight out of the ten "sáwants" fought and died, and by their so doing enabled the two surviving heroes to enter Delhi with their lovely prizé. The king, astounded at this display of valour, loaded the two survivors with honours and ordered them to select a rent-free jágir of 14 *kos* circumference. They replied that, being Hindús, they preferred a jágir in the vicinity of Ajudhya, whereupon at once a farmán was made out, giving them a jágir extending from Tánda on the east to Marnapura, *alias* Jalálud-dínganj, on the west, and from Chitáwan on the Marha river to the south, to the banks of the Gogra on the north. This jágir of course they had to go and conquer for themselves,

which they did, and their estate was made a distinct pargana and called "Páli." After the lapse of many years a Subahdar of Oudh ordered the Barwárs to pay a revenue equal to one-fourth the rental. Some of them refused to do so, and in consequence a portion of their estates, equal to the revenue demanded, was confiscated and made into a distinct pargana, called "Aurangabad-Naipur."

815. About 136 years ago, an ancestor of Dalthaman Singh increased his possessions by purchasing the two maháls Tikri and Bharsari, consisting of $17\frac{1}{4}$ mauzas of the Aurangabad-Naipur pargana, from their impoverished proprietors. Dalthaman Singh is the representative of this branch; Nádir Sháh of the branch that owned taluka Tandauli.

816. These Barwárs were notorious for the practice of infanticide. Two daughters of the chief family, who were suffered to live, have married: the one the Janwár ex-Rája of Ekona in the Gonda district, the other the Raikwár Rája of "Rámnagar-Dhimari" in the Bára Banki district. The Barwars generally selected wives from the Palwár, Kachwáha, Kausik, and Bais* Thákurs. In 1220 fasli there was a severe fight at Rájapur between the Barwárs under Fataéh Singh (ancestor of Nádir Shah) and Mádhó Singh, talukdar of Dera. The dispute was about the possession of taluka Hankaripur, which Dera claimed by purchase from the Barwárs. Some 200 persons were killed, but Mádhó Singh gained the day and has held the taluka ever since.

817. There is found a goodly sprinkling of Barwars in

NOTE ON THE BARWÁRS BY THE OFFICIATING COMMISSIONER.

We have here two stories of the origin of the Barwárs, both of which allege a Bais origin—the one that they are an offshoot from Baiswara, the other that, like the Bais of that ilk, they also came from Mungipatan. They date their advent 300 years back, during which time they have passed through 20 generations.

There is no doubt that the Baiswara family would deny the connexion, and it is to be observed that the latter are not worshippers of Karia Deota. It is far more probable that, like numerous colonies who are known as Bais in the district, they are of equivocal indigenous descent, and both the Barwárs and their brethren, the Cháhús, are unknown, except in the centres where we here find them located.

The heroic tradition which Dalthaman Singh relates has, I have not the smallest doubt, been appropriated from some other clan.

P. C.

pur, and Chachakpur.

mauza
Tandoli,
Khanak-
pur, Sa-
lon, De-
wapur,
Kum-
bhya,
Badoli,
Baroli,
Maharáj-

* Note.—This is strange when they urge a Bais origin.

818. The Chahu branch of the family is most numerous in Mauzas Dalpatpur Jurhi, Baraipara, Alapur, and Maya.

819. The two branches marry into the same families, but not with each other.

820. (2) *The Raikwár Thákurs*.—The next most powerful Rájput family is that of the Raikwárs.

821. The tradition is that about 300 years ago Gajpat Rai and Ghina Rai came from Rámnagar-Dhimari, in the Bara Banki district, to Mauza Samda in this pargana, to arrange a marriage with the Bais Thákurs, who have since disappeared. The mission was successful, and the lady Bais received as her dower Mauza Bilwari in this pargana. Here the Raikwárs settled. After some years Gajpat Rai took service with Dari Shah, a málikzáda and zámindar of Mauza Sirwa. This málikzáda, being childless, on his death-bed adopted Gajpat, who performed his funeral obsequies and succeeded to his zemindari. In 1193 fasli the Raikwárs added ten villages to their estate, and until 1229 fasli they remained kabuliatdars of 14 villages. In 1230 fasli Mir Ghulam Hussain, chakladar, had these 14 villages included in the Barwárs' taluka, but the Raikwárs still retain under-proprietary rights in them.

822. The descendants of Ghina Rai in like manner became powerful, and in 1219 fasli they were in possession of 34 villages 13½ biswas, called Taluka Reori. Between 1222 fasli and 1233 fasli, however, the whole of these villages came into taluka Samanpur, the property of Málik Rámzán Bakhsh. In one of the pattis of the old Raikwárs' taluka, the original Raikwár proprietors are still found as under-proprietors.

823. The Gajpat Rai branch are well-to-do, and the Ghina Rai family are fairly off at the present time. The Gajpat Rai branch are found in Mauzas Sirwa and Gauhania. The Ghina Rai branch are found living in Mauzas Reori, Oniar, Bithura, and Madhopur.

824. There were in former times several talukas of 8 or 10 villages each belonging to Chandels, Brahmíns, Bais, and Kayeth families. All have long since been broken up, and their history offers nothing of interest.

825. (3) *The Súrajans Thákurs*.—The Súrajans Thákurs had formerly a considerable taluka, of 40 villages in this pargana. The taluka was called Narma Powari. They lost 21 villages between 1185 fasli and 1254 fasli, and the remaining villages all passed away from them in 1255 fasli. Full details of this clan will be found under pargana Haveli Oudh.

826. *Mauza Tema*.—There was a severe fight in 1259 fasli over the possession of this village, between Bábu Jaidat Singh, talukdar of Bhati, and Rája Kustam Sah, talukdar of Dera. The fight took place at Mauza Tejapur, and some 150 persons are said to have been killed. Bábu Jaidat Singh gained the day.

827. (4) *The Kayeths*.—There is a curious legend of

the kánungos of this pargana. It is that 400 years ago the Rája of Gaur, by name Narpat Das, a Gaur Kayeth, was treacherously brought by the Brahmíns into the power of Bakh-táwar Khilji, a general of Shaháb-ud-din Ghorí, King of Delhi, by whom he was incarcerated near Delhi. Narpat Das had 12 sons, who were given 12 parganas as kánungos and 12 maháls in zemindari. In Azamgarh there are three parganas, Ghazipur one, Benares one, Mirzapur one, Darbanga one, Gwalior one, and in Oudh four, of which one is Amsin.

NOTE BY OFFICIATING COMMISSIONER.
Under the head of Gaur Kayeths in Elliot's Supplemental Glossary there is curious confirmation of this legend. It is there set forth that Násir-ud-din, the nephew of Halban, introduced several Gaur Kayeths from Bengal into the western districts about 600 years ago, when he appointed them kánungos of Nizámabad, Bhadoi, Kole, Ghosi, and Chirya-kot, in Subah Allahabad.

In this notice Sir Henry confines his remarks to his own territory, the North-Western Provinces. But our local tradition carries the legend further.

P. C.

828. *General remarks*.—The population is generally poverty-ridden, and when one comes to consider that the far greater portion of the pargana belongs to talukdars, this is not a happy result of the talukdari tenure. It would rather lead one to believe that the talukdars are a hard rack-renting class.

829. *The general and indeed almost sole occupation of the population is that of tilling the soil*. The people in this part of the district use tiled roofs in preference to thatch. It is quite the exception to see a thatched dwelling.

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830. *Wheeled traffic*.—Wheeled traffic is almost unknown. One very rarely sees a 2-bullock cart and never a 4-bullock one. The few carts there are belong to the talukdars and rich zemindars. The stores in demand at the local bazaars, and the exports and imports by river Gogra, are carried on men's heads or on ponies.

831. *Alluvion and diluvion*.—For the last 100 years there has been no diluvion to any extent. Two years ago there was a slight alluvion in three villages, *viz.*, at Sirwa, Rasulpur, Bharipur, and Oniár. The pargana has high steep banks along the Gogra with the deep stream at the foot of the bank, and consequently is not so subject to change by fluvial action as the opposite lowlands of the Basti district.

832. *Education*.—There are several village schools established in the pargana, *viz.*, at Dilásiganj, Gushainganj, Tandoli, Júrai, and other places.

833. *Forts*.—There were no forts in the pargana, but there were several fortified houses (*kots*), notably one at Tandoli belonging to Maharája Sir Mán Singh, one at Tejapur belonging to Rája Rustam Sáh, at Samdakot of Jahangir Bakhsh, at Oniár the *kot* of Málík Tafazzul Husain, at Lachigarh the *kot* of Bábu Jaidat Singh, and at Dharpur the *kot* of Thákurain Raghunath Kuár.

834. *Exports and imports*.—Urd and másh are the chief exports by the river Gogra, and chawal, dhán, and makkai are imported by the same route.

835. *Cattle*.—The horned cattle to the north of the pargana, where the grazing on the river manjhas is abundant, are above the average; but as a general rule the cattle are a very inferior and starvation-dwarfed set of animals.

PARGANA SULTANPUR.*

836. *Boundaries*.—The Sultanpur pargana is now included in the district of the same name, having been one of the parganas transferred to it from this district in the year 1869. It lies on the left bank of the Gumti, between

the other two recently transferred parganas, Aldemau and Isauli, on east and west, while on the north it is bounded by Pachhimráth, in the present Fyzabad district.

837. The pargana takes its name from what, though now in ruins, was till the mutiny its chief town. It was formerly divided into six tappas :—

Sewan	...	...	150 villages.	Bainti	...	...	150 villages.
Sarangpur	...	100	"	Khara	...	...	100 "
Jaisinghpur	...	140	"	Rampur Johan	...	110	"

But these ceased to exist in or before the time of Akbar, and Sultanpur is given in the *Ain-i-Akbari* as one of the parganas or maháls of the Lucknow Sarkar. It is then said to have consisted of 1,500 villages—750 on this side of the Gumti and 750 on the other. Of intermediate changes, if any, I can give no account, but at annexation it was broken up into the two pieces divided by the Gumti, and each of these was at the same time combined with what had previously been a distinct pargana, the northern one with Baronsa (the Bilahri of the *Ain-i-Akbari*) and the southern one with Míránpur (formerly Kathot).

838. Sultanpur Baronsa only was included in the Fyzabad district. When the inclusion took place it contained 852 villages, and these were afterwards demarcated as 581. In 1869, however, 84 of the latter were transferred to Pachhimráth and 37 to Majhaura, so that the pargana at present contains 460 villages.

839. *Towns and bazaars.*—Sultanpur appears to be the only town there has ever been in the pargana. Its principal villages are Bhartipur, at one time the head-quarters of a tahsil, Majhwara, Maing, and Chandaaur. There is no history attached to any of these but Sultanpur, and this has been already given in the Sultanpur Settlement report ; nor, as it has little concern except with the district that report refers to, is there any occasion to reproduce it here. There are bazaars at which the ordinary kinds of trade only are carried on at the following places :—

<i>Bazaar.</i>		<i>Village</i>	<i>Bazaar.</i>		<i>Village.</i>
1. Akbarganj ...		Mauza Angna Koi.	11. Rájápur ...		Manza Rájápur.
2. Bhartipur ...		" Bhartipur.	12. Mlanganj ...		" Saidkhanpur.
3. Harpál Singh ...		" Bhairampur.	13. Saifullaganj ...		" Saifullaganj.
4. Farshan ...		" Parsohan.	14. Kanhaiya Singh,		" Ernethpur.
5. Rániganj ...		" Pindoran	15. Kharsoma ...		" Kharsoma.
6. Pidhi ...		" Pidhi.	16. Khampur ...		" Khampur.
7. Jaisinghpur ...		" Jaisinghpur.	17. Sangram Singh,		" Lohangi.
8. Katra ...		" Dhanso Deh.	18. Maing ...		" Maing.
9. Baba ...		" Dhanjai.	19. Muhammadpur		" Muhammadpur.
10. Gaptarganj ...		Mauza Dhasarwa.	20. Nariawan ...		" Nariawan.

840. The pargana contains a police-station at Kurebhar, a post-office at Jaisinghpur, a registration-office at Guptárganj, and schools at the last-named and various other places, fifteen in all.

841. *Places of interest.*—There are no places of interest in this pargana.

CLAN HISTORIES.

842. *The Bhars.*—The Bhars are as usual said to have formerly occupied this pargana, while it is supposed that it was at Sultanpur, then known as Kusbhawanpur, they had their capital, and that it was there they maintained themselves latest, not being finally extirpated until the reign of Alam-gír. The census of 1869 shows eight persons of this caste only in the pargana,* and, unless it be as jágir for village service, they do not own an acre of land in it.

843. *Present proprietary clans.*—The ownership of the land of the pargana is at present distributed as follows:—

	<i>Maháls.</i>	<i>Villages.</i>		<i>Maháls.</i>	<i>Villages.</i>
1. Bachgotís, Hindu ...	8	...	7. Bais ...	...	...
2. Do., Khánzáda, ...	4	...	8. Chandauria ...	3	7
3. Rajkumars ...	30	...	9. Bisen ...	1	...
4. Garagbansís ...	7	...	10. Raghbansís ...	6	17
5. Brahmins of Mahdona, ...	1	...	11. Musalmán ...	14	...
6. Chauhán ...	6	22	12. Miscellaneous, ...	23	...

844. Nearly all of these are branches only of clans, the head-quarters of which lie in other parganas, in connection with which their history is given.

* A larger remnant of this people is still to be found towards the east of the district, in Akbarpur, Majhaura, Surhampur, and Birhar, in the first of which they exceed 18,000.

845. *Bachgotís (Hindu).*—The Bachgotís form the main stock of which the Ráj Kumárs are an offshoot, and thus the commencement of their history has been already given in that of the latter clan in the Aldemau pargana. The principal estates of the Hindu branch are Kurwár and Samrathpur.

846. *Kurwár or Kondwar.*—The head-quarters of this estate lie on the south bank of the Gumti, and its history belongs therefore to the old Sultanpur district, in the Settlement report for which its history has been already given. Nor for a similar reason to that stated in para. 839 does there seem sufficient occasion to repeat it here. It will be enough to note that the portion of the estate in this pargana contains in whole or part 38 villages.

847. Samrathpur is a recent offshoot of Kurwár, as is shown in para. 454, in the history of the Bhíti estate. The founder, Jabr Singh, was succeeded by his son, Maheshar Prashad, and he in turn was succeeded by his nephew and adopted son, Bábu Hardat Singh (part owner of Walipur, para. 902), who at present holds the estate. The portion of it in this pargana contains in whole or part 11 villages.

848. The smaller Bachgoti maháls have no history worth recording.

849. *Bachgotís (Khánzáda).*—The Khánzáda Bachgotís hold three estates, parts of which lie in this pargana, Hasanpur, Maniárpur, Gangeo.

850. *Hasanpur.*—The head-quarters of this estate, like those of Kurwár, lie across the Gumti, and, as with Kurwár and for the same reason, I simply refer for its history to the Sultanpur Settlement report. The portion of the estate in this pargana contains in whole or part 40 villages.

851. *Maniárpur.*—The same remarks apply to this estate as to Hasanpur. The portion of it in this pargana contains in whole or part 28 villages.

852. *Gangeo*, like Maniárpur, is an offshoot of Hasanpur. Its head-quarters lie in this pargana, being the only Bachgoti taluka with which that is the case, but it has no

history worth narrating. The sole event of interest connected with it refers rather to tenures than history, *viz.*, an award of a share in the estate to Sher Ali Khán and Kádirdad Khán, the relations of the talukdar, by the Anjuman-i Hind in fulfilment of the provisions of Act I. of 1869. It contains in whole or part 21 villages in this pargana.

853. *Rájkumárs.*—The principal *Rájkumárs'* estates are Dera and Damodra.

854. *Dera.*—The history of Dera is fully given under pargana Aldemau. The portion of the estate in this pargana contains 8 villages.

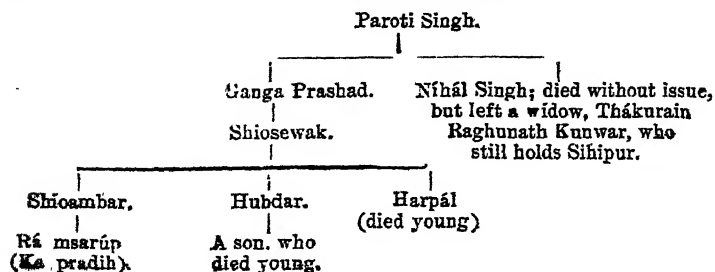
855. *Damodra*—The Damodra estate formerly belonged to the Khánzádas of Amhat, but was confiscated after the mutiny and bestowed for loyal services on the *Rája* of Dera's brother, Bábu Bariár Singh, whose widow, Thákurain Shioraj Kunwar, now holds it. It contains in whole or part 18 villages.

856. The smaller *Rájkumár* properties have no history worth recording.

857. *Gargbansis.*—The Gargbansi possessions are almost entirely comprised in the talukas of Kapradih and Sihipur. Both of these now have their head-quarters in Pachhimráth, but (see para. 598) their history appears to have been left to be given in this pargana.

858. The legendary origin of the Gargbans clan is given in para. 598. Its recent history is told as follows by General Sleeman.

859. *Kapradih.*—Both Kapradih and Sihipur were formerly held by Harpál Singh, whose family is thus shown :—



860. In the year A.D. 1821, after the death of Paroti Singh, his second son, Nihál Singh, held one-half of the estate and resided in Sihipur; and the family of his eldest son, Ganga Parshad, held the other half and resided in Kapragaon. The whole paid a revenue to Government of between six and seven hundred rupees a year, and yielded a rent-roll of something more than double that sum. The neighbouring estate of Maniárpur, yielding a rent-roll of about Rs. 3,50,000 a year, was held by Roshan Zaman Khán, in whose family it has been for many generations. He had an only brother, Basáwan Khán, who died, leaving a widow, Rahmani, who succeeded to the estate, but soon died and left it to the lady Sogura and her mother. They made Nihál Singh, Gargbansi, of Sihipur, manager of their affairs. From the time that he entered upon the management Nihál Singh began to increase the number of his followers from his own clan, the Gargbansís; and having now become powerful enough, he turned out his mistress and took possession of her estate in collusion with the local authorities.

861. Rája Darshan Singh, who then (1836) held the contract for the district, wished to take advantage of the occasion to seize upon the estate for himself, and a quarrel in consequence took place between him and Nihál Singh. Unable, as a public servant of the State, to lead his own troops against him, Darshan Singh instigated Bábu Bariár Singh of Bhiti, a powerful talukdar, to attack Nihál Singh at night with all the armed followers he could muster, and in the fight Nihál Singh was killed. Harpál Singh, his nephew, applied for aid to the Darbár, and Shíodin Singh was sent with a considerable force to aid him against Bariár Singh. When they were ready for the attack, Darshan Singh sent a reinforcement of troops secretly to Bariár Singh, which so frightened Shíodin Singh that he retired from the conflict.

862. The Gargbansi family had, however, by this time added a great part of the Maniárpur estate to their own, and many other estates belonging to their weaker neighbours, and by the plunder of villages and robbery on the highways became very powerful. Darshan Singh was superseded in the contract in 1837 by the widow of Hádi Ali Khán; and Harpál recovered possession of the Maniárpur estate, which he

still held in the name of the lady Sogura. In 1843 she managed to get the estate transferred from the jurisdiction of the contractor for Sultanpur to that of the Huzur Tahsíl, and held it till 1845, when Mán Singh, who had succeeded to the contract for the district on the death of his father, Darshan Singh, in 1844, managed through his uncle, Bakhtáwar Singh, to get the estate restored to his jurisdiction. Knowing that his object was to absorb her estate, as he and his father had done with so many others, she went off to Lucknow to seek protection ; but Mán Singh seized upon all her námkár and sír lands and put the estate under the management of his own officers. The lady Sogura, unable to get any one to plead her cause at court in opposition to the powerful influence of Bakhtáwar Singh, returned to Maniárpur. Mán Singh, after he had collected the greater part of the revenue for 1846, made over the estate to Harpál and Shioambar Singh, who put the lady into confinement and plundered her of all she had left.

863. Feeling now secure in the possession of the Maniárpur estate, Harpál Singh and Shioambar Singh left a small guard to secure the lady, and went off with the rest of their forces to seize upon the estate of Birsinghpur, in the pargana of Dera, belonging to the widow of Mádhó Singh, the talukdar. She summoned to her aid Rustam Sáh and other Ráj Kumár landholders, friends of her late husband. A fight ensued, in which Shioambar Singh and his brother, Hubdár Singh, were killed. Harpál Singh fled and returned to his fort of Kapradih. The lady Sogura escaped and presented herself again to the court of Lucknow under better auspices, and orders were sent to Mán Singh and all the military authorities to restore her to the possession of her estate and seize and destroy Harpál Singh. In alarm, Harpál then released the mother of the lady Sogura and prepared to fly.

864. Mán Singh sent confidential persons to him to say that he had been ordered by the court of Lucknow to confer upon him a dress of honour or condolence on the death of his two lamented brothers, and should do so in person the next day. Harpál Singh was considered one of the bravest men in Oudh, but he was then sick on his bed and unable to

move. He received the message without suspicion, being anxious for some small interval of repose, and willing to believe that common interests and presents had united him and Mán Singh in something like bonds of friendship.

865. Mán Singh came in the afternoon and rested under a banyan tree which stood opposite the gateway of the fort. He apologized for not entering the fort on the ground that it might lead to some collision between their followers, or that his friend might not wish any of the king's servants who attended with the dress of honour to enter the fortress. Harpál Singh left all his followers inside the gate and was brought out to Mán Singh in a litter, unable to sit up without support. The two friends embraced and conversed together with seeming cordiality till long after sunset, when Mán Singh, after investing his friend with the dress of honour, took leave and mounted his horse. This was the concerted signal for his followers to despatch his sick friend Harpál. As he cantered off at the sound of his kettle-drum and the other instruments of music used by the Názims of districts, his armed followers, who had by degrees gathered round the tree without awakening any suspicion, seized the sick man, dragged him on the ground a distance of about thirty paces, and then put him to death. He was first shot through the chest and then stabbed with spears, cut to pieces with swords, and left on the ground. They were fired upon from the fort while engaged in this foul murder, but all escaped unhurt. Mán Singh had sworn by the holy Ganges, and still more holy head of Mahádeo, that his friend should suffer no personal hurt in this interview, and the credulous and no less cruel Gargbansís were lulled into security. The three persons who murdered Harpál Singh were Najfb Khán, who has left Mán Singh's service, Beni Singh, who still serves him, and Jeskaran Singh, who has since died. Sádik Husain and many others aided them in dragging their victim to the place where he was murdered, but the wounds which killed him were inflicted by the abovenamed persons,

866. The family fled, the fort was seized and plundered of all that could be found, and the estate seized and put under the management of Government officers. Mán Singh had collected half the revenues of 1847 when he was superseded

in the contract by Wájid Ali Khán, who re-established the lady Sogura in all that remained of her estate. He at the same time reinstated Harpál Singh in the possession of their now large estate—that is, the widow of Nihál Singh to Sihipur, comprising one-half, and Rámsarúp, the son of Shioambar Singh, to Kapradih, comprising the other half. The rent-roll of the whole is now estimated at Rs. 1,29,000 a year, and the nánkár, or recognized allowance for the holders, is Rs. 13,000, leaving the Government Rs. 56,000, of which they hardly ever pay one-half or one-quarter, being inveterate robbers and rebels.

867. Bábu Rámsarúp continued to hold the Kapradih estate until he died a year or two, when he was succeeded by his son, Bábu Anant Bahádur. The portion of the estate in this pargana contains 58 villages or parts of villages.

868. Thákurain Raghunath Kunwar, widow of Nihál Singh, still holds the Sihipur estate, and has adopted, or made a will in favour of her son-in law, Bábu Bisheshar Bakhsh of the Bais clan.

869. *Sihipur*.—The history of the Sihipur estate, being so mixed up with that of Kapradih, has been given with it. The portion of the former estate in this pargana contains, in whole or part, 41 villages.

870. *Brahmins of Madhona*.—The history of the Madhona estate is detailed at considerable length in paras. 721 to 746, under the Pachhimráth pargana. The portion of it in this pargana contains 47 villages or parts of villages.

871. *Chauháns*.—The Chauháns of this pargana are a branch of the large colony referred to in para. 709 in the Pachhimráth history. They now hold in this pargana 6 maháls, containing 22 villages.

872. The Bais assert that they are the descendants of three sons of "Sák Salbáhan"—Bhán Pithora, Súraj Mal, and Ganga Singh.

Bhán Pithora came from Baiswara and acquired possession (how it is not stated) of Háthgaon, Bainti, Rohári, Paroma, Jajwara, and other villages—52 in all—which are now

included in talukas Kurwár, Maniárpur, and Kapradih. The descendants of Bhán Pithora still hold some of these villages in sub-settlement. Súraj Mal settled in Mauza Johan and possessed himself of 84 villages, among which were Johan, Sálehpur, and Páli. The last is now included in the Maniárpur estate, and the other two in that of Mahdona. Ganga Singh came to Mauza Sewar and succeeded in obtaining 52 villages. Some of these are now included in Taluka Hasanpur; 7 are mufrid.

873. *Chandaurias*.—The Chandaurias are also Bais from Baiswara. Ude Buddhé Singh, having connexions by marriage in Mauza Chandaaur, went and settled there. Close to Maing, where the remains of his house and tomb are still in existence, there used to dwell a fakír called Káli Pahár, who had acquired a high reputation in the neighbourhood for his sanctity, and appears, besides, to have been pretty well supplied with worldly possessions. This saintly personage Ude Buddhé Singh treated with great attention and respect (in whichever of his characters he considered him to be entitled to it), being in consequence, in course of time, rewarded with a gift of several villages, which he afterwards increased by other means to 42. Of these $12\frac{1}{2}$ have been absorbed into talukas, but $29\frac{1}{2}$, included in seven demarcated mauzas, are still retained by his descendants. The title of Chandauria is said to have been conferred on the clan by the Rája of Hasanpur.

874. *Bisens and Raghbansís*.—The Bisens and Raghbansís claim to be branches of the well-known clans of those names, but they have no separate history worthy of being recorded.

PARGANA ISAULI.*

875. *Boundaries*.—This pargana, as at present constituted, is bounded on the south and south-west by the river Gumti, on the east by pargana Sultánpur, on the north by parganas Pachhimráth and Khandansa.

* By Mr. C. J. Connell, C.S.

876. The Gumti formed the boundary of the Fyzabad district till 1869 A.D., when this pargana with Aldemau and Sultanpur were transferred to the district bearing the latter name. Under the Native Government Isauli was a mahál of Sarkar Lucknow. The old Isauli pargana contained six tapas or sub-divisions lying on both sides of the river, and comprised 433 villages, large and small. In 1856 A.D., at the annexation of Oudh, the trans-Gumti villages were formed into a separate revenue sub-division, and at the present time Isauli proper only possesses 99 separately demarcated villages, which again include 162 smaller hamlets.....

877. *Former sub-divisions.*—The six ancient sub-divisions of the Nawábi pargana were known as—

- | | |
|------------------|------------|
| 1. Hindna Kalan. | 4. Kundar. |
| 2. Kusmaon. | 5. Haveli. |
| 3. Babnus. | 6. Simti. |

Of these $4\frac{1}{2}$ were on this side of the river and $1\frac{1}{2}$ on the opposite bank.

878. *Towns.*—The pargana capital, Isauli, is situated in a loop of the river, and is the only inhabited place which can lay claim to be considered a townlet.

879. *Early history of pargana.*—The early history of the pargana is involved in the customary fables. Local tradition affirms, as usual, that the origin of habitation and cultivation in later times is ascribable to Ís, a chief of the Rájbhars, who fixed his head-quarters on the site of the present townlet and constructed a fort on the river-bank. Bhar mounds (*dih*) are visible in different parts of the sub-division, and there still frowns over the Gumti another old fort at the south-west corner of Fatehpur, which popular report has decided to represent the strong place of a Bhar robber. The other chief centres of their power appear to have been Halliapur, Hindna Kalan, Simti, and Umra, from which they were evicted between 300 and 400 years ago by the Chauháns, Bisens, Bais, and Bhále Sultáns.

880. The various stories of the defeat of the Bhars' chief and of their abrupt disappearance from the scene of

their temporary power in Oudh resemble one another so closely that a recital of the local tales which still hang about Isauli (and other sites of their residence) would entail a monotonous repetition of familiar gossip ; suffice it to say that the unwritten chronicles of the town declare the fall of the Bhar chief to have been due to his love of wine.

881. A Mahomedan expedition from Sultanpur disguised as a marriage procession succeeded in effecting a passage across the river at Amghat on the Holi evening, when the chief and his followers were drunk with heavy potations ; the intoxicated Rájá, incensed at the temerity of the peaceful-looking intruders, ordered them to be brought before him ; on reaching the entrance to the fort, the Mahomedan soldiers threw off their peaceful habits, drew their swords and cut down the Bhars to a man. This successful raid is dated by rustics at the reign of Ala-ud-din Ghorí, a mistake probably for that of Shaháb-ud-din Ghorí, and the adventurers settled on the scene of their victory and established a Mahomedan settlement with the usual complement of officials. Pír Ibrahim, appointed Chaudhari, secured the property now known as the Walipur estate and the east portion of the town, designated Taraf Khilchi, while the Kázi Sayyid, of the same family as the Chaudhari, acquired the west (a larger part) and some villages across the river, and his estate was termed Taluka Binauli.

882. *Isauli (town).*—The town, distant some 36 miles from Fyzabad and 20 miles from Sultanpur, is built on broken ground overlooking the Gumti ; the river-banks, cut up into ravines and fissures covered in with tall grasses, are high, and most of the cultivation lies above the reach of inundations ; the greater portion of the land which is unoccupied by houses or their ruins is planted with groves fringed by hedges of lofty sarpat grass ; innumerable tombs and places of worship, mostly in a crumbling condition, are scattered over the various quarters of the town, which is divided into four main wards :—

- | | |
|-----------------------------------|-------------------|
| I.—Káziana or the Kázis' quarter. | III.—Bazaar. |
| II.—Kayethana. | IV.—Brahmin tola. |

The appearance of the place betokens its poverty ; fallen or falling houses, crumbling mosques and idgahts, dilapidated shrines, a deserted market, an impoverished gentry, and the

almost entire absence of any trade, removes all prospect of a recovery. In the later days of the Nawábi it was the residence of the chakladar, and a topkhana or artillery force was quartered just outside its boundary. It was also the home of several well-to-do officials ; it boasted a frequented sarái, now a ruin, and a stronghold crowning the river-side, besides its Jama Masjid.

883. It has experienced a conflagration and a sack in quite recent times ; in 1263 fasli (1856) a house in the Brahmin ward caught fire owing to the sacrilegious greed of a crow which carried off and dropped on the thatch of the roof part of a burning offering of molasses and clarified butter. A fierce blinding dust-storm was raging through the town at the time, and the residents had shut themselves up in their houses ; the fire extended with rapidity and destroyed (it is said) 300 habitations, while it is declared that of 35 persons injured by the fire no less than 28 died of their wounds. The destruction of property was of course considerable. A few months afterwards, during the mutiny year, the Bhále Sultáns of Halliapur, in the south-west of the pargana, resolved to wipe off some grudge which they bore against the ex-chakladar, and at the same time to gratify their desire for plunder, collected a large band of clansmen and other desperadoes and boldly attacked the object of their spleen in his large house on the rising ground near the river. The assailants, numbering some 1,000 men, were bravely resisted by the chakladar, aided by a small body of friends and servants, and the fight was carried on with obstinacy till evening ; at last, the Bhále Sultáns, incensed at the loss of many of their men, set fire to the house, and the chakladar, his two brothers, his friends and servants, perished in its ruins ; the females of the household alone escaped, having previously fled to the river-side from the back of the besieged house. The town was then sacked by the victorious insurgents, and the booty carried off to their houses.

884. No grain market is now held in the town, but there is a small trade in oilseeds on Tuesdays and Saturdays. A school has been established by Government, where some 50 boys, according to the register, acquire rudimentary learning. The Mahomedan residents are, with no exceptions, of the Sunni persuasion, and most of them are in embarrassed circumstances.

885. The chief features of the townlet yet await notice : these are the old fort and the Jama Masjid. The fort said to have been constructed on the site of the Bhar chieftain's stronghold stands on the loftiest point of the river-bank, where it rises up sharply and steeply from the water's edge, a striking feature in the monotonous Oudh landscape. The river is sapping its foundations and its sides are crumbling with decay, but its old outline frowns over the river picturesquequely, and close beside it, across a narrow ledge, towers the Jama Masjid. The latter was built by Muhammad Shamsher Beg Hakim in the reign of Akbar, and is still in a presentable state of repair ; prayers are said here every Friday by a qualified resident. The ground on which the fort and the mosque stand are the property of the State, and, annually let to some speculating residents of the town, grow a few scant crops of barley and castor-oil.

Near the fort, on another eminence to its west, is the Imambára built by Ghulam Husen, chakladar, a Sayyid resident of the town ; it is now the property of Musammát Umatul Fatíma, daughter of Mír Akbar Ali, ex-Názim of Sultanpur, who helped to save the lives of some European officers in the mutiny.

886. There are no large markets ; the chief country trade-meetings are held at—

Markets.

- (a) Baldi Rai, in Bibi Nidhaura, on Saturdays and Wednesdays, under temporary shops.
- (b) Nandauli on Thursdays and Sundays, in a grove under thatch booths.
- (c) Sarraiya, in a permanent bazaar built by the family of the notorious Jagannath Chaprasi, who owns the village.
- (d) Tirhut, the village of the deceased Rája of the Bhále Sultáns, Sarabjít Singh, just outside his house, in the booths.

An attempt by the Walipur talukdar to establish one at the latter place proved a failure. Díh, though a large village, has no market, nor has Halliapur.

887. *Fairs, shrines, &c.*—Two country meetings take place at Díh, the head-quarters of the Chauhán clan—one, the Rámílila in Kuar, and the other to celebrate the marriage of Rámchandrar in Aghan ; about 5,000 holiday-makers

attend them. The latter was instituted by an immigrant fakir a few years ago. Two gatherings take place at the ferry in Pipri—one in Kátik and the other in Jeth; they are known as the Set Bárah melas, in commemoration of the slaughter of a demon by Rámchandar in the guise of a boar. They are celebrated at this place because Ráma is believed to have bathed here on his way across the river, and both banks are sacred.

888. About a mile to the north of Isauli is the dargah of Hazrat Ala-ud-din Shahid (martyr), slain by the infidels, according to tradition, in the reign of Ala-ud-din Ghorí; at this shrine offerings are made on Fridays.

889. In the east of the town, on rising ground, forming part of the Bhar *dáh*, is the shrine of Hazrat Makhdum Saheb, a Sháhzádi Sayyid, who became a fakir and sojourned for a time at Isauli; on the 27th Muharram Mahomedan devotees crowd to the dargah for worship.

890. *Local history and clans.*—The pargana according to tradition was in the possession of the Bhars till they were extirpated by Mahomedan expeditions from Sultanpur and the immigrations of the Rájput clans.

891. *Bhále Sultáns.*—These Bhále Sultáns are kinsmen of those of Khandansa, and their early history has been given in connection with that pargana. It was there shown the founder of the family had four sons,—Rája Jai Kishan, Kunwar, Dudhich, and Barm Deo.

892. The landowners of Nariawan, Gaura-Parani, Kankar-Kola, and Pipri, are the descendants of Kunwar; those of Uskamau, Tirhut, Rámpur Bahanan (now included in the Shahganj estates), Umra, Halliapur, &c., are the offspring of Dudhich. The Bhále Sultáns still hold some sixteen villages in Isauli as independent proprietors.

893. The notorious Jagannath Chaprasi, the terror of the neighbourhood in the later days of the Nawábi, was a Bhále Sultán of this clan; he and his elder brother, whom he shot in cold blood, were in the employ of the Resident as chaprasís, but found the profession of robber more congenial and more remunerative. At first they managed to escape all punishment through their influence at the Residency, and,

aided by hands of Pásís, pillaged the country round for miles with impunity. Two of his brothers are still in possession of Saraiya, which they are greatly improving.

894. These clansmen have two remarkable superstitions: they will not grow cane or allow it to be planted in their villages, and they will not use tiles for the roof of their houses. Near the homestead in many of their villages will be found patches of carefully tended sarpat grass to supply them with thatch. The origin of their prohibition of cane cultivation is ascribable to the same reasons as those detailed by Sir W. Sleeman in explanation of the absence of cane in a village called Kulhar in the Gonda district. The clansmen justify their belief by telling the enquirer that when the Deogaon talukdar (a Khánzáda) once grew a large area of cane in the Nawábi in defiance of old custom, the Názim came and plundered him of all his property just when the cane was ripe and drove him out of his estate.

895. *Chauhán.*—These Cháuhans, like those of Khandansa, are a branch of the great family which held of yore 565 villages in Pachhimráth, Isauli, Sultanpur, and Khandansa; their history is given under Pachhimráth.

896. Included in this estate were the 64 villages of tappa Kasmaun in Isauli, but a century and a half after its acquisition the founder's descendants were dispossessed of most of their villages by the Bhále Sultáns. The Chauháns of Dubhiara are the offspring of Rae Bhan's eldest son, Jahán Sain, and those of Sirsinda, Díh, Bíhi Nidora, and Maholi (now with the Shahganj family), are the representatives of Dunya Rae, the second son; in all, these men hold about eight villages in independent proprietorship.

897. *Bais.*—About 350 years ago, four brothers of the Bais clan, named Sahjít Rae, Gaddi Rae, Bír Singh Rae, and Bír Singh, travelled into Isauli as merchants and took up their abode in Simti, where there was a fort of the Bhars; soon after their arrival they picked a quarrel with the older settlers and routed them from the neighbourhood and acquired some 52 villages.

898. From these they have been ousted by Tahawar Ali, &c., Chaudharis, of Walipur. They now hold none; they gradually sold or were ousted by others.

899. *Bisens*.—Hindna Kalan was also a Bhar fort, from which they were evicted by Deo Singh, Bisen, of Majhauri, when on his way to bathe in the Ganges about 350 years ago. He acquired tappa Hindna Kalan with about 36 villages; his descendants have lost most of their estates by sale, forcible dispossession, or revenue-free grants to Mahomedans, and only possess at present Para, Nandauri, and Hindna Kalan; the owners of the two former villages have become Mahomedans, and in both are mosques.

900. *Kayeths*.—The ancestors of the Kayeths, pargana kánungos, arrived from near Delhi about 325 years ago, and secured by royal favour an estate of 27 villages in addition to their official title; but they have been dispossessed of most of their property, and only hold six villages at present.

901. *Miscellaneous*.—Other villages in the pargana are the property of men of various castes, both Hindu and Mahomedan, most of whom acquired their lands about the reign of Akbar.

902. *Walipur estate*.—This estate, in the south-east of the pargana, was acquired by the Sayyid Chaudhri of Isauri khás, and was held by his descendants till 1227 fasli. In 1228 fasli, however, some shares in it were sold to Rájá Ishri Baksh Singh of Kurwár, by whom they were in 1241 fasli made over to his brother, Bábu Drigpál Singh (see para. 454), for maintenance. The Bábu purchased the remaining shares in 1254 fasli, and thus he and his sons have since held the entire estate.

PARGANA KHANDANSA.*

903. This pargana lies below Mangalsi, on the west border of the district, its south-west corner (that of the district also) reaching to the Gumti, and having its extreme point enclosed

* The history of this pargana is taken from the Gazetteer of Oudh, but with the exception of the portion relating to Jagannath Chaprasi, it is, I believe, based on notes which no copy was kept in the Settlement office) furnished by me to the editor of the Gazetteer.—A. E. M.

within a loop of that river. It contains 128 villages, covering 116 square miles. The history of the formation of this pargana is complicated. It was in Rudauli up to annexation; it was then included as a separate pargana in Bára Banki; and in 1860 it was transferred to Fyzabad, the 26 villages of pargana Jagdispur, district Sultánpur, which lay north of the river Gumti, being added to it, and the whole called Khandansa.

904. Tradition says that about 600 years ago, one Khande, a Bhar, while on a pilgrimage to Ajudhya with his brothers, happened to come to the neighbourhood of the present Khandansa, and, finding it fertile and uninhabited, took possession of it and founded four villages, Khandansa, Urwa, Bhakauli, and Dehli Girdhar, calling them after his own and his brothers' names Khande, Ori, Bhikhu, Girdhar. In the reign of Pirthi Rae or Rai Pithaura, Rája of Hastinapur or Dehli, this tract was entered in official records as Khandansa, and was divided into the four tappas named after the four villages above referred to. This continued until the time of Akbar, when Todar Mal abolished the "tappabandi" arrangement and constituted Khandansa a pargana. Thenceforward it was called pargana Khandansa, ilaqa Rudauli, until the introduction of British rule. Between that date and the outbreak of the mutiny no administrative arrangements were completed; but on the restoration of tranquillity in 1858 A.D., a settlement was made, and Khandansa continued to be a separate pargana, consisting of 113 villages, with a revenue of Rs. 32,695, and was included in the Bára Banki district.

905. Before pargana boundaries had been determined an order was issued that the Gumti should form the boundary between the Sultánpur and Fyzabad districts, all the lands to the north of the river being included in the latter. Accordingly 26 villages, forming three maháls and paying a revenue of Rs. 6,440, were (together with 162 villages of pargana Isauli, with a revenue of Rs. 5,690-7-3, and all the villages of Sultánpur Baronsa on the north of the Gumti) thrown into the Bharthipur tahsíl in the Fyzabad district.

906. At the adjustment of pargana boundaries (about 1860), 112 out of the 113 villages of pargana Khandansa, with a revenue of Rs. 32,515, together with nine villages of parganas

Rudauli and Muhammadpur in tahsíl Rudauli, paying Rs. 4,310, were taken out of the Bára Banki district and with the 26 above referred to formed into a new pargana, Jagdispur, which thus consisted of 147 villages (ultimately demarcated as 100), assessed at Rs. 43,265. An interchange of a few villages with adjacent parganas subsequently took place, which, resulted in leaving Khandansa with 153 villages (demarcated as 118) and a revenue of Rs. 46,454. This lasted till the reconstitution of districts in 1869 A.D., when by certain changes it was made to consist of 128 (demarcated) villages, with a revenue of Rs. 50,607. The pargana, which had hitherto been in the Bharthipur tahsíl, was now included in the newly-formed one of Bikapur.

907. *The Bisens*.—From an early period this pargana was a Bhar principality, and it remained so until one Deo Rai, a Bisen of Majhauri, who was in the service of the then Government, happened to stop here on his way to bathe in the Ganges. During his stay a quarrel arose between him and the Bhars at Bakhauli, which ended in his putting them to the sword and taking possession of the Bakhauli ilaqa. Subsequently his descendants made themselves masters of tappas Urwa and Khandansa, with other adjacent villages in the Mangalsi, Muhammadpur, and Isauli parganas, of which, after the lapse of 35 generations, they are still zemindars.

908. *The Chauháns*.—The Chauháns in this pargana are a branch of the great family which held 565 villages in Pachhimráth, Isauli, and Khandansa; their history is given under Pachhimráth. In this pargana they have not been so much reduced, as they formerly had 32 villages, and now have 25 in proprietary possession. The present is the 25th generation from the founder; they too drove out the Rájbhars and acquired their inheritance. Some Musalmán converts from the family are called Khánzádas and occupy Sirseda.

909. *The Bhále Sultáns*.—Ráo Mardan Singh, Bais of Daundia Khera in Baiswara, was a horse-dealer by profession. He chanced to visit Gajanpur, in the Isauli pargana, in the Sultanpur district, where there was a fort of the Rájbhars, and stopped there for some time. A quarrel and fight took place, in which he obtained the victory and became

master of the Bhar domains. His son, Ráo Barar, entered the service of the King of Delhi, and as he was a good rider and a clever spearman, he obtained the name Bhále Sultán. He had two wives; by one he had issue Rája Jai Krishan, whose descendants are zemindars of Dadra, in pargana Isauli; and by the other Kunwar, Dadhich and Baram Deo. The eldest of these was called the Rája, and as their descendants increased and multiplied, they overran five *kos* in the Isauli pargana and nine in that of Khandansa, or in all fourteen *kos*. Baram Deo, the youngest of the three, separating from his brothers, settled in a village which he founded in the jungle on the banks of the Gumti, and called after himself Deogaon. Ambitious of obtaining the title of Rája he became Khánzáda of the King of Dehli, and since then his descendants have been called Khánzadas. The descendants of Kunwar and Dudhich hold about sixteen villages in pargana Isauli. Of Ráo Barar's descendants the heads of two branches continued to bear the title of Rája until 1257 fasli, *viz.*, Rája Bhúre Khán, brother of Azam Ali Khán, now lumberdar, and Rája Ali Baksh, and besides these Bábu Muhammad Husen Khán and Bábu Gulzar Khán also held talukas; but in that year Rája Bhure Khán, in punishment for his ill-treatment of his tenantry, was transported beyond seas by the king and the Resident, and his estate was made over to Bábu Jamshed Ali Khán, son of Azam Ali Khán, and since then Rája Ali Bakhsh Khán only has borne the title of Rája, the heads of the other three branches being known as Bábus.

The estates they held were as follows :—

Rája Ali Bakhsh Khan	... Mahona.
Bábu Muhammad Husen and Gulzar Khán	... Kachhiaon.
„ Madár Bakhsh	... Lilha Rasúlpur.
„ Jamshed Ali	... Deogaon.

After the mutiny Bábu Madár Bakhsh and Bábu Gulzar Khán failed to put in an appearance before the Government officers, and their estates were in consequence confiscated and conferred on loyal grantees. Bábu Azam Ali Khán still holds the Deogaon estate, consisting of ten villages.

910. *Brahmins*.—Mahárája Mán Singh of Mahdona has five villages in this pargana, which he acquired at various

times between 1235 and 1260 fasli. The principal of these is Bhakauli, which formerly gave its name to a tappa.

911. *Musalmáns*.—Mahomedans have only recently possessed any property in land in this pargana. In the reign of Asf-ud-daula, Sháh Ahmad Zamán, superintendent of Makhdum Sháh Abdul Haq's Dargah, received half the village of Sayyid Khánpur or Saidkha as a revenue-free grant for the defrayal of expenses connected with the dargah. The descendants of the grantee still hold, and the grant has been confirmed to them in perpetuity by Government. They also hold Zafarnagar, which they acquired by purchase from the Kayath proprietors.

912. *Fairs*.—*Sirsend*.—Two fairs annually are held at Sirsend in honour of Astik Rikh, in commemoration of the Rikh having saved a snake from the hands of Rája Jaimijai. One is held in Sáwan, 7th to 9th of the month; the other in Bhadon for one day. In the latter 2,000 or 3,000 people congregate.

913. *Báwan fair*.—On the north of this village there is a jhíl and a mound. About 15 years ago Pandit Indra Dat, purohit (family priest) of the old zemindars, and an astrological and Vedic scholar, pointed out that, according to the Ajudhya Mahatam, the village contained the cell, shiwala, and thákurdawára of Bandoe Rikh, and on excavation being made, traces of the two latter were discovered, with figures of Thákur, Mahádeo, and Ganesh; and since then a religious fair has been held on the day of Rikh Panchmi in the years in which a month is intercalated. About 4,000 people assemble. The fair lasts all day.

914. *Deogaon*.—In early days this spot was all jungle, inhabited by a recluse Niddhi Chand Nanak Sháhi, fákír. He was subsequently joined by one Sunder Sháh, a majzub, who, having wandered there by chance, took up his abode permanently. After his death a dargah was established, and rent-free land was given for its maintenance. A fair is held here from the 7th to the 11th of the month of Pús, which is attended by about 10,000 people. A little trade is done, chiefly in metal vessels.

915. *Bazaars*.—There are ten bazaars in the pargana, eight of which are always open, the others only on market days; Amániganj, founded by Nawáb Asf-ud-daula, who when a boy was called Mirza Amáni (principal market day, Thursday), Rae Patti, (on Wednesday and Saturday), Pura Bhikhi, Sarsampur, Bakarganj, Pura Sirdhari, Nawan, Angrauli. The others are of no importance.

916. *Bhar forts*.—The remains of Bhar forts are to be at found Sirsenú, Bakhauli, and Juriyam.

917. *Jagannath Chaprasi*.—This pargana was the haunt formerly of Jagannath Chaprasi, of whom the following account is given by Sleeman:—This is one of the most formidable of the leaders of banditti in this and the adjoining district of Jagdispur. He and his elder brother, Sarab-dawan Singh, were chaprasis on the establishment of Captain Paton, when he was the First Assistant at Lucknow, and had charge of the post-office in addition to his other duties. A post-office runner was one night robbed on the road, and Jagannath was sent out to enquire into the circumstances. The ámil of the district gave him a large bribe to misrepresent the case to his master; and as he refused to share this bribe with his fellow-servants, they made known his manifold transgressions to Captain Paton, who forthwith dismissed him.

“Sarabdawan Singh was soon after dismissed for some other offence, and they both retired to their estate of Uska-mau, in the Jagdispur district.

918. “This estate comprised fifteen villages. They obtained the leases of these villages by degrees through the influence which their position at the Residency gave them. As soon as they got the lease of a village they proceeded to turn out all the old proprietors and cultivators, in order the better to secure possession in perpetuity; and those among them of the military class fought to the death to retain or recover possession of their rights. To defend what they had iniquitously acquired Jagannath and his brothers collected together bands of the most desperate ruffians in the country and located them in the several villages, so as to be able to concentrate and support each other at a concerted signal. The ousted proprietors attacked only those who presumed to

reside in or cultivate the lands of which they had been robbed; but Jagannath and his brethren were less scrupulous, and as they could afford to pay such bands in no other way, they gave them free license to plunder all the villages around and all travellers on the highway. Their position and influence at the Residency enabled them to deter the local authorities from exposing their iniquities, and they went on till the villages became waste and converted into dens of robbers.

919. " They were in all six brothers, and they found their new trade so profitable and exciting that they all became leaders of banditti by profession long before the dismissal of the two brothers from the Residency, though no one, I believe, ventured to prefer charges against them to the Resident or the Darbar. Soon after their dismissal, however, Jagannath one night attacked and murdered his eldest brother, Sarab-dawan Singh, in order to get the whole estate to himself, and put his widow and daughter into prison. His other four brothers became alarmed, separated from him, and set up each his separate gang. But Jagannath contrived soon after in a dark night to shoot the third brother, Himmat, dead with one ball through the chest.

920. " Parmode Singh, the youngest brother, was soon after shot dead by some villagers whose cattle he was driving off in a night attack. Bhagwant Singh, the fourth, and Baijnath still survive, and have gangs of their own, afraid to trust themselves with Jagannath, who has built two forts, Oskamau and Fatehpur, in the Jagdispur district, and a third in two small villages which he has lately seized upon and made waste in the Rudauli district, in order that he may have a stronghold to fly to when pressed by governors of other districts.

921. " They pay no rent or revenue to Government for any of the villages they hold. The king's officers are afraid to demand any from them. They have plundered a great many villages, and are every month plundering others. They have murdered a great many persons of both sexes and all ages, and tortured more into paying ransoms in proportion to their supposed means. Jagannath is still the terror of the surrounding country, and a reward of five hundred rupees has been offered for his apprehension."

CHAPTER III.

SETTLEMENT.

922. The Fyzabad Settlement differs in some respects from that of other districts, but the operations connected with it fall under the usual main heads :—

Settlement operations.

- (1) The adjustment of boundaries.
- (2) The survey.
- (3) The assessment.
- (4) The record of rights.

Section I.—Adjustment of Boundaries.

923. The official definition of boundaries was no part of the native revenue system, and the land-holders on their part generally contented themselves with natural or accidental landmarks. In cultivated land, indeed, the boundary was, under native rule even, generally clear, but in tracts of uncultivated land it was often open to question. Here, perhaps, the land-holders made some visible assertion of right, as by cultivating the outermost strips of such land to which they considered themselves entitled ; but, as a rule, they were satisfied to leave the boundary vague and unmarked until there arose some special occasion for rendering it clear. It was then fixed by arbitration, lots, carrying the shot (goli uthána), or failing these, a fight, after which it was occasionally marked by burying charcoal or by other similar means.

Boundaries under native rule.

924. At the summary settlement of 1859, again, owing to the haste with which it was necessarily made, the kanúngos' papers had to be accepted as sufficient, and the demarcation of villages, together with the preparation of accurate registers, had to be deferred. It was commenced in 1860, and nearly terminated in the following year, a single pargana, Khandansa,

Under summary settlement.

Demarcation of village boundaries by demarcation department.

only remaining for completion in 1862. It was effected by Mr. J. Kavanagh, Assistant Superintendent of Revenue and Survey.

925. The boundaries then laid down are generally marked by a string of conical mud pillars placed at a distance of half a furlong from each other, and also at all angles in the boundary-line. Wherever disputes occurred, however, the pillars are made of masonry. Where two or three villages meet, square masonry platforms mark the common point of junction. Along the Gogra the deep stream of the river is the boundary of the district, and so, for administrative purposes, of riparian villages, and the Gumti similarly used to, if it does not still, serve as an administrative boundary-line between the villages on its opposite banks.

926. Boundaries having been defined and all disputes determined, a sketch-map on the scale of sixteen inches to the mile was prepared for each village, and agreements were taken from the proprietors of contiguous villages that they were content with the boundaries laid down.

927. According to the summary settlement lists of 1858-59, the district contained 4,403 entire villages, and an immense number of "biswát" or fractional shares, which at the rate of 20 biswas to the village amounted to 1,277 villages 4 biswas 9 biswansis 5 kachwansis, so that the total number of villages amounted to 5,680 and a fraction, the fraction being due, as may be supposed, to mistakes in the kánungo's papers. The result of the demarcation was to form 3,601 hadbast mauzas. Of these, 22 were tracts of wasteland set up as grants, and 100 others, though not necessarily devoid of cultivation, were uninhabited, or, to use the expressive native term for them, "bechiragh." The size of the mauzas thus formed is on an average about two-thirds of a square mile or 416 acres, but it varies very greatly—from less than 50 acres to over 2,000.

928. The mauzas as left by the hadbast department, however, varied, not only in size but in constitution also: sometimes they contained a single small village only; sometimes they were aggre-

gations of several villages, large and small; sometimes they belonged exclusively to a single proprietor; sometimes the component parts, even if belonging to the same proprietor, were partly held in sub-settlement and partly free from the sub-tenure, while sometimes they belonged altogether to different proprietors.

929. This amalgamation of distinct properties was found extremely inconvenient when assessment operations commenced, and sanction was accordingly applied for and obtained for the separate demarcation of the different parts of such composite villages, a proceeding locally known as "*alaihadi* or *tarmin hadbast*." The number of supplementary mauzas thus formed was 291, and the total number of mauzas in the district was consequently raised to 3,892.

930. The demarcation of villages, as described in para. 925, having been completed; the next step was the arrangement of parganas. Those of the summary settlement are given in para 46. Some of these were small and others were irregular, and in 1863 the Settlement Officer and the Assistant Superintendent of Settlement and Survey were directed by the Settlement Commissioner to consider what changes were advisable. The result was that two parganas, Tánda and Ittifatganj, which were greatly intermixed, were united into one; but the changes made, with this exception, were slight and unimportant. Parganas having been thus arranged, maps showing their boundaries were prepared. Pargana Khandansa was then transferred from the Bara Banki district and included in tahsíl Bharti-pur; but otherwise the old tahsils remained unchanged, and, all internal details having been completed, an alphabetical list was drawn up for each, showing the mauzas it contained according to the recent demarcation.

931. These tahsils and their constituent parganas, together with the changes they afterwards underwent in the year 1869, are all exhibited in the statement given in para. 46.

Section II.—Survey.

932. Two surveys were made as elsewhere throughout the provinces—the revenue or scientific and the field or

khasra. It was intended that the one should, as far as practicable, act as a check upon the other, but beyond this they were entirely independent.

933. The Scientific survey was made by the revenue surveyor; the date of its commencement I cannot give, but about a third of it was made by the end of the cold weather of 1862-63, and it was finished in 1865. As it progressed, the Revenue Surveyor from time to time sent his "total areas" of villages to the Settlement Officer, to whom he also furnished the following maps and registers:—a set of elaborate village maps on "congregated village sheets," more commonly known as atlas maps on a scale of four inches to the mile, showing in detail all the physical features of each village; a set of pargana or main circuit maps on a scale of one inch to the mile; a set of maps together including the whole district on the scale of one inch to four miles, and a set of bound "area registers," designed to show numerous particulars for each village, some of which, however, had to be filled in by the Settlement department. A specimen of these last is given in the appendix. Much of the information they contain is also included in the No. II. statements.

934. The Khasra Survey was carried out entirely by the Settlement department. It was commenced at the beginning of October, 1862, or about the same time as the Revenue Survey, by which, however, it was soon left behind. The usual agency was employed—that of sudder munsarims, munsarims, amíns, and mirdahas, and the same instruments—the plane-table, the jaríb, &c.—were used. The same standard of measurement, also, was adopted—the Sháhjaháni bígah, equivalent to five-eighths of an acre. Its ratio to the village bígahs in each pargana is approximately as follows:—

Pargana.	Equivalent in village bígah of one jaríbí bígah.	
	Bs.	
1. Haveli Oudh	2½.
2. Mangalsi	2¼ to 2½.
3. Amsin	2½.
4. Pachhimrath	2¼ to 2½.

<i>Pargana.</i>	<i>Equivalent in village bigahs of one jaribi bigah.</i>	
	Bs.	
5. Khandansa	2½.
6. Akbarpur	1.
7. Tanda	1½.
8. Birhar	1½.
9. Majhora	2½.
10. Surharpur	1½.
11. Aldemau	In part 1 ; in part 2¼.
12. Sultanpur	2 to 2¼.
13. Isauli	2½.

935. "The procedure of the amíns," says Mr. Carnegie in his report for 1862-63, "is first to survey and work in ink the outer boundary line of the village, so that there is no scope left for subsequent alterations. He then marks off on his paper a circle or portion of the village equal to 150 or 200 bigahs or well-known subdivisions, such as purwas, chaks, and dakhili mauzas, and proceeds to measure and fill in this portion on the plan. While this is going on the munsarim makes his partál, and after the amín completes the village, the sudder munsarim applies his test. I need not here detail the manner in which this first partálling is carried out, as it is well known ; suffice it to say that a record is made on shajra and khasra of each such examination. The Extra Assistant and European officers during their tours also paid close attention to the work of each amín, and frequently tested it. As to results, if a difference of only 2 or 3 per cent. was discovered, it was passed ; if it was more than that, it was corrected, either by amending the shajra when that could be done, or by a re-survey of the circle. The next test applied is measuring the areas of jungles or other tracts and fields, and comparing the results with the entries in the khasra and shajra. Lastly, a number of adjoining fields are marked off in a ring on the shajra. These fields are then measured by scale on the map, and the result is compared with the entries in the khasra and necessary corrections are made.

"Copies of all rules for guidance that have from time to time been issued to amíns have already been forwarded for the information of the Settlement Commissioner. It

appears only necessary here to allude to two of these; 1st, when the amín goes to a village and lays down its boundary-line, he has been directed to do this in the presence of the zemindars of the adjoining mauzas, and to obtain their signatures as well as those of the amíns employed in those villages; 2nd, if there is any difference of opinion between the amín and the zemindars as regards irrigation or description of soil, the former leaves the columns blank; the munsarim then goes and sees if he can adjust the matter, and failing him, the sudder munsarim goes and makes the entry. Subsequent objections are heard by the European officers."

936. In the following year's report various reforms are said to have been introduced. One of these was "the professional plan of demarcating a boundary, according to which, by means of offsets from the chain line, the several 'thaks' or boundary pillars were easily and correctly marked off on the shajra, and in one-fourth the time taken by untutored amíns, whose general practice is to measure the distance between each thak separately, little knowing that they thus cause both an accumulation of error and useless expenditure of time"

937. "As upon the accuracy of the khasra and shajra, in my opinion, depends in a very great measure the future success of a settlement, no pains were spared to ensure their correctness. It cannot be questioned that where the details entered in a khasra are untrustworthy, they are worse than useless for purposes of assessment, and may positively be productive of much evil, by increasing litigation hereafter. In this view, the first thing was to suppress the careless and slovenly method of partál commonly known as *kutrundazi*, which consists merely in drawing one or more lines (*kutis*) through the shajra; the fields cut by the line are then expected to be carefully examined, but of this there is no proof, as no register or form was kept up by the munsarim, who wrote his remarks either on the margin of the shajra, or signed his name opposite a few numbers in the khasra, intending it to be understood that he had tested the said numbers. To remedy this generally prevailing evil we have prepared a special partál form, so constructed that no single number of the khasra could be taken up without any particular of name, cultivation, irrigation, soil, &c.,

being thoroughly tested, and at the same time the actual entries in the khasra and the results of partál were placed side by side, one written in black ink, the other in red, so that the slightest discrepancy was at once apparent. You will remember that the partál form alluded to was shown to you on the occasion of your inspection tour in tahsíl Dostpur, when you were pleased to approve of the same.

938. "A partál form was kept with the misl of each kishtwar amín, and a column for dates at once enabled the Extra Assistant or Sudder munsarim to see when the munsarim had last tested the work of any particular amín. The munsarims were thus kept constantly on the move, checking the work of the amíns both whilst measurements were in progress and after the completion of a village. The sudder munsarim or naib sudder munsarim entered the result of his partál on the same form, taking care to include in his examination some of the work already checked by the munsarim, and where found incorrect, sending a special report to the Extra Assistant in charge of the survey, who at once called upon the munsarim for a detailed explanation. The Extra Assistant constantly inspected the survey parties in the field and issued necessary instructions to the amíns; and further, where there was reason to doubt any unusual entry of barren or unculturable waste or jungle, I deputed the Extra Assistant to proceed in person to the spot and test the village thoroughly. Finally, prior to making my assessments, I went over a village, and from the statistics previously prepared in my office I was enabled to judge approximately of the correctness or otherwise of the khasra entries. With regard to means of irrigation, description of soils, barren tracts, &c., any peculiarities were at once entered in my note-book and due enquiries immediately instituted."

939. The work of survey is represented to have been the more difficult owing to the "infinitesimal subdivision" of land. "The multiplication of fields adds immensely to the work of preparing the khasras and shajras, and the minuteness of the entries in the latter involves the utmost care and frequent corrections and repetitions of work."

940. The khasra survey was brought to an end in 1868, except that three mauzas, Fyzabad, Cantonments, and Ajudhya, remained for completion in 1869. Leaving the three mauzas here named

Duration of survey.

out of account, the survey extended over six years, during one of which, however, operations were stopped, as the survey was some way in advance of the assessment, and it was not thought desirable the one should be pushed too far ahead of the other.

941. At first, when the work was new and the agency inexperienced, the cost was Rs. 93-15-6 per 1,000 acres, but it afterwards fell to between Rs. 40 and 50. The total cost was Rs. 89,381, or Rs. 58-9-8 per 1,000 acres. The provincial average for the same area was Rs. 63-4-0.

942. As both surveys progressed, their results, as shown in maps and areas, were from time to time compared, and, though an interval of four years had in some cases elapsed between the two surveys, the results were found to tally well, as respects total areas, with very few exceptions. Where the difference was slight, careful testing on the spot usually sufficed for the necessary amendment of the shajra or khasra; where the authorized margin of 5 per cent. was exceeded, a re-measurement was made. The results ultimately obtained were as follows:—

	Number of mauzas.		AREA IN ACRES BY THE							
	Original domain.	Settlement.	Revenue survey.				Field survey.			
			Cultivated	Culturable.	Barren.	Total.	Cultivated.	Culturable.	Barren.	Total.
Present district ...	2,567	2,535	677,065	233,391	142,101	1,052,557	608,221	176,255	296,503	1,080,979
Settlement district,	3,601	3,692	930,229	322,759	216,569	146,957	830,693	247,345	421,878	1,99,914

Section III.—Assessment.

I.—THE ORIGINAL ASSESSMENT.

943. All the data on which "the assessment of these parganas was based," writes Mr. Carnegie in his report on the Bhartipur tahsil the last assessed, "was collected and arranged by myself,

Method of Assessment fixed by Mr. Carnegie.

and the result is so far satisfactory that the revision of the entire district has been effected on a carefully considered and perfectly uniform system."

944. The method of assessment adopted here also has
 His own description been described in "minute detail" in the
 given. annual report for the year 1864-65 (1863-64?), and I shall therefore avail myself of the opportunity thus offered me of giving the assessing officer's own words, as they are obviously preferable to any paraphrase or condensation I could make of them. At the same time, what is said in the above report on some points is varied, supplemented, or amplified in the Dostpur Completion report, for which, indeed, Mr. Carnegy notes in one place that he "reserved his more detailed remarks," and where that is the case, I shall substitute what is said in the later for what is said in the earlier report:—

945. "I have already had the honour of explaining to
 System of assessment. you in person the system of assessment which I have adopted, and of showing to the Chief Commissioner and to yourself the result of my labours in the first hundred villages operated upon. But it is necessary that I should detail the system in this report, and this I now proceed to do. The plan which I have adopted is, briefly, to spare no pains in amending and confirming the recorded statistics of the amins by personal enquiry, and then to apply thereto the most approved tests, the data for which I have always obtained from the people themselves, and finally to compare, geographically, the rate at which the assessment falls on a village, with the rates of those bordering upon it.

946. "Personal inspection is a most essential point in
 Personal inspection. making assessments. It is first useful in enabling the settlement officer to check the accumulated results of the labours of the amin, mun-sarim, and sudder munsarim: and next in enabling him to observe points which are not ascertainable from records, as for instance whether the soil is gravelly, rugged, or level, and whether the means of irrigation are permanent or contingent. It is also required to enable him to ascertain for himself the average rent-rats, and where these rates are higher

or lower than usual, to trace the cause. When the rates are low, is it (1) from consideration towards clansmen, or (2) from the incompetence or neglect of the proprietor, or (3) from the prevalence of non-resident cultivators? When the rates are high, is it (1) because the cultivators have sub-proprietary claims which they are struggling to keep alive, or (2) that they derive benefit from the grass and wood of some adjoining jungle, or (3) that amongst the agriculturists, Kurmis, Khe-wats, and other well-known high-cultivating castes abound?

947. "Another of the advantages of personal inspection is the facility it offers of forming a proper estimate of the relative producing capabilities of the well-known conventional soils. Personal intercourse with the proprietors also enables us to ascertain both their real condition and its cause. If they are impoverished, is it by reason of (1) waste or (2) recusancy of tenants, or (3) is it to deceive the Settlement Officer or (4) from over-assessment? If they are prosperous, is this from (1) light assessment or (2) from large manorial dues, or (3) from service or trade? The results of this poverty or prosperity are at once seen on the face (so to speak) of the whole village. On the one hand a numerous, happy, and, may I say, well-clad community, with good wells lately sunk, and dairy-produce-yielding cattle in abundance; on the other hand we have the obverse of this picture.

948. "Personal inspection is more especially essential to enable the Settlement Officer to satisfy himself as to the amount of barren unassessable land and of culturable waste. If there is much of the latter, is it left for the purposes of cattle-grazing and firewood, or is it from lack of agriculturists. These are the points to which my attention has been turned in making personal inspections, the results being noted in a field-book and rough map.

949. "In looking at a village with a view to assessment, it appears convenient to divide the subject into, *first*, matters connected with the *lands*, as for instance (1) the soils, (2) the means of irrigation, and (3) the crops; *second*, matters connected with the *homestead or hamlet*, as (4) the number of dwellings and population, (5) the number of agriculturists, and (6) the number of ploughs and cattle.

950. "Of these six points soils have been already described ; of the others mention will be made further on."

951. "The first step taken, having direct reference to assessments, was the formation of the pargana into circles, and these circles were selected on account of the supposed similarity of the soils, distance of water from the surface, and other well-understood features of the villages of which they are composed." The details which follow of the circles in the Aldemau pargana are omitted.

"This report will be quite long enough without entering into a discussion of the advantages or otherwise of adopting a system of circles ; suffice it to say that I find them at once convenient and satisfactory."

952. It is a generally accepted opinion that the problems which all researches into assessment are required to prove are, *first*, that it is *useful* to discover what is the average rental value of any aggregate of lands as a village, a circle, a pargana, or a tahsil ; and *second*, that it is *imperative* to ascertain the capabilities of each village to be assessed. Certain important details must be kept always in view to enable the Settlement Officer satisfactorily to work out these two problems, and these I now propose to note.

953. *Problem I.*—It must be remembered that the gross rental of a village is of two kinds :—
Actual gross rental. 1st, the rental actually received by the proprietor, which we may as well not trouble ourselves much about, as it is impossible to ascertain it accurately ; and 2nd, the assumed rental, which is ascertained by the application of reason, and the best known tests and methods devised by the many eminent Settlement Officers in whose steps we now tread.

954. This *assumed rental* is also of two kinds : 1st, that which can be reckoned upon as *safe* and unhazardous, such as the receipts from resident cultivators and zemindars' sir, where the agricultural appliances are found to be ample. Where these appliances are under that standard, the rental will of necessity be less safe ; 2nd, that which is hazardous and unreliable, as the rental derived from non-resident cultivators.

955. Non-resident rentals again are of two kinds: *1st*, those paid by non-residents who live in one village, but cultivate permanently *the same* fields in a neighbouring one, deriving therefrom an average crop equal to the capabilities of the soil. *2nd*, those paid by non-residents whose chief cultivation is in *their own* village, but who supplement that by casually taking a field elsewhere, where they can get it; and who, bestowing little pains on its tillage, leave it to care of itself, and derive consequently but a precarious return therefrom.

956. *Problem II.*—The capabilities of a village are likewise of two kinds, present and prospective. *First*, the *present* capabilities may be called—*1st*, those that are permanent, as for instance (1) the natural soils, (2) the irrigation from the owner's well, (3) the resident cultivators, and (4) the irrigation from tanks, more or less according to season; and *2nd*, those that are contingent, such as (5) getting water by favour, (6) the cultivation of non-residents, and (7) the crops grown.

957. *Second*, the *prospective* capabilities are likewise of two classes: *1st*, those that are *probable*, as (1) waste to be reclaimed, (2) improvements by sinking kutchas wells, where they last; and *2nd*, those that are *problematical*, as (3) a depopulated village becoming inhabited, (4) wells, tanks, or canals being made.

In considering all these capabilities it will of course be remembered that only those that are *probable* will enter into the Settlement Officer's calculations, and not those that are *problematical*.

958. I shall now proceed to explain how these theories were made practically available in ascertaining the gross rental.

959. "I first obtained a very elaborate statement of average produce returns through the talukdars and tahsildars, in which the yield from the natural and conventional soils, as well as from lands irrigated from tanks and from wells, was shown.

960. "I next adopted four calculations in the hope of arriving at the fair gross rental. Two Settlement Officer's four tests. of these are well known to every native agriculturist here and elsewhere, as (1st) the estimated rental according to the number of ploughs, and (2nd) according to the number of cultivators. Of the others, one (3rd) is obtained by applying the rent-rates supplied to me by a committee of talukdars to the soils, as recorded by the amin; while the last (4th) is deduced from four kinds of cultivation, viz., (1) assumed to be manured, (2) irrigated, (3) unmanured, and (4) irrigated. I shall here endeavour to explain these four calculations as briefly as possible, reserving my more detailed remarks for the completion report of pargana Aldemau."

961. In addition to these four tests, village classification is further alluded to as having also been of assistance.

962. It will be observed, however, that for a full description of these tests reference is made to the completion report, and there it is said that "at the outset of assessments additional checks were adopted, such as a rental worked out from produce and upon resident cultivators. A kánungo's estimate was also taken; but as experience continued to be gained, and as confidence was engendered in the four calculations, on which it may now safely be said much reliance can be placed, these were relinquished as no longer necessary." Thus, though in the completion report there are also four tests named, they are different to the above, being (1) the plough, (2) the deduced, (3) the rent-roll, (4) the class—that is, the class jama—is here included among them, as also is the rent-roll. The cultivators' rental is altogether ignored, and the talukdars' only appears as one of five sources from which average rent-rates were obtained. In practice, too, the tests actually employed are the four enumerated in the completion report; these only are exhibited in the No. II statements (para. 1108); and in form B, though in the sample attached to the report from which I have been quoting the average of *seven* jamas is mentioned, the average of (the above) *four* only is generally given. I shall therefore quote only the description of these four.

963. As, however, they are preceded in the completion report by an explanation of the way average rent-rates were obtained, this will first be given.

Rent-rates.

964. "At an early period of settlement operations it was elicited that agricultural arrangements were almost universally conducted on conventional considerations alone and without much attention to the natural soils. Rents were adjusted with reference to the distance of the field from the dwellings, and without much attention being paid to the merits of the land.

"This being the case, it became very essential, for assessment purposes, carefully to ascertain the prevailing rates on *conventional* soils; and to do this accurately five courses were adopted:—

"1st.—A committee, consisting of talukdars and zemindars, was convened and gave in their rent-rates;

"2nd.—The Sudder Munsarims and Extra Assistant were called upon to file the result of their enquiries;

"3rd.—The kánungos were required to report;

"4th.—The patwáris' rent-roll were examined; and

"5th.—The Settlement Officer made his own enquiries wherever he went, and the result obtained from these different sources were carefully weighed, scrutinized, and finally adopted."

965. "These rates were further tested and confirmed by calculating the average produce of an acre of land under the twelve most ordinary kinds of grain, and the result is exhibited below:—

Sort of grain.	Average price of 5 years.	JAMAID.		KAOLI.		FARDA.	
		Produce per acre	Value per acre.	Produce per acre.	Value per acre.	Produce per acre.	Value per acre.
	Mds. s.	Mds. s.	Rs. a.	Mds. s.	Rs. a.	Mds. s.	Rs. a.
Wheat ...	25 0½	16 0	25 2	10 24	16 11	...	...
Barley ...	38 0	16 0	16 13	10 24	11 3	5 2	5 5
Gram ...	33 0	15 32	19 2	8 6	9 14	5 22	6 12
Peas ...	1 2	16 0	15 4	10 24	10 2	5 2	4 12
Linseed ...	0 18	...	...	...	...	0 35	1 15
Masur ...	0 26	...	...	...	...	1 5	1 12
Dhan ...	1 3½	14 35	13 12	10 20	9 12	6 16	5 14
Jurhun ...	1 3	17 18	16	11 26	10 14	8 0	7 7
Mash ...	0 25	...	...	5 1	8 1	3 14	5 6
Mote ...	0 31	...	...	8 11	10 11	5 20	7 3
Urhar ...	0 32½	8 0	9 13	5 13	6 9	2 24	3 4
Sugarcane ...	0 17½	18 35	43 13	14 13	43 3	...	...
Average value of produce per acre.	...	...	20 0	...	12 12	...	4 15
rental	...	...	8 0	...	5 2	...	2 0

966. "The rates thus weighed and tested were such that they might well have been relied upon for purposes of assessment, but that two obstacles presented themselves. The *first* of these was that the amín's record as to the extent of the conventional soils could not be reliably accepted, as has already been explained in para. 77 of the annual report for 1863-64.* The *second* was that, supposing the conventional soils to have been correctly entered, one of two courses would remain to be followed: (1) the assessment might be made with sole reference to conventional, and without advertence to natural, soils, but by which procedure para. 64 of the Directions to Settlement Officers would have been set at defiance; or (2) if the natural soils were kept in view, then actual rent-rates could not have been discovered, since it is not the custom of the agricultural community, as has already been said, to conduct their transactions on those soils. If this course had been followed, eighteen such rates would necessarily have had to be assumed, the labour of computation would have been very great, and, after all, the results would have to be still further checked: because no one could rest content to assess upon the result of a single system of calculations.

967. "To enable us to get over these difficulties and to obtain reliable data that would at once recommend itself to every reasonable mind, the four calculations were devised".....of each of which a brief sketch is now given.

968. "*No. I., the Plough jama.*—This calculation is based on the natural soils, the loams (doras) being 1st class in this tahsíl, the clays (matiyar) 2nd class, and the sands (bhalua) 3rd class. At the outset of our enquiries it was elicited that it was usual for a plough in this neighbourhood to till in an ordinary way about 5 acres of land in the year, and that the average yield, or rental, reckoned upon by the zemindar per plough varied somewhat in different quarters; committees were therefore nominated to determine what the rental per plough should be assumed to be in each circle." It was found to be in different circles Rs. 22 to 25 in loams, Rs. 18 to 21 in clays, and Rs. 14 to 18 in sands.

* This explanation is substantially the same as that given in para. 974 of this report.

969. "These rates were subjected to scrutiny: it was first ascertained what the particular grains were, and in what probable proportion, that were ordinarily grown in each 5 acres of land; the produce was next estimated in the manner already described in para. 965, and the result is shown below:—

Crop.				Detail of land.			Amount of produce.	Value.
				A.	r.	p.	Mds. s.]	Rs. a.
Wheat	...	...	...	1	4	0	17 22	27 11
Barley	...	...	...	1	1	0	14 8	14 15
Gram	...	...	...	0	1	10	3 3	3 12
Peas	...	...	...	0	1	10	3 12	3 2
Masur	...	...	...	0	0	5	0 1	0 0
Dhan	...	...	...	0	1	30	4 25	4 4
Jarhan	...	...	...	0	2	20	7 29	7 3
Mash	...	...	...	0	0	25	1 13	2 2
Mothi	...	...	...	0	0	25	0 34	1 2
Arhar	...	...	...	0	0	25	0 26	0 14
Sugarcane	...	...	...	0	1	10	2 22	5 15
				5	0	0	55 39	71 0

970. "This table shows that the gross produce of a plough is estimated to be Rs. 71. It is customary in these parts for the cultivator to have $\frac{2}{5}$ ths and the landlord $\frac{3}{5}$ ths of the produce; therefore, of the above sum Rs. 28-6-0 would be the gross rental of the proprietor.

971. "This figure, it will be observed, is in excess of the committee's standards according to circles; and this the latter explain by saying that our estimates are formed on the results of an actual average acre of each description of crop, while they allow a certain margin for losses in each 5 acres of cultivation. This may be right, but whether it is or not, it was deemed well to accept the committee's conclusions on two grounds: (1) it is very essential to have a light assessment, for reasons which are detailed in para. 61 of the Directions to Settlement Officers; and (2) it was thought well to let the committee's estimate stand, and to accept the result, in lieu of the jama given in by the *panches* and mentioned in 'the Panjáb Settlement reports.'"

972. "Although no interference was thus exercised in the standard rates of the committee's discretion was freely used in the application of them; and if a village was found in which the first class soils preponderated, but it was ill cultivated and contained much waste land, the plough jama was obtained by applying the rate of the second or lower class of natural soil. For special reasons also, as by reason of superabundance of manure and water, it occasionally happened that, though the natural soils were of the second class, the appropriate plough jama was found by applying the higher or first class rate. It must further be added that these standards had special reference to the ploughs of village residents; those of non-residents were more lightly rated, with advertence to the fact of their being regular, or only occasional, visitants.

973. "It has been well said by one of the first revenue authorities of the day that the number of ploughs and wells is the positive index of the actual *assets* of a village at any given time; and in addition to the fact that we have in this calculation this excellent index, we also have therein the real cue to the actual capabilities of the village. For when we have ascertained how many ploughs *are required* fully to provide for the culturable area of a village, and have compared the result with the ploughs *actually existing*, we shall find (1) that the actual ploughs are in excess, indicating *high* cultivation; (2) that the two tally, indicating *average* cultivation; or (3) that the actual ploughs fall short of the village requirements, indicating a *poor* village.

974. "*No. II., the Deduced jama.*—This estimate is based on rates applied to (1) the manured, (2) the unmanured, (3) the irrigated, and (4) the unirrigated lands. Experience soon convinced us that the records of the *amins* could not be trusted in regard to the irrigated and manured lands, and it is these, after all, which bear the revenue burden of the village. The field establishment was new to the work when this *tahsil* came under survey, and moreover, had it not been so, it must be admitted to be next to impossible for anyone to discriminate between manured and unmanured land. Even the best *amins* differ in opinion and in practice.

Firstly, many record all the land surrounding each hamlet, with perhaps only two or three houses in it, as manured,

because it is near habitations, and they do no more if the village be a large one of two or three hundred houses. On this principle it is obvious that the manured land in those villages in which there are several outlying hamlets will be recorded in excess, while it will be under-stated where the habitations are numerous, but in a single block.

"*Secondly*, it sometimes happens that the dwellings of village A adjoin the outlying fields of village B. The latter village derives no benefit from this fact, because the cultivators of the former village take care to preserve the local manure for their own fields; but in such cases *amíns* cannot use discretion, and they are often found entering the worst outlying fields of village B as of the best conventional description of soil simply because they happen to be near the dwellings of village A.

"*Lastly*, if the habitations happen to be in jungle or surrounded by nullahs, or on the outskirts of the village, as sure as fate the manured land will be understated by the *amíns*, for in any of these cases they will not be able to apply the only rule which they seem to be able to master, of calling everything *goind* that falls within a circuit of a given size, having the dwellings for the centre.

975. "Similar errors to these were detected in regard to the irrigation entries, and it therefore seemed to be most essential to devise some method for efficiently checking records which were so little to be relied upon. In this view, committees of talukdars, lumberdars, *kánúngos*, &c., were assembled and the subject was ventilated in all its bearings, and manure and irrigation standards were determined upon on the principle (1) that each house and plough in a village is equal to the creation of manure for a certain given area, the houses representing the inhabitants, and the ploughs the cattle: and (2) that each pond or pukka well is equal to the irrigation of a certain given area. The standards thus fixed are given in the following table:—

Pargana.	Manure per				Irrigation per pond or well.	
	House.		Plough.			
	A.	p.	A.	p.	A.	p.
Aldeman ...	0	20	1	0	11	0
Surharpur ...					10	0
Maujhaura ...	0	10	0	30	10	0

976. "It is admitted that at the outset these standards were accepted on the faith of what was asserted to be a general custom and belief, but they were subsequently tested and verified in 15 villages by actual comparison and observation. It is not necessary to encumber the present paper with further details in regard to the calculations entered in column 20 : suffice it to say that the subject has been more elaborately treated in the annual report for 1864-65.

977. "In that report the standards given are those above shown for Aldemau, and with the two exceptions of Surhupur and Manjhaura, these seem to have been generally adopted. No others are given in other tahsíl reports.

978. "The rent-rates that have been applied in working out the deduced jama are detailed below, and they were accepted after careful enquiry after the manner already detailed in para. Their range only is shown, details being omitted :—

Circle.	Rates.		Unmanured and unirrigated.
	Manured and irrigated.	Manured and unirrigated.	
I to X. ...	Rs. 6-12 to 8	Rs. 4-6 to 5-3-0	Rs. 1-13 to 2-7

979. "By the careful application of the deduced data thus obtained from the people themselves, the means were obtained of minutely checking the entries of the amíns, which were most unreliable, and wherever the two calculations were found to vary, attention was directed to ascertaining the cause, and, if necessary, applying the requisite remedy.

980. " *No. III., the Rent-roll jama.*—The gross rental here entered is that supplied by the patwári under scrutiny. It is very usual with Settlement Officers to endeavour to assess upon rent-rolls corrected to the extent of their ability, and such may have been the original intention here, but the idea was soon abandoned for the reasons so faithfully portrayed in para. 50 of the Settlement Directions. It is impossible to assess solely upon rent-rolls. Corrected rent-rolls are one of the many points to be kept in view by Settlement Officers, but they are no more than that.

981. "The following are some of the difficulties that have presented themselves, and which led to the relinquishment of scrutinized rent-rolls as the main basis of assessment:—

"1st.—It often happens that a good deal of land, or it may be the entire land of a village, is held at favoured rates by former proprietors as a part of the transaction under which they transferred their rights. In such case, it is manifestly wrong that Government should be asked to accept the half of assets thus reduced under agreement, and to be deprived of a portion of its dues by a transaction to which it was no party.

"2nd.—Two villages adjoin, and are demarcated as one, because they belong to the same owners. The owners and cultivators have their dwelling in one village, which the latter cultivate at high rates, and they also cultivate the other village, at much lower rates, as non-residents. As between these parties the high rates of the one village make up for the low rates of the other, so they go on contentedly for a time. The rent-roll of the one is high, of the other low. In process of time, from some contingency, the two villages become divided; and if the demand is apportioned according to the rent-roll, which would be the case under the rent-roll assessment principle, it is evident that the village with the high rates will be over, and the other with the low rates, under assessed; and the Government demand in the former would thus be endangered.

"3rd.—There are instances in which the cultivators pay very high rates for their arable land, under a direct understanding with the owner that they are to gather wood and grass from the village waste. In such case, if the assessment is made on the high rent-roll of the cultivated area, and an additional sum, as is usual, is added for the culturable waste, the proprietor would be at a great disadvantage, for Government has already taxed that jungle by taking half the enhanced rents which the cultivators pay on their arable land for the privilege of getting firewood, grass, &c.

"4th.—Many rent-rolls have been inordinately run up by reason of sub-proprietary disputes; to assess upon these would be certain ruin.

"5th.—Many proprietors are in debt to their cultivators and pay the interest in a reduction of rent. The Bhadoi estate is in this plight, and to assess upon the rent-rolls would be to forego the just Government demand.

"6th.—It is customary to make advances to new cultivators and to bring them from a distance to settle. These advances are frequently not repaid as such, but are squared in time by the addition of an anna or two per bígah or per rupee in rent; to assess this anna or two would be to tax capital in the manner deprecated in the latter part of para. 65 of Settlement Directions.

"7th.—It was a very common thing for a landlord, in the king's time, to have in view some particular land which was set aside in lieu of wages of servants or retainers; the patwári was duly instructed to enter the rental of that land at double or treble the proper amount, and at which nominal sum it was assigned as wages. In many instance, these absurd entries have run on to date; and to assess upon the rent-roll in such case would be surely folly.

"8th.—There is not a shadow of doubt that the Patwári's rent-rolls do not by any means represent the landlord's collections; and therefore to assess upon them, rather than upon the otherwise ascertained capabilities, is to forego much revenue.

"9th.—In many instances rent-rolls have been nominally run up by landlords, and *their friends* in the village have agreed to absurdly high entries which were never, of course, to be realized, in order that suits might be brought against *their foes* at *neighbouring rates*, which rates were those nominal ones just referred to. However much the landlord in this and in other of the above cases might deserve punishment, rent-rolls so enhanced are not a safe basis for assessment purposes.

10th.—In sub-proprietary villages, too, the rent-rolls have frequently been found especially unreliable. Where the talukdar has been able to influence the village accountant, the rental will usually be found overstated; where the sub-proprietor has exercised that influence, they will be found understated. The larger the rental, the more will the talukdar obtain; the smaller the rental, the more will the sub-proprietor receive. To explain this in detail would occupy a volume.

Where rent-rolls have been found free of the blemishes which have been above described, they have generally been confirmed by the other checks here adopted and have been accepted. About one-half of the rent-rolls of the tahsil under report come under this category.

982. "*No. IV., the Class jama.*—The rental entered in this column is the result of the classification of the village after it has been visited by the assessing officer, and when the agricultural capabilities and the amins' and deduced data have been duly tested by questioning the people. Three interior classes have been adopted :—

"A first class village is that in which half the cultivation is manured and two-thirds irrigated ;

"A second class village is that in which a third of the cultivation is manured and half irrigated; and

"A third class village is that in which a fourth of the cultivation is manured and 40 per cent. irrigated.

"The rates of these different classes, which have been arrived at by much enquiry and calculation, and which it would be tedious here to detail," are, for the Dostpur tahsil—

Circle.	<i>Rent-rates.</i>		
	1st class.	2nd class.	3rd class.
I to X.	Rs. 4-10-0 to Rs. 5-12-0	Rs. 3-14-0 to Rs. 5-0-0	Rs. 3-5-0 to Rs. 4-4-0

983. "The rent-rates entered in this statement can very easily be reduced to revenue-rates, and are then available and useful for comparison with the revenue-rates entered in the general statements.

984. In the report for 1863-64 it is further explained that "there are exceptionally good or especially bad villages which will of course be better or worse than class I. or III., as the case may be; and it must also be understood that every village is not thrust absolutely into any class, but in weighing the capabilities of a village which is equal to paying a rate of (say) Re. 1-10-0 on the total cultivated area, I note that this is a village between the first and second classes."

985. The four test jamas have now been described. These all bear upon the calculation of the present demand. In addition, two other jamas, though regarded as nearly valueless, were also used for comparison, to show what former revenue demands had been. These were "the king's" and the 'summary' jamas.

986. "The king's jama is seldom discovered" (for in the king's time the revenue arrangements took cognizance of estates or maháls only), and when found it is altogether worthless, 1st, because in that day the jama, either by reason of extortion was inordinately high, or of bribery, unreasonably low; and 2nd, because there is at least 50 per cent. more cultivation in A. D. 1864 than there was in 1855.

987. "The summary settlement jama is quite as useless for purposes of comparison, having been in the first instance based upon unauthenticated patwáris' papers, which are well known to have been purposely falsified, and afterwards raised or lowered partly much on the *ipse dixit* of the kánúgos. I may mention an instance: Meopur, the parent village of three of our large talukdar families, is held in three portions by these families. It was summarily assessed at Rs. 110 on the production of the patwári's papers of one of the three portions alone, these having been supposed to be the accounts of the entire village. A light jama for this village according to the present rent-roll would be Rs. 1,052, and this is no solitary instance of under-assessment.

988. "We have now seen all the principles that have been kept in mind to enable us to ascertain the gross rental of problem No. I and the capabilities of No. II. The uniform application to every village of the result of this mass of information and principles, so as to produce at once an equitable, buoyant, homogeneous, and popular jama, was no easy task, and with reference to the last quality, the task was rendered more difficult by reason of the proximity of what we all know as the "Dunkeeni bundobust" of Jaunpur, of the lightness of

which assessment I give neighbouring instances on the margin.

Mauza.	Gross rental.	Government demand.
	Rs.	Rs.
Usrauli and others ...	4,605	677
Samodhpur ...	2,105	486
Sorapur ...	1,103	177
Suchaura ...	550	39

But my task was facilitated by the preparation of two statements, which I call forms A. and B., in the first of which all the khasra and deduced statistics are carefully entered; while in the second, which is arranged geographically with

reference to the relative position of villages on the ground, are included the results of the local enquiries of myself and assistants, with the reasons which have influenced the fixing of the proposed Government demand."

989. The next fifteen paragraphs in the tahsíl report are devoted to the consideration of forms A. and B.; but though parts of them are quoted in other places, they need not be given here, as those forms were only used to a limited extent—B. in seven parganas, and A. in Aldemau alone. A specimen of each of these is given in the appendix.

990. In further explanation of the method in which the Government demand was determined, it may be added that "it was assigned with due advertence to paras. 61, 64, 65 of the Directions to Settlement Officers, and the assessment registers will show the result village by village. It may, however, be mentioned in a general way that (1) when the four calculations to which allusion has been made were found fairly to tally, the average was almost invariably taken as the revised demand; (2) when the four calculations varied, that amount was assessed which in every respect appeared most appropriate to the ascertained capabilities."

991. The above account treats only of the assessment of cultivation. There yet remains that of waste, of groves (over ten per cent. of area), and of sayer. This also I am able to describe in Mr. Carnegie's own words, though I have now to turn to a different report:—

992. "In considering the assessment of jungle and waste, the following points must be kept steadily in view:—

“ *First*, provision should be made for a place for the village cattle to congregate and graze, for firewood, thatch, grass, &c., and this not so much for the direct benefit of the zemindars as for the convenience and comfort of the cultivators;

“ *Second*, allowance must be made for barren patches which the amins cannot separate from culturable land in their survey; and

“ *Third*, allowance must also be made for small jungle patches of a few biswas or even bigahs, situated in barren plains which cannot be cultivated owing to their isolation and distance from the habitations.

993. “ Having these points in view, we at first resolved on assessing the Government demand on land that had long been waste at six annas an acre all round, and on jungle at half that amount; but experience has proved that this is not an equitable mode of procedure, as the sequel will show.

994. “ It has been established that in pargana Alde-mau a plough is equal to the average cultivation of 5 acres, and that the proportion of waste land to meet the requirements of the cattle involved in keeping up a single plough is 1 acre and 1 rood; or to put the same thing in another way, for every 5 acres of cultivation there must be 1 acre 1 rood of waste.

995. “ Village A requires eight ploughs to provide for its cultivation at the standard rate of 5 acres per plough. It has within its area 10 acres of waste, and the whole of this is necessary to meet the requirements of the cattle of these ploughs. This land will always remain unculturable, and at 3 annas an acre, the rate fixed, the owner will have to pay Re. 1-14-0 for it to Government.

996. “ Village B also requires eight ploughs for its cultivation, but it has twice the quantity, viz. 20 acres, of waste. Of this 10 acres only, as in the first case, are required for the necessary complement of cattle, and for this the proprietor will also have to pay Re. 1-14-0 as revenue. There remain 10 acres of waste beyond the cattle requirements, but which under the rule which we at first adopted will still have been

assessed at 3 annas an acre. This land the proprietor would at once break up, and would of course derive a considerable profit upon it, much to the envy of the owner of village A, who had no such lucrative reserve. The old rule, therefore, was manifestly objectionable, because in the first place it deprived Government of a portion of its fair dues, and in the next place it caused the owner of village A much envy; and it was to obviate these objections that we devised the plan of estimating how many ploughs were required to cultivate a village, and having done this, to allow to the cattle of each plough a certain amount of waste land at the nearly nominal rate of 3 annas per acre, assessing the excess of waste beyond what was so required at the reasonable rate of 13 annas per acre. By this uniform and equitable rule the interests of Government are protected, the people are liberally treated, and there is no room left for petty jealousies amongst the neighbouring proprietors.

997. "This general method has never been departed from to the disadvantage of the proprietor—that is, the amount justified by our rule has in no instance been exceeded; but in several villages, where the waste was comparatively extensive, it has been somewhat relaxed, where it appeared that the present capabilities might be overtaxed by having annually to meet from the present time so considerable a sum."

998. There were, however, some few exceptions, in which present capabilities rather seem to have been overlooked in the consideration of future possibilities. These were resumed grants with little or no cultivation in them, some of which were assessed either as follows or in a similar manner :—

"This Weeran village was given to the talukdars ofunder the old grant rules, but they have failed to clear it in accordance with the conditions. The Financial Commissioner in his No.....dated.....has therefore directed it to be assessed and settled with the talukdars. I have applied three methods for the discovering of an appropriate jama: 1st, supposing all the lands to be cultivated by residents, after the manner of neighbouring villages, the jamas would amount to Rs. 190; 2nd, supposing that all lands

taken up by non-residents from neighbouring villages, the jama would be Rs. 1,441; 3rd, supposing we apply our usual local rule for assessing jungle, the demand would be Rs. 82. The average of these three calculations gives Rs. 139. There is no chance, owing to the joint ownership, of residents settling in the village; but both owners have adjoining villages, and they will have no difficulty in making this a good non-resident village; so the non-resident jama (which is very near the average jama also) may well be taken, for it gives a rate of Rs. 1-4-0 per acre only. I therefore fix the demand at Rs. 145."

999. These cases, as has been once already said, are exceptional, but they appear to require mention as showing what Mr. Carnegie considered might probably be done even with land in respect of which the conditions of the grant rules were not thought worth fulfilling, and as showing that Mr. Carnegie apparently thought that even a higher rate than that given by the usual local rule might be safely used in the assessment of waste lands, whereas, further on, even the propriety of the latter rate will have to be discussed.

1000. As to assessable groves, *i.e.* groves in excess of the
 Groves over 10 per 10 per cent. of the total area of a village,
 cent. it is enough to say they have been treated
 as waste land.

1001. And as to sayer, spontaneous produce of some
 Sayer. value is to be found in tracts along the
 Gogra, but these are in manjhas, respect-
 ing which see para. 1002, and elsewhere such produce is
 extremely scarce. "No items of sayer which ordinarily fall
 under the oriental designations of julkur, bunkur, and
 phulkur," says Mr. Carnegie, "have been found of suffi-
 cient importance to be recognized as revenue assets. Nor
 have the fees on looms (kaghaie) and houses (ghar-
 diwari) been taxed. The latter fees, indeed, on a reference from
 this district, contrary to the former custom of the coun-
 try, and to the practice of the older provinces, have been
 debarred from registry in the settlement records in Oudh,
 and have consequently ceased to be property that can be liti-
 gated in the courts of the province. The collections of
 proprietors from marts have also been excluded from taxation."

And in another place also Mr. Carnegie says that "sayer is a nominal item only, and I doubt if the whole admitted sayer receipts of the pargana proprietors, setting aside loom tax and bazaar dues, of which we take no account, amount to Rs. 100. Mohwa trees are here exceptional; mangoes are not sold; most of the jhils are annually drawn dry, so that fish have no chance of propagating; and there are only a few salt pans which have not been used in our day."

1002. There is still a particular class of lands to which the ordinary method of assessment is not altogether applicable, and which therefore calls for separate remark—I mean manjhas. These are to be found in several villages along the Gogra, and they are all very much alike, low-lying tracts intersected often by broad streams, branches of the Gogra, or back-waters of the river; liable to inundation in the rainy season, where not steadily under water at that time; and consequently uninhabited, or bearing only a few mat huts or cane-sheds run up year by year after the subsidence of the river. The soil varies even in contiguous or the same fields, from the stiffest clay to the purest sand, and the cultivation is excessively precarious. Rice is most commonly grown in the kharif, being followed in the rabi by varieties of mixed crops, wheat, barley, peas, gram, flax, teora and others, being perhaps all put together in the hope that if the season prove bad for some it may suit others better. Arhar is very rare; cane and melons (paras. 127 and 135) are not uncommon. Irrigation is almost unknown owing to the inherent moisture of the soil, and for the same reason there is little to fear for the crops from frost, but they are more than usually subject to blight. Rents naturally vary very much, being sometimes paid in kind, and, where paid in money, running from annas 8 or 9 the standard bigah to the ordinary rate on good goind. The uncultivated land again varies from bare tracts of sand to densely covered tracts of jhao and kaseri, the latter being valuable for fuel, thatching, and grazing (para. 34).

1003. The first of such tracts to come under assessment was in the Akbarpur tahsíl, in the report on which are detailed at some length the principles on which it was considered they should be assessed. These were briefly as

regards cultivated land, that as it was liable to inundation some allowance should be made for the fact. Where the submersion did not last for more than a day or two however, allowance was not thought necessary. Where it lasted for several days, an eighth, and where the crops were exceedingly precarious, a fourth, was to be deducted from the estimated gross rental. As to waste land, it was reckoned, on the basis of the value of the jhao and kaseri, that it would yield a revenue of Re. 1-4-0 per bígah near Fyzabad and of 4 annas in outlying localities.

1004. These rules, however, were not generally observed ; in some cases the amended jamabandis were accepted ; in others the pargana rate on pálo was applied to all the cultivation ; and in others again some other all-round rate. Nor was any uniform rule adhered to for uncultivated land. The propriety of the rate proposed for the latter is thus not of much importance. It may, however, be stated that from recent enquiries in connection with the re-assessment of manjhas under the rules relating to alluvion and diluvion, it would appear too high. Most of the manjhas near Fyzabad have been for some years under Government management, and parts of them have been leased for amounts fixed by auction. Taking these leases, and the actual receipts in manjhas not leased, it would not appear that, even in this locality, the uncultivated land is, to the landlord, worth no more than 2 or $2\frac{1}{2}$ annas per *bígah*. Fortunately however, though there is now a great deal of it, most of it has only recently been thrown up, and thus there happened to be very little of it for the revenue rate of Re. 1-4-0 to be applied to when the pargana it lies in was assessed.

1005. The cultivation, waste, groves, sayar, and, where they existed, manjhas, having been thus
Determination of the total Government demand. separately assessed, the sum of the amounts leviable under the different heads in each village gave the Government demand for the village. In accordance with the instructions then in force, the total Government demand, $51\frac{1}{4}$ per cent. of the gross rental, was fixed and announced in a lump sum, all cesses being included in it, and the distinction between those cesses and revenue proper being subsequently made in the Settlement office.

1006. Mr. Carnegie's system of assessment has now been fully described, and in great measure in his own words:—"That the system here initiated," he says in the report in which the system is explained, "has been appreciated in the district by those most deeply interested in the result I gather from a report of a recent meeting of the Oudh Association, when a hope was expressed by the Vice-President that this system might be extended to other districts. It may further be assumed that the interests of Government have not suffered from the fact that as high a result has been obtained here as elsewhere in Oudh, while our revenue-rates are double those of the recently revised assessment of the neighbouring parganas of the Gorakhpur district."

PART II.—THE REVISION.

1007. The results of the assessment will be shown further on for each pargana separately; but as the jamas first proposed have been in many instances revised, it will be better to explain first the causes, nature, and extent of the revision.

Revision of the original assessment.	
Reasons for the revision.	

1008. The new assessments were declared, "village by village," and introduced at various times between April, 1865 and November, 1870. They were reported also, by tahsils (the reports being afterwards printed) between May, 1866 and March, 1871, though, with one exception, para 1277, previous to the orders mentioned in para. 1255 no formal sanction appears to have been given to any of the proposed assessments.

Original assessment when declared.	
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1009. In each of the reports, all of which were written by Mr. Carnegie, the merit is claimed for the assessments of being as moderate as it was possible to make them compatibly with an honest regard to the due interests of the State. In three of them arguments are adduced in support of this view, and in the fourth the assessment is thought so low as to require justification. In his annual report for the year 1869-70, again, Mr. Carnegie appeals to the fewness of the suits for adjust-

Moderation claimed for it.	
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ment of rent as furnishing additional confirmation of the lightness of the assessments.

1010. Except in one pargana, also, of which the circumstances were peculiar, few objections
And few objections to it when declared. seem to have been preferred at the time of the announcement of the new jamas, and, so far as the silence of the revenue-payers was a criterion, there was no reason then or for some years after to fear over-assessment, or dissatisfaction with the revenue on the part of the landed proprietors.

1011. The test of collections and balances no doubt
Difficulty in its collection. gave more cause for apprehension. The provincial annual reports often showed heavier arrears in this than in any other district. In 1866, the then newly-settled tahsil of Dostpur attracted attention, for the balances in it were large, and were said to lie partially over a number of small estates. In 1867, it was said that the new settlement must be watched in certain districts, of which Fyzabad was one. Allusion was also then made to the threatened sale for arrears of rent of a sub-proprietary tenure, and in 1868 there was scope for the expression of regret that it had been actually necessary to bring to sale the rights and interests of the underproprietors in four villages. In 1870 also, though there were no sales, a less absolute transfer of land was compulsorily made.

1012. In 1872 the revenue was generally paid up, but it was in many cases with borrowed money; and in his report for that year the Commissioner (Sir T. D. Forsyth) remarked that "in Fyzabad the state of things cannot possibly be considered satisfactory. All talukdars who were managing their own estates paid up in full, either during the year or shortly after its expiration, and in villages engaging direct with Government no balances accrued." The talukdars, however, are said to have paid only with extreme difficulty, and "in almost every case by loans raised at perfectly ruinous interest," and the Commissioner, stating that he himself had only joined the division after the expiry of the year then under report, alluded to "the very active measures taken by Mr. Carnegie," who had been officiating as Commissioner, as having "produced the result above noticed." Whether this result could be

regarded as satisfactory, looking to the future, he would not take upon him to say. "It is doubtless," he says, "the duty of officers to see that the Government receives its dues. But where revenue-payers have to borrow money at 24 per cent. in order to meet the Government current demand, it is impossible to shut our eyes to the consequences. Ruin, utter and irretrievable, cannot be far off, and it behoves us to enquire into the causes which necessitate the resort to such usurious loans."

1013. But, on the other hand, this state of affairs, bad as it was, admitted of explanation in other ways than the severity of the recently introduced assessments. Two of these—default on the part of sub-proprietors and the disastrous floods of 1871—are stated by the Commissioner in the report first quoted; either these or others are mentioned in other annual reports, and a nearly exhaustive enumeration of them is given by the Commissioner (Mr. G. Ouseley) in his report for 1868, where they are described to be the embarrassments and bad management of the talukdars as a body and as regards Maharaja Man Singh, one of the principal defaulters, his frequent absence at Lucknow, which, though desirable on public grounds, greatly interfered with the proper management of his estate; litigation generally, but principally sub-proprietary disputes, first about the right to sub-settlement, and then, where this had been decreed, about rent, and where it had been rejected, about the right to sîr; prevalence of high-caste cultivators and consequently low rents; the adjustment of rents in the first year after the introduction of the new assessments; and lastly, the difficulty of enforcing the new rents, even when fixed by decree, for the enhancement, sometimes great, remained often merely nominal.

1014. In the revenue administration report for the year 1873, also, it is stated with regard to Fyzabad, that "the mistake here does not appear to have been so much that there was actual over-assessment (though doubtless cases of that kind will be found as in any settlement) as that the assessments were too precipitately introduced, and that where the enhancement was very large, the full demand was at once enforced instead of being reached by degrees. The Chief Commissioner inclines to the opinion that, speaking generally,

the Government demand is not more than the fair half-assets, and that the assessment was made in consonance with the instructions by which the Settlement Officer was at the time bound. It has been found unduly severe for the reasons just given, and further, because in the first years of its enforcement the seasons have been exceptionally bad, and because in this district the underproprietary tenure is more prevalent than elsewhere, and the margin of profit which would suffice where there is only one class of proprietor is not perhaps sufficient where it has to be divided between two distinct classes. The liberal treatment which the land-owners have received with the sanction of the Government of India will go far towards repairing the harm which has been done. The cases of supposed over-assessment are under careful investigation by the Settlement Officer, and the important question whether ordinary principles of assessment are suitable to sub-settled estates and those in which there are many sub-proprietors is receiving anxious attention."

1015. Thus there were known to be many other things than over-assessment to account for difficulty in the collection of the land revenue. But at the same time they were recognized as reasons why the revenue demand should be *felt* "unduly severe" by those who had to pay it, as will be seen from the quotation just given, where also it is noticed "cases of supposed over-assessment" had been brought forward. From these and other similar cases arose the necessity for the revision referred to in para. 1007, and it must now be explained what these cases were.

1016. No complaints of over-assessment appear to have been made up to the year 1872. In Original assessment when first called in question December of that year, however, two cases, relating to the villages of Saidpur Umran and Delhi Saraiyan, came before the Commissioner in connection with the proposed compulsory sale of those villages; and as the Commissioner was of opinion that they appeared to demand relief, they were sent to the then Settlement Officer, Mr. Ferrar, for report.

1017. A few months afterwards, these cases being still Commencement of petitions against it, undisposed of, some petitions complaining of over-assessment were filed in the

Settlement office. They were only three in number however, and the petitioner, Darogha Ramdhan, was "the sole proprietor of his villages and a man of substance." Mr. Ferrar, for reasons recorded, in the first instance rejected his petitions; but he appealed, and they were sent back for further enquiry.

1018. It appears, also, that though these were the first petitions filed in the Settlement office, others were, in April, already in existence in that of the Commissioner.

1019. As these last were the first petitions filed, it would be interesting to know what led to their presentation; but unfortunately this cannot be stated with any certainty. There appears reason, however, to believe that it was more or less due to the Commissioner, Mr. Carnegy, not having felt himself justified in sanctioning temporary relief to the sufferers by the heavy floods of 1871.

1020. To return to Darogha Ramdhan's petitions; owing to the necessity for local investigation they were obliged to lie over till December, 1873, nor up to that time were any orders passed on other petitions then pending that might have afforded encouragement to complaints. In the interval between April and December (during three months of which Mr. Ferrar was absent on privilege leave), however, a great many more petitions were registered in the Commissioner's office, and at the end of the year, orders having been received that they were to be enquired into, they were sent to the Deputy Commissioner and Settlement Officer for disposal.

1021. About this time His Excellency the Viceroy visited Lucknow, and in consequence of the
 Great influx of petitions. enquiry which followed into the heavy revenue balances, and the remission of a fourth of the revenue of the year, the rumour got abroad that the assessments were to be revised. The consequence was that petitions began to pour into the Settlement office, and that not only from revenue-payers, but also from sirdars, birtias, and every sort of petty occupant. The circumstances of many maháls and sub-maháls also were brought to the notice of the Settlement Officer by the Deputy Commissioner and Superintendent of Encumbered Estates, which had attracted their attention by default.

1022. The remainder of that camping season Mr. Ferrar, laying aside his judicial work, devoted to looking into the objections, and, "to make the most of his time, visited and spent some days each, more or less, in four or five different parganas with which he was not so well acquainted as others," and, while the weather permitted, made local enquiries in numerous villages and from all classes of the population in the rural districts.

1023. Still, however, objections continued to be brought forward, and "many, very many, of them were apparently frivolous and vexatious.....for it became the fashion to object to the assessment. A man was laughed at by his friends who had not put in his 'sangini' petition. It cost nothing but the scribe's fees and six annas in talabana."

1024. Notice was accordingly issued (at the end of May) that for the future a deposit would have to be lodged with each petition, to be returned if the petition proved to be well founded, but otherwise to be forfeited in whole or part, to compensate Government for the loss the examination of the petitions entailed upon it.

1025. A temporary lull was the result, though a partial one only, which lasted through June and July. Early in August, however, notice was issued that the deposit would cease to be levied, but at the same time it was intimated that petitions would cease to be received after the end of the month, and hundreds were consequently put forward in the interval.

1026. Practically, the remaining days of the native month of Sáwan were allowed as days of grace, but after the termination of that month the receipt of petitions, as an ordinary thing, stopped.

1027. The door having closed to them at Fyzabad, however, not a few zemindars found their way to Lucknow and preferred petitions in the office of the Chief Commissioner, by whose instructions they were forwarded here for disposal. In November, 1875, also on a reference by the Officiating Commissioner, it was directed that petitions should be received as long as the Settlement Officer was engaged in revising the

assessment, and any thereafter offered were at once admitted until February, 1876 ; after which, in accordance with instructions then received, any petitions presented were referred to the Commissioner before further action was taken upon them. Several petitions had thus to be referred, but they mostly concerned villages or parts of villages (in which the talukdar was the only proprietor) in two estates under Government management, Mahdona and Birhar (Bábu Shiopargash Singh), and as they would but for special reasons have been put in by the Superintendent of Encumbered Estates in 1874, they were all admitted.

Total number of petitions filed.	1028. Details of the number and nature of petitions are given in the annexed statement.
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Name of taluk.	Name of pargana.	Number of villages under objection.	Entire.	Share.	Chak.	Parcels of land.	Number of applications.			REMARKS.
							In entire villages, shares, and chaks.	In parcels of land.	Total.	
Fyzabad	Haveli Oudh	123	103	12	3	82	182	412	594	
	Mongulsi	102	92	7	3	36	127	181	308	
	Amsin	149	128	18	3	83	186	209	395	
Bikapur	Pachhimrath	418	366	43	9	207	578	680	1258	
	Khandansa	102	92	8	2	23	141	67	208	
	Akbarpur	212	169	35	13	17	278	39	314	
Akbarpur	Madhaura	187	143	43	1	39	418	66	484	
	Tanda	112	95	7	10	12	142	13	155	
	Birbar	340	246	78	16	60	795	66	861	
Tanda	Surharpur	151	101	47	3	2	224	2	226	
	Total	1,896	1,501	298	68	551	3,070	1,755	4,806	
<i>Parganas transferred to Sultanpur district.</i>										
Kadipur	Aldemau	362	230	125	7	22	587	40	627	
	Sultanpur	305	276	22	7	63	410	109	519	
	Musafirkhana...	82	79	...	3	17	107	40	147	
TOTAL		749	585	147	17	189	1,104	189	1,293	
GRAND TOTAL		2,645	2,115	445	85	1,924	4,175	1,934	6,099	

1029. These petitions fall under two main heads: (a) those relating to villages, chaks, or shares in either of these; and (b) parcels of land. Petitions fall under two main heads: (a) mauzas, &c.; (b) parcels of land. Regarding the latter Mr. Ferrar explained in a memorandum written in 1874 that the course followed with them was that they came in for their share in any modification of assessment which might be made in the entire village. He pointed out that they often lay in talukdari villages, which were not subsettled, and if, as appears to have been then thought possible, the assessments of such villages were to be allowed to stand, he was of opinion a separate enquiry should be made as to the smaller holdings. Such villages, however, were not excluded from revision, and as the interception of assets by the holders of sub-tenures was a common reason for the assessment being felt heavy by the superior proprietor, most villages in which such tenures were numerous came under objection on the part of the latter. There has thus seldom, if ever, been occasion on account of petty sub-tenures to increase the number of villages otherwise under examination.

It is clear also that even where these sub-tenures led to any absolute reduction as distinct from the mere redistribution of the revenue demand they affected the jama of some mauza. The account that has to be given of the revision of assessment may therefore be confined to mauzas and the maháls in which they are grouped. The former only described in this report.

1030. The number of petitions even of this last class is 2,645. It was never apprehended, however, that all of these, or even of those among them in which the revenue demand was really felt by the zamindars to be severe, would disclose cases of over-assessment. It has been seen that it was well known, even before complaints against the assessment began to be lodged, that there were other causes than an unfairly high demand to interfere with its working, and at a very early stage of the revision it was directed that a distinction should be made between over-assessment on the one hand and all other causes on the other. It was further laid down that only when Number of petitions of this class. Demand sometimes felt oppressive, even when not unfairly high. Distinction between cases of over-assessment and all others.

actual over-assessment existed was the Government demand to be reduced, as for other cases special remedies had been devised, the principal of which for this district were the remission of part of the revenue for the year 1281 fasli (para. 1021), and the reduction of the court-fee in suits relating to sub-tenures (para. 1541). Reversion for a time to the summary jama, which elsewhere occasionally took place, was to have been sanctioned here also, had there been sufficient reason, but such was not thought to be the case.

1031. Causes other than over-assessment will be first briefly noticed, except that where, as sometimes happens, they are also causes of over-assessment, they will be left for mention under that head. Most of them have been already named (para. 1013); they may be summed up as follows:—(1) the embarrassed condition of landholders, even before the settlement commenced; (2) various branches of settlement operations, including, but not confined to, increase of the revenue demand; (3) premature introduction of that demand; and (4) an extraordinary run of bad seasons: the last three of these of course augmenting the first.

1032. The embarrassed condition of landholders has been already described (para. 90); the effect upon it of the increase of the revenue demand will be more clearly understood by first seeing what was the state of affairs when the old demand was in force. This is shown in the Commissioner's report for 1868, already quoted:—"I have known the district since annexation," says the Commissioner, "and there was always difficulty in realizing even the extremely light demand of the summary settlement. A system of forestalling has been going on all along, i.e., great part of the revenue of one harvest has been paid from the collections of rent for the succeeding one." More than one taluka, it has been seen, had to be taken under Government management during the summary settlement, and at the end of the year 1864-65, before introduction of the revised assessments had commenced, the balance sheet showed arrears of nearly Rs. 36,000.

1033. Difficulty having been thus experienced in the realization of the light demand of the summary settlement, it

was only to be expected it would be intensified when the new demand came into force, as the latter, even when not more than half assets, was generally an advance, and often a very large one, upon the former; and progressive jamas, though now allowed (para. 1230), were prohibited at the time of the original assessment.

1034. While the Government demand was thus altered, too, by one branch of settlement operations, others conducted to throw out of gear all the machinery employed in the interior of maháls in the collection of that demand, and also of the rents upon which it depended. The re-adjustment of this machinery, then, was a necessary preliminary to the introduction of the new demand, but to some extent the fact was not recognized, and, even where it was clearly pointed out (para. 1488), its importance was not appreciated.

1034a. The consequence was that, as stated by Mr. Ferrar in the memorandum already mentioned, the introduction of the new assessments was premature. It was so in two ways,—*firstly*, all over the district, because it took place long before rights in the soil had been determined; and *secondly*, in nine parganahs, because it took place before the landlords had time to arrange the rents with cultivators and farmers.

1035. With regard to the first of these, all that was required in some cases was the definition of what had been previously vague and uncertain, but even this was no easy matter; and an idea of the vast number of rights that had to be determined may be gathered from the fact that those which gave rise to litigation alone exceeded 70,000.

1036. Of this litigation not a little was bitter and long sustained, and added this further to the troubles of the zemindars, that it caused them to spend much time and money in the Settlement courts. The time was of importance, for it interfered with the management of their villages, while, notwithstanding the remission of court-fees in settlement suits, law expenses were not unfrequently, I fear, heavy. To meet them alienations of land, temporary or permanent, were effected, and thus incumbrances were created which even outlived the litigation.

1037. In talukdari villages, indeed, the title of the talukdar, *quoad* the superior right, was unassailable, but sub-tenures had to be defined in all their number and variety. Every such tenure, of which at least the record was desired by its owner, necessarily involved a lawsuit, and, notwithstanding compromises on a large scale, a very considerable number of claims yet remained to be tried out. Of these, many relating to sub-settlements had been decided before the new assessments were introduced, but of claims of other sorts those that had been decided were the exception, not the rule. Even where titles had been decreed again, rents had not been fixed, and thus in 1868 there was room for the Commissioner to remark that the Settlement Officer had made unusual efforts to pass *ad interim* orders in sub-settlement cases and effect adjustment of other rents. Nor, where the rents had been settled, did things run on quite smoothly, for where rents were raised, not only did the enhancement, as above stated, remain for some time nominal, but it even perhaps led to the non-payment of the former rent.* If, on the other hand, the sub-proprietor honestly tried to pay, he probably found it difficult to do so, for, even where the enhancement was the minimum required by law, it was often heavy, and, in some cases, of which instances will be found in paras. 1590 and 1592, that minimum was much exceeded owing to what has been called "judicial over-assessment."

1038. In non-talukdari maháls even the superior title was open to question. This had first to be defined, and though some allowance must be made for what is said in para. 1568, statement No. VI appears to show that in a considerable number of villages, no less than 2,526, change of ownership took place. In such cases, the old story was not uncommonly repeated of the ousted party causing the institution of collusive suits, claiming a lot of land as sár, and otherwise resisting the decreeholder's efforts to obtain possession. Where the decree was in favour of a community, the difficulty was often superadded of disputes among the sharers, whose rights never

* A striking example of the effect of alteration of rents on payment of revenue is to be found in the Bhiti estate. In the Majhaura history, the talukdar is described as one of the few men of his class who lives within his income and pays his revenue with *punctuality*. When the recent revision commenced he was very heavily in arrears with his revenue, and the fact was mainly attributed to his inability to realize the rents of his sub-proprietors.

too clear, even in continuously held properties, were naturally much more vague in those that had only been recovered after some years of dispossession.

1039. Nor was ownership all that had to be determined; in all complex maháls, the definition of the lands comprised in their mauzawar portions was indispensable, and this is explained in para. 1653.

1040. In many maháls, again, the lumberdarship came under consideration, and changes were made in it, so that the management passed into new hands. And lastly, in all maháls, the rights of sharers had to be defined and recorded in the khewat. The multitudinous interests often involved will be manifest from what has been said in para. 196, and it rarely happened that the shares in a mahál and the revenue payable upon them remained the same, or even in the same proportion to each other, as at the summary settlement, even assuming the *status quo* as regards possession to have been maintained. And the result of litigation was sometimes to re-introduce sharers who had long been out of possession, while, even when this was not the case, transfers of parcels of land were made in great numbers, which, though necessary in justice to the rightful owner and to his advantage, led to the alteration of his previous holding no less than that of his adversary.

1041. It would have been difficult enough, no doubt, to realize the enhanced demand had the liability for it been ever so clear, and the difficulty was naturally much increased where there were numerous sharers, sometimes amounting to hundreds, each of whom jealously endeavoured to protect himself against the payment of more than his just share, and that share was undefined. This was, I believe, sometimes the principal if not the sole cause of default, and when the fact was recognized, resort was had to the expedient of a temporary rough distribution of the new demand.

1042 This plan, however, was not always adopted, and as it unfortunately happens that while the more complicated the construction of a mahál the greater is the need of the khewat, so also is the difficulty of preparing it greater: it often remained longest incomplete in the very maháls in which it

was most urgently required. While the latest assessments were introduced in 1870, the khewats of many of the large coparcenary maháls were not completed till 1874, and some of them not until after that.

1043. The second reason for the introduction of the new assessment being premature was the insufficiency of the time left to landlords to arrange rents with tenants and lessees.

1044. With respect to tenants-at-will, indeed, there should not have been much to do. It is not crediting landlords with too much liberality to suppose there are some of them who, so long as the Government demand upon their estates was very moderate, were content to let their tenants of every degree hold on easy terms, and in such cases it was but fair that, the Government demand having been raised, a re-arrangement of rents should also take place. But, as a rule, it would seem that what tenants-at-will were already paying were full rents, and these formed the basis, more or less, of assessment rates: so that, except on the hypothesis of too high an estimate of rental, there should not have been scope for any general enhancement of them. If, indeed, any margin was allowed in the assessment, the *assumed* rental should have been not only not higher, but even lower than the *actual*, and if any alteration of the latter was made, it should have been in the direction of reduction.

1045. But unfortunately a great deal of ladd was in the hands of ex-zemindars and others at less than full rents, and here not only was there room for adjustment of rents, but full opportunity for it was urgently demanded. Even in *bonâ fide* sub-proprietary tenures the rents at which the sub-proprietors were entitled to hold were not by any means always the same as those previously in force, while there was a lot of other land also which, though the occupants paid low rents on it, they held only by favour, or, as in the case of land taken up by ex-zemindars for the first time since annexation, without any claim at all.

1046. Last but not least among the causes that interfered with the success of the settlement was an extraordinary run of bad seasons, and in fairness to the officers who made the original assessment it must be mentioned here, though a

similar subject, that of ordinary vicissitudes of season, has been already under notice. The latter require to be taken into account in the estimate of an average rental, but the former is generally admitted to have been such as to try even the most moderate and careful assessment, and it was such as "the assessing officers had no experience of, and they could not reasonably be supposed or be expected to foresee." It culminated in the varied calamities of the year 1871.

These last have been alluded to as having perhaps been one of the immediate causes of the revision, and, lest the reproach should hence be cast upon the assessment of not being able to withstand the strain of a single bad year, it is necessary that the exceptional character of the years preceding 1871 as here described, and the still more exceptional character of that year as described in para. 181, should be clearly borne in mind.

1047. It was not to be expected that the injuries caused by these bad seasons, and especially the floods of 1871, could be repaired immediately, or that their effects would be limited to a single year. They have left traces which, if not permanent, have not yet at least been altogether obliterated.

1048. The cultivators rendered houseless by the floods often betook themselves to places where they hoped to be safe from a similar visitation, and their change of residence not improbably led to the relinquishment of their holdings, entire purwas being in some instances deserted. Nor did it follow that where they again settled they took up new land, for, perhaps, their cattle had been destroyed, and they lacked the means of replacing it.

1049. The condition of the land also was affected as well as that of the people. Of what happened to lowlands an example may be found in para. 1462 and in other places. Lands entered in the khasra as cultivated are now fallow and choked with *khas* and *ranra* grass, and are said to have been in their present state since and owing to the floods of 1871. It is not an uncommon assertion also that even where kutchas were in common use or easily practicable before those floods, they have ceased to be so since. It is said that the soil, especially the sandy stratum which has often to be

pierced, has become looser, and that wells not lined with masonry are more liable than formerly to collapse.

1050. It was almost inevitable, under the above circumstances, that landlords should not find it possible to realize rents in full, even if the rent-roll remained unaltered; and in at least one large estate it seems the old rents were for a time not even nominally maintained, reductions of various amounts being allowed in order to afford a chance of recovery to the cultivators. The estate Samanpur is not one noted for its judicious management, but exactly the reverse. The jamabandis, however, often show low rents for 1280 and 1281 fasli, and the above is the explanation given to me, nor does there appear to be any other.

1051. Before leaving this subject, it will not be uninteresting, as an illustration of the effects of a series of bad seasons, even where the difficulty of an enhanced land-revenue demand has not had to be encountered, to refer to the present condition of agriculture in England. There have been six bad years out of the last ten, four in succession ending in 1878; and though things have been complicated by an unprecedented concurrence of extremely low prices, yet the succession of bad seasons is regarded as the primary and principal cause of agriculture being at present in a state of prostration hardly paralleled during this century. "It is quite possible," said Lord Beaconsfield in a recent speech, "as we have known from our own experience, that one bad harvest which years ago would have created discontent and great suffering recognized by every class, might be passed over in the altered circumstances in which we now find ourselves. But you cannot pass over two; you cannot pass over three and four." And the result of the present state of agriculture is that many landlords are granting liberal temporary abatements of rent, even where not actuated by better motives, as an alternative of having their farms thrown upon their hands, while other remedies also are in some places demanded by the former class, among which is even a permanent reduction of rents.

1052. I now come to the revision of assessment. With such a vast number of petitions, it was obviously desirable, if not indispensable, that fixed principles should be laid down for observance in

Revision of assessment.

their disposal. It has been seen that during the camping season of 1873-74 Mr. Ferrar occupied himself with enquiries in different parts of the district, and from the information thus obtained, supplemented by subsequent investigations arising out of other petitions, he was able in September, 1874, to draw up the "memorandum," mentioned in para. 1029, on the Fyzabad assessment, which was submitted to the Commissioner during the course of that month. This was followed in December by a note by the Commissioner, Mr. Capper, who had himself seen a great portion of the district, and under whose superintendence, it may be added, the whole of the revision was carried out. In this note were detailed the principles the Commissioner thought should be observed, and the instructions he proposed to issue to the Settlement Officer.

1053. These principles and instructions received the full approval and sanction of the Local Government in January, 1875, and, with the exception of a few subsequent modifications (of details rather than of principles), afterwards regulated the manner in which the petitions against over-assessment were disposed of.

1054. The modifications here alluded to were chiefly contained in a letter, No. 3227 of the 9th September, 1875, of the Personal Assistant to the Chief Commissioner, and that letter further requires mention as being, so to say, a landmark in the course of the revision.

1055. Soon after the Hon'ble Mr. Inglis was appointed to officiate as Chief Commissioner, he called for "a report on the proposed measures for the revision of assessment in the Fyzabad district...showing clearly what progress had been made, what remains to be done, and what will be the general result."

1056. Parenthetically it may be stated that the report was submitted by my predecessor, Mr. Ferrar, and as the letter in which it is called for was dated the 3rd April, 1875, and Mr. Ferrar made over charge of the settlement to me on the 7th of that month, it just covered all that had been done up to the time of his departure.

1057. On the submission of the report, the measures described in it received the sanction of the Officiating Chief

Commissioner, and the revisions which had been made up to that time were affirmed by the Personal Assistant's letter No. 3227 above mentioned.

1058. To return to the principles of the revision. The considerations on which they are founded will be more conveniently left to be explained further on, together with the method of their application, and a simple statement of them only will be given here. They were as follows, and, so far as here given, are applicable to all cases alike, whether previous or subsequent to the letter referred to in the last paragraph:—

(1.) *The so-called revision is not the revision of an assessment sanctioned by the chief revenue authority of the province, but is merely a re-consideration by the Divisional Commissioner of the propositions of the assessing officers.*

(2.) The data, whether furnished by the amín or derived from other sources, exhibited in No. II are to be as a rule accepted as correct; “none of the amín's work need be done again, and no field-to-field comparison of jamabandi with khasra need be attempted; nor is general rectification of rent-rates or re-classification of villages required. The plough-rate abandoned in.....the later assessments may be dropped, but for the rest we accept the figures in form No. II as a whole.”

(3.) Where the accuracy of the estimated gross rental is impugned, the jamabandis for recent years, which have generally been filed in the tahsíl office, are to be carefully examined, greater weight being attached to them than was done to papers of this kind in the original assessment; and such further enquiry as each case admits of is to be made, it being the invariable rule that every modification of assessment be preceded by careful local investigation by the Settlement Officer or his Assistant, except where all that has to be done is to correct an error of calculation or postpone temporarily a portion of the full demand.

(4.) The ordinary gross rental having been determined, from the jamabandi where possible, and failing this, from other data, such allowance as may in each case be found requisite is to be made for circumstances that may tend to depreciate it or render it liable to fluctuation, or necessitate less than the usual proportion of it being fixed as the Government demand, viz.,

(a) intermittent cultivation owing to poorness of soil, (b) prevalence of high-caste cultivators, (c) bad debts, (d) vicissitudes of season, (e) double or treble property in land, (f) cultivation as sir of a large proportion of the lands assessed by the members of a numerous resident proprietary community.

(5.) The exemption of waste from assessment, except where there is actual realizable profit, or there are such reasonable grounds for anticipating its reclamation as to justify its assessment under the instructions laid down by the Supreme Government.

(6.) In all cases of a great and sudden increase of the revenue demands, the application of the *rasadi* or progressive system.

(7.) Redistribution of the assessment of a mauza over its constituent parts wherever its original distribution appears faulty or unequal.

(8.) Retrospective effect wherever the revenue demand has manifestly contributed to throw the revenue-payers into difficulties and balances have accrued.

1059. The principles observed having been thus explained, the next step is to show the procedure by which they were applied, and though
Procedure followed in the revision. in the revisions prior to the letter No. 3227 of the 9th September, 1875, the procedure followed was not in all respects quite identical with that afterwards adopted, the points of divergence need not be detailed here.

1060. When the revision first commenced, each case in which any modification of the assessment was deemed necessary was submitted for the orders of the Chief Commissioner; shortly after, however, it was laid down that there was no objection to such cases being dealt with by the Commissioner, and his orders were therefore regarded as final (subject to the ultimate sanction of Government) until in December, 1874, at the instance of the Commissioner, power was conferred on the Settlement Officer to dispose of petitions without reference to higher authority, with the proviso that he should report his proceedings on the completion of each pargana or taluka. This
Sanction required for revisions.

order only remained in force about three months, when it was superseded by one which held good until the end of the revision, to the effect that the Settlement Officer's proposals were not to be carried out until the orders of the Local Government had been passed upon them.

1061. While the original assessments were made *mauzawar*, the revisions were made *mahálwar*; to such an extent, it should perhaps be said, as was possible with reference to the way the No. II. statements were compiled. It cannot be pretended that a thoroughly mahálwar procedure was found feasible. One of the first essentials of such a procedure would be the collection together and simultaneous treatment of all the sub-divisions of a mahál. But however much more closely connected, from an assessment point of view, the sub-divisions of a mahál may be than those of a mauza, the No. II. statements as a natural consequence of a mauzawar assessment are entirely mauzawar; and thus, so to say, the mahálwar elements of a mauza are so held in combination with each other that their "elective affinity" has no opportunity of coming into play. To render this possible, the decomposition of the mauza into its constituent elements would have been necessary; or, in other words, separate No. II. statements would have had to be prepared in every case in which a mauza is divided between two or more maháls. Time, labour, and expense were all against such a course in a revision like that recently made.

1062. Nor is it implied that this should have been done in the original assessment. It was not required by, if it was not opposed to, the instructions then in force. But whether at another settlement, it would not repay time, labour, and expense in many cases is at least an open question. Axiom though it be that the whole is equal to the sum of its parts, it is hardly less so that in assessment the whole obtained from separately made parts is not, or should not, always be identical with the whole made collectively without regard to its different parts. The course suggested would not, indeed, be requisite even in all sub-divided villages, for sometimes the sub-divisions are manifestly very similar, and it would only require a little exercise of judgment to find out where the occasion for it existed.

1063. With such a material exception, it can hardly be said without qualification that the revision was mahálwar. The difficulty arising from these sub-divided villages, however, was not universal, for 2,420 villages are held by single maháls; in some instances, also, all the fractions of a village came under objection, and the totals of the separate calculations for each of them admitted of easy comparison with No. II. without any alteration of its present form, and in other instances again, where sufficient reason existed, a partial analysis of the No. II. data was made. And all exceptions admitted, there will be no want of accuracy in saying that endeavours were made to fix on each mauza or sub-division of a mauza an assessment suited, not only to its local position and agricultural features, but also to the circumstances of the mahál of which it is a component portion, and that the effect of the assessment on each mahál as a whole was separately examined and considered.

1064. In the reception of petitions, to begin with, such a decomposition of mauza and mahál into their constituent elements as is alluded in para. 1061 was aimed at, and petitioners were required to file separate petitions for each distinct portion of the mauza or mahál which their objection covered. If a single petition embraced a whole mahál, a separate one was demanded for each mauzawar sub-division; while on the other hand, if, as sometimes happened, two or more maháls clubbed together and offered a joint petition for all their shares in a mauza, this was split up into separate ones for the various mahálwar portions. A form was drawn up by my predecessor which each petitioner was required to fill in, and this furnished the above particulars with others also which need not be enumerated here.

1065. In further pursuance of the same plan, I had, except for the Surhampur pargana, a dual record formed consisting of two distinct sets of statements; specimens of both are attached.

Revision record how framed.

MAHAL AHRAN SOBANS, PARGANA PACHHIMBÁTH.

Mahipat Singh, Lambardar.

Mahál consists of—

Mauza.	Share.	Summary (jama mál.)	Regular jama (mál sewái) jama.	Jama now proposed (mál sewái).
	B. b. k. a.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1. Ahran ...	1 13 19 18	156 12 0	120 12 0	119 0 0
2. Akhaipur ...	10 0 0 0	38 12 0	72 8 0	51 4 0
3. Bhartpur ...	Entire	255 0 0	235 0 0	235 0 0
4. Palia Lohani ...	7 6 5 0	507 0 0	718 0 0	632 8 0
5. Sagar Patti ...	0 6 5 11	20 0 0	19 15 0	19 15 0
6. Kalianpur, Keotali,	2 18 4 14	...	31 5 0	31 5 0
7. Moghispur ...	Entire	55 0 0	172 0 0	85 0 0
8. Narinda-Bháda ...	0 4 15 13	6 10 0	6 0 0	5 0 0
9. Hardola ...	Entire	751 12 0	1,060 0 0	923 0 0
Total ...	...	1,790 14 0	2,430 8 0	2,162 0 0

1066. The first of these is a series of lists showing the name and component parts of each mahál, the summary and regular jama of each of those parts, and also the extent to which objections were filed concerning them. One of these lists forms a kind of preface to, and is the foundation of, all purely mahálwar proceedings connected with its own mahál.

1067. The other set of statements embraces separate tabulated forms for all mauzas or subdivisions of them, bringing together within a small compass such separate data relating to them as were readily procurable : and this is the foundation of all mauzawar proceedings. It has been remarked above that jamabandis have usually been filed in the tahsil for some years past (since 1278 fasli), and from these, the petitions, the settlement misl, and the office registers, the following particulars were collected : (a) name of village ; (b) name of mahál ; (c) name of pargana ; (d) fractional share of mahál ; (e) name of petitioner ; (f) his status, i.e., whether superior or subordinate proprietor ; (g) summary and revised assessment of the whole village and the mahál share of both ; (h) date of introduction of the revised demand ; (i) date of completion of khewat ; (j) grounds of objection to the present assessment ; (k) total area of cultivation in the share according to the khationi ; (l) details of jamabandi rents and areas, each tenure being shown separately ; (m) caste of cultivators of the asámiwar lands ; (n) rent-rates shown in the jamabandi ; (o) parcels of land decreed as shown in the khationi or judicial file.

1068. The first set of statements speaks for itself ; a few notes will not be out of place about the latter. Fractional shares seem simply stated, but para. 1663 is important to remember, though I have endeavoured, where there is room for doubt, to show to what unit reference is made. Of the jamas shown in this (and also in the mahálwar statement), one, the regular, includes cesses ; the other, the summary, is the bare revenue demand. The reason for this is that the former was, as explained in para. 1005, fixed in a lump sum at $51\frac{1}{4}$ per cent. of the gross rental, without distinction of cesses, and was thus entered in the No. II. statements. This $51\frac{1}{4}$ per cent., however, had no exact equivalent at the summary settlement; the $1\frac{1}{4}$ per cent. on gross rental then only partially existed (in the road

cess, 1 per cent. on the revenue demand), and, as such even, was part of cesses amounting in all to just 13 per cent.; and as my space was too small for explanation, the simplest way appeared to use the bare revenue demand, the word *mál* being affixed to it to obviate confusion. With respect to the summary jama, that of an entire village is always given in the statements, but that of a share is occasionally omitted. The meaning of this generally is that during the summary settlement this particular share escaped payment altogether, the burden falling upon others. And even where the jama of a share is stated, it does not always show an actual demand, being sometimes only the result of a distribution of the summary jama made during the present settlement by *kánúngos* or the settlement office in cases such as those just mentioned.

1069. The grounds of objection are hardly as explicit as could be desired; but this is not surprising, as the great majority of the people are wholly unacquainted with the calculations the assessment rests on. Inundations, depredations of monkeys, and the general charge of misclassification of soils by the *amín*, are among the commonest grounds of objection where any specification is attempted; but this is not always done, and petitioners frequently content themselves with vague generalities, and perhaps only the broad assertion that the jama is very heavy.

1070. The *khationi* area is given as a useful and not always unnecessary means of detecting imperfect *jamabandis*. In one of the first estates to come under revision I sometimes found an altogether inexplicable omission of as much as a hundred *bigahs* from the *jamabandi*. The *khationi*, however, a fact of which I did not become aware until many of these statements had been prepared, does not appear invariably to show as cultivation only what was assessed as such. The latter is based on the *khassra* and includes only what was cultivated at measurement; the former, as will be seen by para. 1652, includes sometimes land only brought under cultivation after measurement. In this way analysis even of the *khationi* area sometimes became necessary.

1071. The details of the *jamabandis* are intended to show separately every sort of tenure existing in the share they belong to. A classification of this kind on a limited scale appears to have been thought of in No. II., in which there is a column

for "asámiwar, rent-free, and sír;" but this is in some parganas uniformly, and in others not unfrequently, blank, and though the omission is to some extent supplied in the corrected jamabandis, these are compiled for the village as a whole, and make no distinction between the different maháls having shares in it. Similarly in connection with the caste of tenants, though it is alluded to in the "miscellaneous remarks" in No. II., it is not shown whether what is said holds equally good for all shares in the village, and, moreover, it is not clear in what proportion the various castes are found. The lists now given indeed stop short of full detail; but they probably go as far as is wanted for any practical purpose. They show separately the Brahman and the Chattri, the Kurmi and Murao, the Khewat (not uncommon in some parganas) and the Ahír, all besides being grouped together under the one head of "other castes." The rent-rates are quoted as bearing upon the quality of the individual villages or sub-division, upon the rates prevalent in other sub-divisions of the same village, and also more remotely upon the rates employed in the assessment of the pargana.

1072. The entries in the space for "subordinate rights decreed" are frequently different from those in the columns of the jamabandis showing subordinate rights. For this, however, there are various reasons. One is no doubt that the former is sometimes blank when it should not be, and the explanation here is probably that the settlement misl was not in the office, and could not be obtained by the time the statement was required for use. Again, the khationis had often been completed years before the revision, and decrees passed during the interval of course found no place in the khationis. The jamabandi columns, moreover, should contain all subordinate rights, whether decreed or not; the khationi only professes to show the former. And lastly, the jamabandi shows cultivation only, while the decreed area taken from the khationi sometimes includes also uncultivated land, of which, however, no detail is given.

1073. The spaces for the date of introduction of the assessment and of the completion of the khewat were not much used. The former was principally intended for comparison with the latter, while the latter was not to be obtained without more trouble than it was worth: for it would at best have been of little practical use, as the introduction of the revised

demand before khewats were completed was not one of the points to be considered in the recent revision, having been otherwise allowed for.

1074. With regard to the treatment of petitions as their turn come round, the ordinary course was to examine the tahsil jamabandis and check them in such respects as seemed necessary, including reference to the decrees for parcels of land entered in the khati-oni; in sub-settled villages consult the judicial files to see what light they threw on the rents paid under native rule and during the summary settlement; summon the petitioner and his patwári (and in sub-settlement cases the superior proprietor or his agent) and hear what they had to say, and examine No. II. If a *prima facie* case of over-assessment was not then made out, the matter was at an end; if it was, a local investigation was made and the petition then disposed of. The order here given for the various steps was followed when convenient, but occasionally, perhaps not unfrequently, departed from.

1075. Such, briefly, are the principles and procedure observed in the revision. They call for several explanatory remarks, in which some prominence will be given to Mr. Ferrar's memorandum of September, 1874, and Mr. Capper's note of December of the same year, as these together formed the groundwork of the method of revision adopted.

1076. First of all, then, there was no general revision. Speaking of Mr. Carnegie's assessment, Mr. Ferrar says:—"I have on frequent occasions expressed an unfavourable opinion as to the system adopted by Mr. Carnegie, and that opinion is still unchanged. The more I have seen of the system, the more convinced I am that it must be condemned for this reason if for no other, that it was based too much on arbitrary estimates and too little on actuals; on arithmetical calculations in the closet rather than on field inspections. And supporting me in my opinion, I have Mr. Carnegie's admission in para. 24 of the tahsil Fyzabad Report:—

"It has been found by experience that on the zemindars making the discovery that our earlier assessments were based more on deduced statistics (*i.e.* on statistics which might have been compiled in Lucknow, or London, or anywhere) than on the soil entries of the field register, &c., &c.

“And not only this, but also I have the opinions of the Settlement Commissioner and of the Chief Commissioner in 1864 not approving of the system: *vide* para. 70 of former's No. 2985, dated 4th July, 1864, to Chief Commissioner, and latter's reply, No. 2258, dated 18th idem, paras. 20 and 21.”

1077. Mr. Ferrar also thought it was to be regretted that more account was not taken of the village rent-rolls, and that, though the settlement instructions required that special allowance should be made in certain cases, they had been neglected by Mr. Carnegy, with the result in such cases of the Government demand being pitched too high.

1078. But still, while condemning the system of assessment, he did not disapprove generally of the assessments which resulted from it. On the contrary, he states that when he first joined the district, he had been of opinion that “with fine water communication afforded by the Gogra running down to Bengal, the Tons running through Azamgarh, and the Gumti running through Jaunpur and Benares: with metalled roads running to Lucknow and Gonda and to Sultánpur and Allahabad, with good country roads traversing the district in all directions, and with a railway running throughout the entire length of the district, I believed that the zemindars could without difficulty pay Rs. 2 per cultivated acre. And in September, 1874, he still believed “they could do so, provided they got a fair start, which, however, they have never got yet,” owing to premature introduction of the new assessments (para. 1034) and a run of bad seasons (para. 1046). He says, further, also, “there are cases in which on examination the assessment would be found to be under the half assets,” though he did not suppose Government would “order an examination into all the very good villages in order to raise their jamas.”

1079. Consequently he did not propose any radical alteration of the system of assessment; the tests founded on deduced data (the deduced and plough jamas) had after a time been cast aside even in the original assessment, and it was only necessary that the other tests, the soil, the class, and the rent-roll jamas, should be generally, though with some exceptions, used in the calculation of a gross rental, and relief applied where the assessment might for any special reason appear heavy, “as undoubtedly it would be found in individual cases.”

1080. In his letter forwarding officially Mr. Ferrar's Memorandum, Mr. Capper stated that he was not "prepared to support Mr. Ferrar's repeated opinion, that the Fyzabad district does or can pay to the malguzar on an average Rs. 4 for every acre cultivated, which alone would justify an average revenue demand of Rs. 2 per acre," for "Fyzabad with all its natural advantages and its consequent large population is miserably poor as a whole." But in other respects he expressed his full concurrence in Mr. Ferrar's view as to the extent of the revision required. "The assessment of no pargana," he says, "has been technically reported by the Divisional Commissioner of Revenue or approved by Financial Commissioner, or Chief Commissioner as the superior revenue authority of the province, and therefore the so-called revision now in progress may be considered as the result of demand for further information required by the Commissioner before signifying his approval of the assessment, and it is in this light I have personally considered it. I have always contended it is not the revision of an assessment sanctioned by the chief revenue authority of the province, but is merely a reconsideration by the Divisional Commissioner with, among other things, the light gained by the subsequent extraordinary cycle of disastrous seasons."

1081. Mr. Capper pointed out that, this being the character of the revision, it was also limited in extent. Commenting on Mr. Ferrar's remark about arbitrary estimates, it is a subject for much regret, he says, "that the assessment should have been based on a conglomeration of various calculations, which different Settlement Officers had reported as useful tests wherewith to check returns which had been given to them as representing actual assets, or their estimated corrections of these papers;" and elsewhere he says the substitution of such calculations for the real basis of assessment proved to be the main reason of the cry for revision. Still he did not consider that the result extended beyond the uneven distribution of the Government demand, or that the pressure of the assessment was due to any general over-estimate. No systematic revision entailing preparation of fresh field records was therefore thought necessary, and the revision actually effected was, as a general rule, confined to "villages where special complaint was made." There were some exceptions, but they were mostly of the following kinds: the

Commissioner (on an application for sanction to the sale of a tenure for revenue default or in execution of a decree for rent) directed that an assessment should be examined, or the Deputy Commissioner or Superintendent of Encumbered Estates drew attention to an apparent over-assessment. Where again, on the examination of a single share in a village, a reduction appeared justified, it was, if necessary, extended to the whole village. Where, again, any manifest error or omission was detected, it was of course rectified.

1082. The No. II. data now come under consideration. It has been said they were to be accepted as correct, but this refers only to the primary data, not to the manner of their application or combination.

1083. The amín's data are the first that call for remark. In the later assessments these were generally considered to be accurate, and, though in the earlier they were often held of little account, or altogether neglected as unreliable, owing to the inexperience of the amín, it is doubtful whether this was not done oftener than was necessary; the amín's work was not left to depend on their experience alone, but was subsequently checked by various officers (paras. 935-938). In the recent revision, it is true, a complaint of misclassification of lands by the amín was not uncommon, but it was seldom based on actual mistakes the petitioners claimed to have detected. In Surhurpur, the first pargana to come under revision, and also one of the first surveyed, I called in each case for a list of the fields alleged to be misdescribed, and the result was that the objection was in many instances withdrawn or thrown on the broad shoulders of the petition-writer, and in others the total amount of the land was so small that the misdescription, if real, could not have had any appreciable effect on the assessment.

1084. The amín's data include classifications of both *natural* and *conventional* soils. The former are, indeed, shown in two ways, in actual quantities and in percentages, and the two do not always agree; the former is then, of course, the more accurate. In this classification, loam, clay, and sand are respectively the first, second, and third class soils: so that the first, in respect of its chemical composition, lies between the other two, in one side gradually merging in the third, and there is, I think, rather a tendency to extend its limit too far

in that direction. In the "conventional classification" in No. II. the terms goind, majhar, and pálo are used, but these are precisely identical with jamai, kauli, and farda (the latter being, indeed, those ordinarily given in the khasra), and are consequently well suited for the application of average rates (para. 964). Under each of these heads is given a detail of irrigated and unirrigated land, and as this depends in some measure upon the rainfall of the year, as also, indeed, does the extent of cultivation, it would apparently be a useful addition to No. II. to note in it the year in which the survey was made and the rainfall of that year.

1085. The deduced data deal with manure and irrigation.

Same : deduced data.

It is not asserted that they are altogether useless, and it appears that a modification of the manure test (the plough calculation) was adopted, after being checked by the Settlement Officer, in at least one other district, while the Commissioner of the division in which that district lay thought the estimate, though unreliable, moderate, and not likely to be unfair to the landholders. But it has been seen that in Fyzabad excessive reliance was placed upon these deduced data, and this constituted Mr. Ferrar's main objection to Mr. Carnegy's system of assessment, while his objection had the support of the Settlement Commissioner's opinion, expressed in 1864, and also of that more recently expressed, of the Commissioner of this division. They were never intended to be more than checks, and, even as such, they require to be both calculated and applied with great care and caution.

1086. Even regarding them in this light, Mr. Ferrar takes exception to them on the ground that "they depended on two constantly changing factors, the number of cattle and the rainfall, and averages often good enough in their way are erroneous and deceptive when based on contingencies." It is doubtful, also, whether the averages adopted are correct, and, irrespective of the inherent quality of those averages, the results they are supposed to give, as shown in No. II., are sometimes inaccurate in consequence of miscalculation.

1087. While, however, the deduced data are thus unsafe even as checks, Mr. Carnegy appears to have made still more direct use of them, treating them almost as records of existing facts and alternatives of the amín's data. The choice

seems to have been considered to lie between them, either the one or the other being usually accepted, and the former often adopted, without any explanation, to the exclusion of the latter.

1088. It is with respect to manure more particularly that Mr. Carnegy placed reliance on the deduced data. As to irrigation the amin's accuracy is frequently conceded, but I think it may be said that Mr. Carnegy as a rule accepted the "deduced manure" in preference to the "goind" shown by the amin, and this is the case both where the difference is very slight and where it is very great.

1089. Manure is treated as being derived from two sources—ploughs and houses. The object of the calculation of its quantity is to check the amin's goind, and the way it is applied for this purpose is that all the land deduced to be capable of being manured is supposed to be goind—that is, there is an assumed identity between goind and manured; or in other words, it is implied that no other land but goind is manured from the above sources. Apart from what is said in para. 125, the soundness of this theory is doubtful.

1090. Taking the sources of the manure supply separately, each plough, meaning thereby the cattle used for it, is estimated to furnish manure enough for just one acre, which may very possibly be accurate, and as the total amount of manure from this source for any given village is calculated on existing ploughs, the result should apparently be reliable. The location of ploughs, however, is not always, or even often, a safe guide: some villages are no doubt self-contained, and there it may, perhaps, be so; but more often the cultivators of two or more villages are wholly or partly congregated in one, and their ploughs and cattle simply on that account kept there. The total number of existing ploughs is, nevertheless, reckoned as affording manure to this one single village. It may, indeed, very possibly intercept a proportionately large amount, but this most probably falls short of the whole, and though the fact is recognized in some places in the No. II. statements, where a village is said "to lend manure to its neighbours" (more or less allowance being there made), this accommodation has in other cases been overlooked, and the goind based upon the full number of existing ploughs. Nor does it appear that this has simply the effect of putting upon one village what might with propriety have been put upon

another. If the maháls be different, of course the burden is thrown upon the wrong shoulders; but even in the same maháls the difference is material, for where manure has to be "laboriously carried by the people themselves," it is not likely they will pay the same rate for land a mile off as for that just outside their doors, even though the one as well as the other be manured.

1091. Next with regard to house-manure. In a passage already quoted it would seem to be implied that this, and this alone, sufficed and was employed for all the goind land, manure of other kinds being reserved for "majhar;" but this is only incidentally stated. The theory actually followed is that "an average house with its inhabitants furnishes sufficient manure in the year for 12 biswas of land," or three-eighths of an acre. This branch of statistics was made a special study when the assessment data were in course of preparation, and I do not attempt to question the accuracy of the result here stated; but even the most careless observer would find it difficult to go much about the district without having the conviction forced upon him that much of what a house furnishes does not contribute in any way at all to the increased fertility of cultivated lands. There is room for doubt, also, whether as much as does so is not applied rather as a supplement to manure of other kinds than to the systematic extension of the area manured, either by application to separate fields, or diminution of the supply of other kinds of manure to fields manured in other ways.

1092. As bearing on the subject of manure, both plough and house, I quote the following remarks from one of Mr. Capper's reports on the revision of assessment:—"As to manure, that derived from houses is not generally available for the land. Certain fields near the village might casually receive benefit; but nearly everywhere, on one well-known side of the village, a waste tract is preserved to give cover to women and children, and the manure is consumed by pigs and vultures rather than by the land. As to plough-cattle, the cowpats on the walls of the huts, and the hundred-weights sold and used as fuel, show how little the land may expect from that source."

1093. With regard to the other factor in the calculation, too, the number of houses, an important point requires to be noticed. Those *inhabited* only should be counted, but

owing probably to an imperfect comprehension of the subject in the settlement office, cane-presses, cattle-sheds, and so on, have likewise been included; the inmates of the cattle-sheds, it must be remembered, having been already treated as exclusively furnishing the plough manure. These facts appear to me worthy of remark, because where there is even a wide difference between the amín's and the deduced goind, it is often nearly, and sometimes entirely, covered by the amount deduced from house manure.

1094. The deduced irrigation is based on the hypothesis that 18 bighas of land may safely be relied upon as the average amount irrigated from each permanent pond or well. It is necessary here however, as with manure, to point out that there is sometimes a wide difference between the amín's and the deduced figures, and that an error something like that just explained has crept into the deductions made from the above assumption. The qualification of permanency has been forgotten, and kutchā wells placed on the same footing as substantial pukka ones. Even where kutchā wells possess some degree of longevity, the distinction should of course be maintained, and where they are of very temporary duration, the neglect of the distinction is apt to lead to a very false impression as to the means of irrigation. Premising that it is an extreme one, I may cite an instance in which nine kutchā wells lying within the compass of a few fields towards one corner of a village are "deduced" to irrigate about a hundred acres. The glaring inaccuracy of this deduction was too patent to escape detection at the time of local inspection, but its cause was not observed, and it thus illustrates what I am at present speaking of—a danger that has to be guarded against in reading the deduced data as given in No. II.

1095. Apart from this consideration, however, some little care is wanted in making use of this test. Its average is derived from very dissimilar things, for it is almost superfluous to say that even pukka wells differ greatly from each other in size, while some are used entirely and others only partially for purposes of irrigation; and "ponds" vary from a vast jhīl to the mud-pit of the village site. The deduced irrigation again takes for granted that every tank or well will be used to the utmost possible extent, and that as much land as it can be used for is what is usually considered and assessed as "irrigated;" and the consequence is that now and then an

area is deduced to be irrigated which cannot be made up except by the inclusion of lands which in reality are never irrigated, and perhaps are not even sown during the irrigation season.

1096. For an exact application of this test it would seem necessary to understand first what constitutes an average tank, and then see whether those of a particular village rise above or fall below it. But from the figures in No. II. this would not appear possible. Neither the dimensions nor the cubical contents of an average* tank, nor the number of days for which it can be worked, are stated anywhere. It may by a backward process of reasoning be determined according to its capacity for irrigation; but for comparison of other tanks with it, the same information regarding them must be available, and this would most naturally be sought in the actual irrigation shown by the amín's figures. It is precisely these, however, that the deduced ones are designed to check, so that even the means of comparison between the two cannot be obtained until the former have been subjected to some other independent test. Such may not unfrequently be found in the "miscellaneous remarks" of No. II., derived, it would seem, as in the case mentioned in last paragraph, from local investigation; but this, while it shows that the assessment data really used in such cases are satisfactory, only shows that they are so because actuals have been followed instead of the deduced calculations: and thus proves that the latter are at least difficult of application, while, from what is said above, they would also seem to be fallacious.

1097. The classification of villages is explained in para. 982, from which it appears to have been twofold, being based partly on the general character of villages, but also containing "three interior classes." Modifications are occasionally made in the "remarks" in No. II., but both there as a rule, and also in the figured part of the statement, the "interior" classification is generally followed. In some cases it is supported by the amín's data, but in others it appears to rest upon the deduced only. The classification of either kind does not profess to reach the extremes of good or bad villages,

* Since the completion of the revision I have met with mention of an "average tank" (para. 162), but this appears to refer rather to the average depth of a tank of a given size than the average size of tanks.

but, especially as intermediate classes were recognized, I am inclined to think it would have been better if its outer limits had been thrown wider apart. There are plenty of villages that fall below the third class standard, which, by-the-bye, is not far removed from that of the second, and in the narrowness of the classification may perhaps lie one of the causes of inequality in the assessment.

1098. The sources from which Mr. Carnegie obtained

Same : rates.

his assessment rates are stated in para.

964. The information collected from those sources, and the proceedings connected with the formation of rates from it, are not now to be found in the settlement office. This is perhaps to be regretted, but the formal analysis of those rates was not involved in the revision ; it fortunately happens that it is generally agreed on independent grounds by those who have had to work or revise Mr. Carnegie's assessment that no fundamental change in them is requisite ; that on pálo is high, but it frequently finds sufficient set-off in those on goind and majhar, which are low.

1099. Mr. Carnegie's rent-rates varied from Rs. 5-6-0 to Rs. 8 per acre on goind, Rs. 3-6-11 to Rs. 5 on majhar, and Re. 1-6-1 to Rs. 2-8-5 on pálo. The rates actually prevailing in the district, exclusive of Fyzabad and its suburbs, range from Rs. 3 or Rs. 4 to Rs. 10 or Rs. 12 per bigah. The extremes in both directions are of course exceptional, particularly the higher ; but it is not uncommon in villages of no great excellence for part at least of the goind to let for more than the higher rate, Rs. 8 per acre, given above, while the lower, Rs. 5-6-0 per acre, can hardly be considered severe on anything that would be classed as goind even in very poor villages. These rates were probably not too high at the time of assessment, and still less therefore were they likely to be found so at the recent revision, for if no general rise in rents had taken place in the interval, enhancements had been of frequent occurrence.

1100. It was the pálo rate that was unsafely high. "In whatever pargana," said Mr. Ferrar in his Memorandum of 1874, "I have heard complaints, they have generally been directed against the assessment on this description of land, though of course the people have other complaints, such as

against the floods, cattle, disease, and drought." Still he did not propose to reduce even this rate generally : he considered such a course to be unnecessary. The remedy he suggested is, however, more closely connected with the fourth principle of the revision, and will be left for notice under that head.

1101. With reference to average rates, it should be noticed that, especially in the earliest assessments, "average-village rates" and "neighbouring rates" are not unfrequently named in No. II., and the jama they would give is stated. Of these I can only say that they are not the average circle rates, or at least the two do not give identical results, nor for a similar reason do they appear to mean rates given by the jamabandi.

1102. Of deduced rates a description is given in para. 974, and to this it need only be added that but for a separate one occasionally on unirrigated goind they are much the same as average rent-rates. As there is no recognized distinction between the rents of irrigated and unirrigated lands, even if there be between those of manured and unmanured, it will be manifest they are not actuals, or founded on actuals.

1103. As to class rates, they are supposed to be perfectly independent of all others ; but, as the class of a village is determined by manure and irrigation, the class rates should apparently be equivalent to the incidence per acre of rentals obtained by the application of "deduced" rates to the requisite proportions of manured, irrigated, and unirrigated land ; and if such rentals be worked out, it will be found that, though not exactly the same as the class rentals, there is but a slight difference between the two. How the latter were calculated is not clearly shown ; but if they be, indeed, dependent partly on the deduced rates, they, unfortunately, share with those rates the defect of not being based on actuals.

1104. Still, however obtained, they were found to be sufficiently suitable and fair, not to require to be recast. "The first," says Mr. Ferrar, "were made in pargana Aldemau, and were found by the authorities to be too high to introduce all

at once; so a rasadi was sanctioned, by which $12\frac{1}{2}$ per cent. was remitted from the jamas for ten years. The rates thus reduced assimilate very much to the neighbouring pargana rates of Majhaura, Akbarpur, Birhar, Tándá, Amsin, Sultánpur, Pachhimráth, and the middle class villages of parganas Haveli Oudh, Mangalsi, and Isauli, in all of which I am of opinion the class rates are fair, if they are not always easy. In circle I. of Isauli the rates are heavy. In Surharpur, from what I have seen of the pargana, I am of opinion that the class rates are pitched a little too high all round. I have had no practical experience of pargana Khandansa, but the pargana soils are like those of the neighbourhood, and the rates on paper seem exceedingly easy rates indeed."

1105. As to those class rates even which Mr. Ferrar considered high, however, though he would certainly have proposed to lower them if the assessment had been passed upon them alone, still, as he pointed out, such was not as a rule the case, and he therefore proposed no change, except in Aldemau (where he advocated the maintenance of the "10-years" jama), and in Surharpur and Isauli, and in these two only in any cases where the assessment was fixed in accordance with the class jama, and that was in excess of the other tests. This opinion as to the absence of necessity for general rectification of class rates was endorsed by Mr. Capper; and even in Aldemau, though the full jama they appeared to warrant was frequently not imposed, it was not found necessary to formally relinquish them.

1106. The crop statement which is compiled from the khasra is a useful addition to the other No. II. data, as helping to show the general character of a village. It was not used, not having been then drawn up, in the original assessment, but it was taken into account for the above purpose in the recent revision. Certain points require to be borne in mind in reading it. It makes no distinction, for instance, between crops that are in themselves the total yield of the year and those which are preceded or followed by others. This imperfection is probably explained by the amins having only recorded in many instances what they found actually in the ground, and the remarks made in paras. 139-141 may perhaps assist some.

Same : crop statement.

what in supplying the defect. Dhán and kodo are the most intangible parts of the statement, as they may be anything from a scanty crop on poor ekfarda land to the partial produce of the best goind. Their meaning may sometimes be clear enough from the classification of soils and irrigation entries, but in many cases these create an apparent contradiction which can only be satisfactorily solved by local investigation. *Bias* is used in the sense given in Elliot's Glossary of land under preparation for rice. Where this and dhán are both found in the same list, a line seems to be drawn between fields sown and unsown at the time of measurement. Sugarcane is invariably entered in the kharif column, and its amount has to be subtracted from the total of that column to find the actual of the kharif area. In some villages a considerable difference is the result.

1107. The corrected jamabandi must not be confounded
 Same : corrected jama- with "that supplied by the patwári under
 bandi. scrutiny" (para. 980), nor is it in any
 way connected with the rent-roll jama. It appears to have
 been drawn up only *after* the assessment, and to be simply
 an abstract of the schedule of rent arrangements (para. 1694).

1108. The test jamas, constructed from the data already
 Same : the test jamas. discussed, now alone remain for notice.
 These are, as shown in para. 962, the
 plough, afterwards replaced by the soil, the deduced, the rent-
 roll, and the class. Of the other two jamas mentioned in
 para. 985 also, one, the *summary*, though not put on the same
 footing as the tests, is also used for comparison, and a few
 words regarding the comparison will not be out of place
 before the tests are taken up.

1109. In explanation of the general excess of the regular over the summary jama, it is stated by Mr. Carnegie that the latter is "unjustifiably low," and also that cultivation and rents both greatly increased in the interval between the two settlements. But the two causes plainly to some extent nullify each other, and while about the accuracy of the first there cannot be any doubt, the second is more problematical. The question is not wanting in importance, as this asserted increase of rents and cultivation manifestly had an effect on some assessments, and, as a supposed indication of rapid pro-

gress in the district, was not improbably allowed to influence Mr. Carnegie in other assessments also on the surface of which the fact is not apparent.

1110. This being the case, I have endeavoured to ascertain on what grounds this improvement is stated to have taken place, and I find that in one of Mr. Carnegie's reports it is stated that "experience has amply established" the fact of the increase of cultivation, while elsewhere it is further stated to have "been well established by enquiry," and, besides, being generally admitted to be "susceptible of being confirmed by reference to papers."

1111. But though I have come across many villages in which the No. II. statements say that "cultivation has doubled since summary settlement," or that there is "much newly-broken land not yet brought on the jamabandi," and have also visited several of these villages and questioned the people in them, I have not by any means found a general admission of an extensive increase of cultivation, but on the contrary a more general denial and an ignorance, well feigned at least, if not real, of any such increase. Nor do the No. II. statements explain at all how the existence of the new cultivation was brought to light, while it would appear that the "papers" above alluded to are more or less identical with Form A of the summary settlement files, and the "enquiry," so far as I can ascertain, consisted of comparison of the amín's data with that statement and the reports of kánúngos.

1112. Of the latter, not being in possession of them, I hesitate to express an opinion beyond this, that, unless they were based on old documents relating to area (which is doubtful), and not merely on the kánúngo's personal knowledge and what he gleaned from the summary settlement files, they were probably not of any great value.

1113. As regards the former, the summary settlement files, there can be little hesitation in saying they are too much open to suspicion, with respect to the area given in them, to be accepted as a true index of the actual amount of cultivation at the time to which they refer. Indeed, Mr. Carnegie's own opinion of them, still more strongly put, may be found in para. 987.

1114. In another place, again, Mr. Carnegie recognizes that there is a possible alternative— “ that *either the cultivation was then understated*, or that it has increased.” The conclusion he thence draws is that “ the increased assessment would be equally large and equally justifiable, under either hypothesis,” and this is fair enough. But the grounds of justification in the two cases are not the same, nor is the practical result to the revenue-payers. In the one case, increase of demand is only in proportion to increase of assets ; in the other, the former only takes place without the latter to help to counterbalance it.

1115. That, taking the district as a whole, there had been some increase of cultivation previous to survey does not seem improbable ; but at the same time there do not seem to be means for gauging its extent with sufficient accuracy to admit of an opinion being formed, whether it should have produced an appreciable effect on the assessment.*

1116. With regard to rents again, it is not clear what there is to support the view that any very marked and general rise occurred between the summary and regular settlements. Assuming that such was to some extent the case, moreover, it would not improbably be found, if data were procurable, that, in the great majority of instances, it was in respect of land in which the occupants possessed or asserted some sort of right, such as shankalp or marwat, and distinction would be necessary between such tenures and the holdings of mere tenants-at-will in estimating how far there has been such a change as should affect the Government demand. There has no doubt been at least one noticeable movement, extending, I believe, though in different parts at different times, over nearly the entire district, on the part of proprietors to raise their tenants' rents ; but this was subsequent to

* It will be observed that the very small amount of revenue paid by the great land-holders is one of the circumstances on which emphasis was laid by General Sleeman. He does not appear, however, to attribute it generally to much land being out of cultivation ; on the contrary he would seem to imply that the land was usually cultivated and yielded a good rental, though the talukdars who receive that rental intercepted more than a fair share of it. Thus, for ten miles to the north of Bhartipur, “ nearly all the way through the estate of Mán Singh. No land could be better cultivated than they are all the way or better studded with groves and beautiful single trees,” while at the same time “ Darshan Singh's family now pay to the Oudh Government a revenue of Rs. 1,88,000 a year for their bynamas lands. The rent-roll recognized in the exchequer is Rs 2,56,000, and the nánkar Rs. 68,000, but the real rent-roll is much greater, perhaps double. “ A second instance is to be found in the Kapradih estate (see para.1196), and a third (taken at random out of Sleeman) in that of Gorbakhsh of Ramnagar Dhanuria, who, while he did not pay up even the Rs. 1,50,000 assessed upon his estate, was said to exact from the land-holders the sum of Rs. 2,50,000 a year.

and a direct consequence of the regular assessment (while the rent schedules for the first year after the introduction of the new jamas were under preparation); and here again what was often sought was to wring a higher rent out of those who had previously held on easy terms.

1117. For these reasons it appears to me that in a comparison of the regular and summary jamas, no stress can be laid on general agricultural improvement in the interval between the two settlements, and that, speaking broadly, all that can safely be asserted in justification of the present higher demand is the unquestionable lowness as compared with present assets of that of the summary settlement.

1118. Of the regular tests, the *Plough* jama comes first. It appears to have been adopted (para. 971) "in lieu of the jama given in by the *panches* and mentioned in the Panjab Settlement Report." The particular report here meant is apparently that of the Umballa district, in which the "*panches*" are described. They seem to have been the most respectable and intelligent men of the country, who were summoned and desired to state their opinion of a fair jama. Any information they wanted about area, &c., was given to them, but they were obliged to put in their estimate in one day.

1119. It is not explained why any substitute for this jama was considered obligatory or advisable in the assessment of this district, nor is the analogy between it and the plough jama very clearly apparent. It is perhaps that the rates used for the latter were furnished by "committees," but this is a feature it has only in common with others of the tests.

1120. It has already been seen that the plough jama was cast aside by Mr. Carnegy in his later assessments, and it was not used in the recent revision. It was sometimes quoted in the proceedings relating to the latter, but the object was then only to show its bearing and effect upon the original assessment. It is apparently a misnomer to call it by the name it bears; it is not, as that name, and indeed a passage in the Fyzabad tahsil report, might seem to denote, connected with any local custom by which rental is estimated or the Government demand worked or regulated by ploughs; on the contrary, it is, as stated in the

Dostpur report and in various places in the No. II. statements, calculated with direct reference to *natural soils*, i.e. loams, clays, and sand. "It was elicited," it is said, "that it was usual for a plough in this neighbourhood to till in an ordinary way about five acres of land in the year, and that the average yield or rental reckoned upon by the zemindars per plough varied somewhat in different quarters."

1121. This explains exactly the degree in which the plough enters into this test, i.e., it is a synonym for five acres. It appears to have been considered convenient to adopt such a standard, but equal accuracy might have been obtained with the single acre. The difference is really no greater than there would be in the computation of periods of time if the *lustrum* were substituted for the year.

1122. The appropriateness of the synonym also is not quite free from doubt. A plough is said to be good for "about five acres." But will this hold equally true with regard to each of the three sorts of soil? From the very nature of the case all the soil reckoned under each plough must be of the same kind, and it seems difficult to believe that similar ploughs working under similar conditions will not manage more light sand than stiff and stubborn clay.

1123. Retaining the name, however for convenience sake, it will be seen there are other reasons why the plough jama cannot be implicitly accepted as correct, at all events as it is shown in No. II. It involves three steps—the classification of natural soils, the determination of appropriate rates, and the application of those rates to the soils. The first is furnished by the khasra, and its only drawback is the amín's tendency to put rather light soils in the first class. The rates were obtained by the enquiries of committees, being subsequently checked by produce calculations; but agricultural arrangements, as the Dostpur report rightly states, are almost universally conducted without much attention to the natural soils; while, as stated in the same report, rates on natural soils are not to be discovered, and the rates adopted, therefore, do not in any way represent actuals. The situation of the natural soils, moreover, and the circumstances under which they may be cultivated, are so extremely various, and the interdependent links in the chain of reasoning required consequently so numerous,

that a theoretical average, such as that on which these rates are founded, can hardly be safe enough to be of any practical utility. To check them individually has been beyond my power, and I refrain, therefore, from offering an opinion on their individual correctness. The relative difference, however, (little more than a rupee an acre between loams and sands for instance) seems to speak for itself as lying within doubtfully narrow limits.

1124. In the third or final process of working out the plough jama, again, it would appear that the different rates should have been applied separately to the different kinds of soil. This, however, has not been done. The soil percentages were apparently consulted to see what sort of soil predominated, and the single rate thereby suggested imposed indiscriminately on the whole village; while the Dostpur report implies also that no greater detail than this was even contemplated. In the same report it is further stated that discretion was freely used in the application of the committee's rates, which is explained to mean that, in the selection of the single rate to be used, regard was paid to any marked peculiarity in the matter of waste, irrigation, and so on, the villages under treatment might possess; and this appears to be equivalent to saying that just in those cases in which the particular feature this test is founded on stands out in boldest relief, it was more or less abandoned, and the general character of the village substituted.

1125. The foregoing remarks will explain why the plough jama was altogether discarded in the recent revision.

1126. The *Soil* jama is based on the gross rental obtained by the application of average rent-rates to the amín's soils, and both of these have been already referred to. This is usually regarded as the most important of all the modes of calculating the gross rental, with at most the exception of the jamabandi, and where, as given in No. II., it appeared doubtful either on account of the classification of soils or of the inapplicability of average rates, a different but somewhat similar combination of data was used in the recent revision, before the jama of a village was modified. The *incident* rates were substituted for the average rates, and it was considered whether as much of each sort of soil as was shown in No. II.

could bear the incident rate upon it, irrespective of the accuracy of the classification.

1127. The *Deduced* jama is explained in para. 974 ; its value depends upon the deduced data, about which much has been said already. All that need be now added is that though the average and deduced rates as a rule nearly coincide, the soil and deduced jamas generally differ, the latter being oftener above than below the former.

1128. The part the rent-roll jama played in the original assessment is described in para 980. Where it is given in No. II., it is derived from what, to distinguish them from all other papers of the kind, may be called the "pre-assessment" jama-bandis ; that is, the papers put in by the patwari previous to the assessment, which, it should be stated, find no place in No. II., and are not to be confounded with the "corrected jama-bandis" shown in abstract in that paper.

1129. The *Class* jama is simply the jama given by a gross rental resulting from the application of the class rate to the whole cultivated area of a village, of which the class has been fixed in the way described in para 982.

1130. Distinct from the No. II. village statements, but put with the pargana volumes, is the incidence map, the preparation of which is enjoined in the Directions to Settlement Officers, showing the incidence of the assessment on each village. It explains itself in all but this, that the incidence of entire jamas only being shown, the rates on contiguous and, in point of cultivation, similar villages may often be widely different, and the difference may be due only to a heavy charge in one of them upon waste land.

1131. Leaving the No. II. data, I come to the course followed when their correctness was impugned. This is sketched in para. 1074.

Third principle : fresh estimate where No. II. data impugned.

1132. The first step was the examination of jamabandis, while endeavours were made to utilize more than in the original assessment. In his note of December, 1874, Mr. Capper, after detailing

Same : jamabandis first examined.

various circumstances which affected rentals, pointed out that "from these and other causes many of the rent-rolls, which were rejected by the Settlement Officer as absurd or ridiculously low compared with his deductions, did not materially misrepresent the actual assets of the village;" and, as in the revision such causes were admitted at least as a justification of a low jama, even where it was not found possible to accept the rental worked out from the jamabandi, while in the original assessment they were treated as altogether irrelevant to the assessment, the jamabandis in such cases of course came to possess a new value. Again, a cause, though not one of those enumerated in para. 980, not uncommonly given in No. II. for the rejection of the jamabandis, is that one cannot be found, as the village is a "disjointed" or "dismembered" one. In such cases, in the revision, jamabandis were generally obtainable for some, where not for all, the shares held by different maháls in a village, and from these, at all events where the shares lay intermixed, it was often possible to make an approximate, if not exact, estimate of the rental of the entire village. There was the less danger in following this course that the jamabandis of the different shares could by comparison be turned into useful checks upon each other. Such jamabandis, indeed, may in the revision have been in themselves sufficient, as those shares only to which they related may have been under objection, and they may have so far supported the assessment.

1133. The pre-assessment jamabandis were not neglected in the revision, but it was not possible to turn them to much account, as the papers themselves were not forthcoming, but only a brief abstract showing the amount of land held on each tenure and its rent. Other more detailed and more recent jamabandis, however, were available—namely, those mentioned in para. 1067 as having been filed in the tahsíl usually since 1278 fasli. In the statement there described an abstract was given of each jamabandi, a line for each year with separate columns for each kind of tenure, collections being also shown where, as does not always happen, a wasil-baki was attached to the jamabandi.

1134. In addition to these also the patwári was required to file what he declared to be a correct abstract of rents and collections for the last completed year before the revision,

distinction being made here also between different tenures. This both served for comparison with the tahsil jamabandis and supplied the omission of collections where they were not given in those papers.

1135. In spite of the efforts that were used to make jamabandis the basis of assessment, it must be admitted it was not in all cases found possible to do so; the difficulties formerly experienced were most of them still in existence, and to some extent they could not be got over.

1136. In the first place, where sub-tenures are so numerous as they are in many villages, not only cannot the gross rental given by the jamabandis be adopted, but not even a rate can be obtained from the khalisa which it would be safe to apply to the whole village. Although, again, falsification of jamabandis may not be a very general practice, there can be no question that in some cases they are very inaccurate, bearing every appearance of having been drawn up with a view to the deliberate understatement of assets, and this character sometimes pervades the papers of an entire mahál.

1137. The opposite course of over-stating assets, also, which commenced before the assessment, not only did not cease, but became more common afterwards, as a direct result of the rent arrangements by which the assessment was followed.

1138. Thus, though in the tahsil jamabandis, more than sufficient assets were often shown, the proprietor objected to be bound by them, declaring that they were wholly or partially fictitious, and reasons, plausible at least, if not true, were brought forward in support of the assertion. Of these the most common were the following :—One man said that immediately on the announcement of the new jama he thought he could raise his rent to twice the amount of it, and framed his jamabandis in accordance with his anticipations, which, however, were grievously disappointed. Others said the jamabandis were based on pattas distributed with the aid of this department for the year next after the assessment, but that their tenants declined to fulfil the engagements thus entered into.

Others, again, asserted that when jamabandis began to be filed in the tahsils, the kánungos informed them that they must not show less than "dochand," or twice the revenue demand; and the deficiency was accordingly made up in one of two ways: either the asamiwar rents were nominally raised all round, or an imaginary rent was put on sír. Others, again, said their maháls had been held kurk or khám, and the jamabandis had been drawn up, not by them, but by the sazawal.

1139. Nor, however great the value of jamabandis, does it appear that too rigid an adherence to them is in all cases desirable. In the Government review of the Rae Bareli Settlement report it is said that "in Rae Bareli Colonel MacAndrew found rents so developed, and the rent-rolls so trustworthy, that he made his assessments entirely upon them It was on a basis of rent-rates that the whole of the revision of the revenue assessment in the North-Western Provinces proceeded; a basis of rent-rates was practically commanded by the Oudh Government; a basis of rent-rates was very generally framed by the Settlement Officers of Oudh. The system of Colonel MacAndrew was a daring and perfectly uncompromising departure from these orders. There can be no doubt that in Rae Bareli he carried his principle to an excess, and that in probably any other district its unfaltering application would have led to considerable and unnecessary loss of revenue. His Honor believes, indeed, that he now frankly admits this, and agrees that in ordinary circumstances the existing assets of a village should be compared with the assets suggested by the rates on other similar lands before being finally accepted for assessment."

1140. It is, however, also pointed out in the same review that "in many other districts in Oudh the principle of rent-rates was carried to an excess," and thus in the recent revision in this district the tahsíl jamabandis were utilized as much as possible, even where they were not absolutely followed. They had often been tested by the kánungos or other tahsíl servants, or in estates under Government management by the employés of the superintendent; and though, as observed by Mr. Capper in his Note, a field-by-field testing of each mauza was impracticable, yet they were further tested, in special cases, by the Settlement Officer.

1141. Even where these jamabandis were not open to suspicion, considerable divergence was now and then found in the details for different years, but it generally admitted of simple explanation. The abstracts were (or were intended to be) prepared in strict accordance with the papers from which they were framed; and as the latter were not always consistent in showing special tenures, it sometimes happened that what was included one year under *asamiwar* appeared in another as *shankalp* or *sír*. Another common cause of variation might be traced to the floods of 1871. In that and the succeeding year, especially in riverine villages, large areas of fallow frequently appeared. The same thing might also be sometimes seen in the papers of later years, though where it only commenced in those filed in the *tahsíl* after the petition against the assessment was put in, I am afraid it was to some extent, though not entirely, attributable to wilful falsification of the papers with a view to support the complaint. Where any explanation was requisite, it was sought from the *patwári*; if it was not to be found in his abstract, which it may be noted, when it differed from the *tahsíl* jamabandis, generally took the direction of more complete detail, any omission to specify favoured tenures in the latter being forgotten or ignored.

1142. Except where it was necessary to set aside the jamabandis as unreliable, or as being for other reasons no guide to actual assets, they were dealt with in the following manner:—In the first place several of them were examined in original, both in order to check the office work of preparing the abstract and also for the purpose of seeing whether anything more of importance was to be gathered from the details than from the abstract. The comparative quality of the *asámiwar* and non-*asámiwar* lands was next ascertained from the *patwári* where his admission alone appeared sufficient, and from the settlement *mísls* where more exactitude was considered necessary or advisable.

1143. In the later revisions this was worked out in detail in many large villages. It was first ascertained what was the proportion of each of the three kinds of soils—*jamai*, *kauli*, and *farda*—in the *asámiwar* and non-*asámiwar*. It was then seen what proportion was required in each for equality, and the effect of the difference on the value of the non-*asámiwar*

was then calculated. Rates for the several kinds of soil not being obtainable without great labour from the jama-bandi, however, and the difference in total values only being wanted, the rates used in the calculation were only what were roughly estimated to represent the difference between those on the several kinds of soil.

1144. The average rate per bigah of the admitted asá-miwar collections was then struck and the castes of the asá-mis examined. If the quality of the two classes of land was about equal and there was a fair intermixture of high and low castes among the asámis, the average rate above mentioned was applied to the non-asámiwar area; when the balance was not even, this rate was subjected to the requisite modification. The result was in either case treated as the full rental, and allowance then made for vicissitudes of season, &c., as described in para. 1158.

1145. These statements bore partly, as just seen, upon the entries in the jamabandis, but were also partly directed towards showing what lands the petitioners held and what rents they paid under native rule and the first summary settlement after annexation (the corresponding facts for subsequent settlements being of course matter of official record); whether they had generally met their revenue engagements since re-occupation, whether their maháls had in that period been held either kurk or khám, whether their cattle or other movable property had been attached and sold, whether any encumbrances had been created on their lands, and whether, if they had, they were traceable to the pressure of the assessment.

1146. In sub-settled estates the statement of the superior as well as of the subordinate proprietor was usually taken, and indeed, under some circumstances, the acquiescence of the former was absolutely necessary before the rent of the latter could be modified. Even where such was not the case, moreover, various reasons rendered it desirable that the superior proprietor should be heard; he, no less than the sub-holder, was a party to the suit in which the rent was fixed, and was therefore entitled to a hearing in his own interest, while, as between the Government and the sub-proprietors, he might

be able to produce valuable evidence as to whether a complaint was well or ill founded. Where again, as in most instances, the sub-proprietor's rent is the Government demand with an additional percentage, so long as the rent is realizable, it is clearly to the advantage of the proprietor that the Government demand should not be reduced.

1147. In estates under Government management valuable notes were often furnished by the superintendent for villages in those estates.

1148. Judicial files mostly concern sub-tenures, and as much use was made of them as possible, a good deal of information being sometimes gathered from them respecting former payments and rental; but, as is well known, many of the claims to sub-settlement were amicably arranged, and the proceedings were then confined to the definition of the future relations of the parties, and were consequently of no use for assessment purposes.

1149. Local investigation was held to be indispensable in all cases of reduction of assessment. Same: local investigation. A single exception was on special reference made regarding Aldemau, where it was conceded that local inspection might be omitted where it was not proposed to reduce the revenue demand below that in force at the time of the revision. The instructions on this subject were very fully carried out, with, I think, the result of in many cases maintaining the assessment where otherwise modification of it would have seemed prudent.

1150. In all local inspections, except where for any reason it was not procurable, the village map (shajra) was used as a check upon asserted changes since measurement, and where much land was declared to have been thrown out of cultivation or to be subject to inundation, it was marked on the map with pencil for more certain identification. Notes of the inspection were recorded in much greater detail than was considered necessary in the original assessment.

1151. The number of villages visited during the course of the revision I am unable to state, but they included not only those in which reductions were allowed, but many others also in which, perhaps owing to the visit, they were

refused. In Sultānpur and Isauli, on account of peculiar difficulties in those parganas, in addition to the ordinary inspection made by an officer of this department, a considerable number of villages were inspected by the Commissioner, these not being altogether the same as those alluded to in para. 1259.

1152. Besides the villages of which a full and detailed inspection professed to be made, and not to be confounded with them, there are other notes relating to parts of which only are to be found in the revision files. These are either those in which some particular tract only had to be examined, or those which, though not themselves requiring inspection, had to be crossed on the way to others. The exact amount of inspection intended to have been made, however, will, I think, be clearly apparent from the revision files.

1153. The last seventy-one paragraphs refer to the collection and examination of assessment data. The next step was the deduction from them of the rental to be assumed as the basis of the revenue demand.

Fourth principle: estimate of rental for assessment.

1154. In this respect the results shown in the No. II. statements frequently wanted modification, even where the data upon which they were founded were beyond cavil.

1155. Even in estimating the present assets of a village, the No. II. standard is pitched too high. Same : calculation in No. II. of present assets. It is the full letting value of all the lands recorded as cultivated in the khasra, if held by tenants of all sorts of castes, it being supposed that all these lands are actually under cultivation every year, and all rents paid up in full. Nor is this open to objection if only it be recollected that it is a *full* rental that is thus represented; but the qualification will be seen to be important from what will be said a little further on.

1156. And my reason for laying emphasis on *present* assets is that these do not always show the height to which the rental assumed for assessment was carried; they had in some cases super-

Same : assets adopted in No. II. for assessment.

imposed upon them an additional, though usually undefined, amount, equivalent to the anticipated increase in the value of a village in the future. "The capabilities of a village" are said to be of two kinds, "present and prospective;" the present being divided into "permanent" and "contingent," and the prospective into "probable" and "problematical." The first portion of the latter set is admittedly intended to come within assessment calculations, and in practice it will be found that the latter has occasionally done so too. For instance, places will be found in the No. II. statements in which it is said that a village has large means of improvement in non-resident cultivation, though such cultivation is classed as contingent even among present capabilities, and a "depopulated village becoming inhabited" is included among things problematically prospective. In the Dostpur report, again, a passage will be found in which it is argued to be a "mistake not to pay much attention to the conventionally outlying fields, as it is on these solely that the prospective improvement of a village depends."

1157. Now, progressive jamas were towards the beginning of the settlement prohibited by the Supreme Government, and though this was taken to apply to such progressive steps as have now been allowed, what that prohibition was actually intended to prevent was the fixation of a second jama for the later years of the settlement, based on assumed progressive assets, *i. e.*, on the assumption that by that time, by some process or other of development, the assets would receive some increment. And this, it will be seen, is very similar to what was done here; the difference would indeed appear to be that it was here proposed to levy the progressive jama from the outset, though this was perhaps considered to have been rectified by some discounting process.

1158. There is little doubt, however, that not only
 Same: allowances made where the gross rental is calculated in
 in revision. this latter method, but even where it is
 calculated as in para. 1155, it is harsh, if not inaccurate, in the
 majority of cases to assume it as the basis of the Government demand, and the omission to make the requisite differentiation in the first instance was among the most active causes of the recent revision.

1159. "Mr. Carnegie," says Mr. Ferrar in his Memorandum, "aimed at moderation, but in many cases fell short—in some very short—of his aim;" and to find an apparent explanation of the fact it is only necessary to refer to one of Mr. Carnegie's letters, as it will be seen thereby that he considered himself bound to draw a hard-and-fast line at $51\frac{1}{4}$ per cent. of the gross rental. "Government," he says, "has laid down the rule that forty-eight and a half of the rental is what these men are to have and no more, and all I can therefore do is to endeavour faithfully to follow that instruction."

1160. Mr. Ferrar however, in connection with the above passage, shows that the instructions relating to assessment possess more elasticity, and cites authority for not taking the ordinary full share of the gross rental under various circumstances, in which are included most of those detailed in para. 1058 (4). And, indeed, Mr. Carnegie, looking back in 1868 upon his earliest assessments, and having reconsidered them "with the light of the greater experience in assessing that had since been gained, acknowledged himself a convert to this view. "Although," he says, "I do not think we overestimated the actual assets in assessing the pargana (Aldeman), still we did not perhaps take so fully into account, as we have since done in subsequently assessed parganas, such fine points as (1) the existence of much mortgaged land, (2) of much assessable waste, and (3) of many proprietary mouths to be filled; and this perhaps led us to be more absolutely nice (even to the extent of erring on the wrong side) in trying to estimate the full half assets than we should now be."

1161. Of the various things enumerated in para. 1057
 Same : allowances for (a) for which allowance is to be made, the
 intermittent cultivation. first is intermittent cultivation owing to
 poorness of soil. As stated by Mr. Ferrar, poor lands are liable more or less to be temporarily thrown out of cultivation, and even when cultivated fetch very low rents. Speaking of the rate on pálo, which he considered too heavy, he says: "This varied in different parts of the district from Re. 1-9-0 to Rs. 2-8-0 per acre, and it was applied to the poor outlying lands which depend upon the natural rainfall for irrigation; which cannot be watched at night; which are ek-fasli; and which are scraped over with the plough to permit some of the coarser grains to be thrown among the broken earth, and

take their chance of sprouting and coming to maturity. On such lands there is no rabi crop grown, and the kharif is most precarious. In many parts of the country they are not taken up regularly year by year, but lie by one in three or two in five, and do not rent for any fixed sum. Thus in pargana Akbarpur the rent on most villages is on a sliding scale: in some 5 annas, 10 annas, 15 annas; in others 7 annas, 14 annas, 21 annas, per kutchha bigah (which corresponds almost to the standard bigah) for three years, and in the fourth no rent is paid for them."

1162. Such lands may sometimes have been under cultivation at measurement, but, partly no doubt identical with them, entries of fallow or "parti" are not uncommon in the crop statements (which of course refer only to "cultivation") in the No. II. books both of Akbarpur and of other parganas also; and this parti, though in some places limited to a few bigahs, in others includes a not inconsiderable area. It is probably repeated on a larger scale in the "corrected jamabandi" drawn up after assessment, and local inspection often shows its existence (its extent perhaps altered) at the present time.

1163. Such land is sometimes, if not always, shown in the village-map with no mark to distinguish it from ordinary fields, and is included in the area assessed as cultivated. This has very possibly been done under the rule that "land not actually under cultivation, but which has been cultivated within two years of survey, should be deemed cultivated, and entered under column 12 or 13 of the khasra, as it may be capable of irrigation or not." But, unless it fell within that rule, which is now at least not always admitted by the villagers, it should have been treated at most as culturable; and even assuming that it did fall within that rule, it does not follow that it should have been placed on the same footing, or at all events subjected to the same rate, as land regularly cultivated. The crop statement, it has been noted, was not entered in No. II. or even translated until after assessment; so that, if the condition of this land *as part of cultivation* did not attract attention when the village was inspected, it was not unlikely to escape notice when the data for assessment were examined and the tests based upon them were compared.*

* The class jama particularly would be affected, as it is calculated at one uniform rate on all lands nominally cultivated.

1164. While of opinion that the pálo rate was too high, Mr. Ferrar did not propose to reduce it throughout the district, as there would, generally speaking, be sufficient compensation for it in the easiness of the rates on the good soils. Nor can it be asserted that the rates on pálo are never paid on land of that description. The lowest rate, Re. 1-9-0 per acre, is about equivalent to Re. 1 per bigah, which would certainly be very low for any other kind of land, and in parts of the district even the highest rate of Rs. 2-8-0 per acre, or Re. 1-9-0 per bigah, is not considered out of the way. But on the other hand there are many villages (see para. 1161 for instance) where even the lowest rate is never reached, and here consideration is necessary. It will thus be seen that the remedy proposed by Mr. Ferrar (and ultimately approved) was more appropriate than a general reduction of the pálo rate, it having been a deduction from the assumed gross rental, where the pálo was in excess of the better sorts and there was no margin in the way of waste land to be broken up.

1165. As a general assessment rule it is laid down in the "Directions" that "it is certainly impossible to fix the same jama on land of the same quality when held by high-caste or bad cultivators as when held by industrious cultivators;" and with regard to this district Mr. Carnegy says that "where Kurmís, Kewats, Muraos, and Chamárs cultivate, the rents are high and the village is good, while the former are lower and the latter inferior where the husbandmen are Bráhmans, Rájputs, and Káyaths." The very low rents of Bráhmans and Rájputs also are among the difficulties named in para 1013.

1166. In the assessment, however, no distinction was usually made on account of caste, and indeed the occasion for it would be greatly obviated if the dictum contained in the preceding paragraph was altogether correct. Villages in which high-caste cultivators prevail, being according to it poor, would be assessed low. But Mr. Carnegy has elsewhere remarked that the non-asámiwar lands in a village are as a rule the best, and these are usually held by Bráhmans and Chattris.*

* In various places in the No. II. statements it is indeed stated that "the cultivation is inefficient, being in the hands of Chattris or Pathans" or some other particular caste, and that the rent-roll is consequently low; but this is rather employed as an argument for setting aside the jamabandi than for a low assessment.

1167. These two views seem to be somewhat in conflict with each other, and neither the one nor the other is entirely right. Good lands and bad are common to all tenures and all classes of tenants, but there is a material difference to high and low caste tenants in the expense of cultivating lands of the same quality, with a consequent difference in the rents paid by them. In the recent revision, accordingly, the caste of cultivators was taken into account, and allowance made where there was a marked preponderance of those of high castes holding at lower rates than ordinary tenants, both in the correction of jamabandis and in the application of assessment rates.

1168. That allowance should be made for bad debts
 Same: allowance for (c) follows directly from the fact of their
 bad debts. occurrence, and that they do occur in
 nearly all estates is probably beyond dispute. In estates under Government management the collections for the last three years have only reached about 90 per cent. of the nominal rental. The proprietor no doubt has his remedy in a rent suit, but the defaulters, where not contumacious ex-zemindars or sub-proprietors, are often the poorest tenants; so that, even if a decree be obtained against them, it may be unprofitable, while, with so little in the way of property to hamper their movements, they may not improbably decamp before issue of process, pretty confident there are many other villages in which they will be readily welcomed.

1169. Further on (para. 1377) will be found a description by General Sleeman of the condition of a large estate during the days of native rule, and the rents are there said to have been under ordinary circumstances punctually paid. There were, however, exceptions, for long before the necessity for paying heed to them in making an assessment had to be considered, "calamities of season" were found to have a perceptible influence on rent collections. What these calamities are has been already shown in para. 175.
 Same : allowance for (d)
 vicissitudes of season.

1170. There being good years as well as bad, it might seem that the former should be in themselves sufficient to counteract the latter. And to a certain extent no doubt, from an agricultural point of view, exceptional seasons bring with

them their own remedy, a poor harvest even being usually accompanied with the "somewhat dismal compensation of high prices." But this holds good within certain limits only: a very bad year is an evil for the agriculturist and non-agriculturist alike; and on the other hand, a very good year, by causing very low prices, partly nullifies its own advantages as far as the agriculturist is concerned. While this is the case with tenants, moreover, the proprietor is yet worse off. In a bad year he cannot realize his rents; in a good year he cannot raise them; the most he can hope for is to recover part of the arrears of bad years.

1171. The most direct way of meeting losses caused by bad seasons would apparently be special allowance proportioned to them when they occurred, and the propriety of such a course might seem to find support in the general improvidence of agriculturists, who, though favourable seasons may help them to repay debts contracted in bad ones, rarely make provision in the former for the latter. But in the first place this would be contrary to the principles of a long settlement, nor, moreover, would it be sufficient. "I have been obliged," says Mr. Capper in allusion to this subject, "to lay aside my first argument that this was a Collector's question, and might be dealt with by liberal remission in exceptionally bad years; for I find that the precariousness of the crops affects the location of cultivators, and that the proprietors are obliged to lower their rent demand to induce men to settle, and that even then they do not collect any considerable number of good class cultivators, but are obliged to entrust much of their lands at low cash rents in kind to paekasht (non-resident) cultivators."

1172. The necessity for allowance for bad seasons then existed at the time of the original assessment, and in one respect at least it has since increased. New roads have been made, old ones raised, and the railway constructed right across the district. The consequence is that numerous embankments have been thrown up, which impede, or are at least alleged to impede, the natural drainage of the country. Bridges and culverts are no doubt provided in such cases, but it is a common complaint that the water does not now flow off with the same rapidity as it used to, and that the extra

time it lies suffices to injure lands which were safe enough before. The effect of a bridge upon a river is sometimes said to be felt in villages eight or ten miles upstream.

1173. The margin allowed for vicissitudes of season of course varied in different cases. Where the gross rental was obtained from the average of collections shown in the wásil-bákis for several years it made of itself all the allowance that was wanted ; where it was otherwise obtained, from 5 to 10 per cent. was usually struck off it.

1174. In the recent revision allowance was generally made for double tenures. In the original assessment no regard was paid to their existence ; and although (paras. 1370 and 1325) two of the principal talukdars, those of Mahdona and Pirpur, put them forward as grounds for consideration, they were given to understand that the assessment was based on "capabilities, and that Government had no concern with the favour that may be shown to tenants, or to which they may be entitled of right."

1175. This might appear to militate against the assessment instructions. The Oudh Circular No. 14 of 1861, which is itself silent on the subject, refers to the "admirable instructions" contained in the Directions to Settlement Officers, among which is this, that "in talukas where there are separate properties of different kinds the jama must be lower than where there is only one property."

1176. There is another, the Record of Rights circular, however, in which the subject is noticed, and this lends support to the refusal to make any concession on account of sub-tenures, if it is not the foundation of it. "The Supreme Government," it is there said, "has determined that the broad principle above enunciated, that it is entitled to 50 per cent. of the gross rental of the land, shall be kept steadily in view. It may sometimes be a consequence of adhering to it that the share of the rental of a village left to the talukdars after deducting the Government demand is very trifling because numerous intermediate holders intercept the greater part ; but the Government is not therefore called upon to surrender any portion of its legitimate demand.

1177. And with regard to this circular, it is pointed out in more recent Government orders that "if reference be made to the instructions of the Government of India on which the Record of Rights circular was based, it will be found in para. 3 of Foreign Department letter No. 74, dated 8th January, 1861 (published in the Oudh blue-book of 1865, and therefore available to all), that Mr. Young wrote even more strongly :—"The Governor-General observes that when the Government has laid down the liberal and broad principle that it is entitled to 50 per cent of the gross rental of the land, a due regard for the public finances requires that this principle should be firmly adhered to ; and that no part of the Government right thus defined should be sacrificed either to the claims of intermediate holders to a share of the rental, or to the claims of cultivators to hold lands at rates lower than those at which those lands may fairly be assessed..... This the Governor-General thinks should be the guiding rule. There may be exceptions to it, but they should be rare and only admitted for special reasons, to be recorded on the settlement proceedings."

1178. In the same orders also it is remarked that, for the above reason, "in justice to those officers who had to give effect to the instructions first issued for the conduct of the settlement in Oudh, it must be said that, whatever was the intention of the Government, they might be excused for not understanding that the Government desired that the fact of under-proprietors intercepting a very considerable proportion of the rents should be taken into consideration by the Settlement Officer when fixing the revised Government demand."

1179. The test of experience, however, has shown that, notwithstanding the reduction of the Government demand from two-thirds to one-half of the gross rental, it is still advisable, at least during the present settlement, to make further allowance for double tenures. In the management of the estates that have been under the superintendence of Government officers, and in other ways also, it has been found that where such tenures exist in any number, although an assessment at half assets may be theoretically perfect, in even large estates it is apt to prove impracticable.

1180. As far back as the year 1873, it has been seen in para. 1014, the important question whether ordinary principles of assessment were suitable to sub-settled estates and those in which there are many under-proprietors was stated in the annual revenue report for the year to be receiving anxious attention.

1181. In Mr. Ferrar's memorandum the difficulty is adverted to, but in consequence of what has just been said, he considered it to be beyond the scope of his remarks, and confined himself to quoting, as bearing directly upon it, the passage given in para. 1175. Mr. Capper, however, directed attention to the fact that "where no allowance for double tenures had been made, it had been proved that talukdars, superintendents of Encumbered Estates, and the Collector's establishment in respect to khám estates, had alike failed to realize the assumed rental, and there had been friction of the revenue machinery, large arrears of revenue, and much general and individual distress;" he therefore recommended the concession of such an allowance as one of the principles to be observed in the revision of assessment.

1182. This was sanctioned as part of the general instructions mentioned in para. 1053, and, more recently again, in the Government orders above referred to, it is stated that "His Honor fully concurs with the Commissioner that it is wise, just, and expedient to make allowances in estimating assets for the presence of high-caste cultivators, or of one or more grades of under-proprietors, or subordinate occupants, who intercept part of the rents. The principle is now generally acknowledged, and it received ample support from many of the most distinguished authorities of the past."

1183. The importance of this question arises principally from the excessive prevalence of sub-tenures: of 2,414 villages held by talukdars no less than 1,713 are sub-settled.

1184. The allowance is required in the interests of both grades of proprietors. It is due to the superior because at the most he receives less than the full rental, and sometimes little more than the revenue demand, and while directly responsible for that demand, he has no control over the collection or disposal of the rents out of which it has to be paid, but has to

depend upon sub-proprietors, who, either from recusancy or sheer inability to pay, are not unfrequently defaulters.

1185. But it is more particularly due to the sub-proprietors, who were not taken into account at all in the Record of Rights circular, because probably, except in this district, their rents are not usually dependent on the Government demand. To these consideration is due, because, speaking broadly, it may be said that an assessment, whether moderate or severe, falls more heavily on sub-tenures than on others; it gains, as it were, increased momentum from the greater depth it has to fall.

1186. In sub-settlements, to begin with, there exist just as many complications of tenures as in villages held by co-parcenary communities direct from Government; and, while in these the bare revenue demand is often found oppressive, the sub-proprietor's rent is almost invariably more than that demand; and it may, I think, be further said that the latter has been raised at this settlement more generally, and in a proportionately greater degree, than the former.

1187. In some sub-settlements, indeed, the rent does not exceed the Government demand plus 5 or 10 per cent., but these are mostly cases in which still less was formerly paid, so that even here there is probably the difficulty of a great enhancement to contend with. And as a rule the rent is higher; most commonly perhaps it is the Government demand plus half profits, or 75 per cent. of the gross rental, to which has to be further added the whole or part of the wages of village servants, raising it to 80 per cent. or more. There are cases even, chiefly in occupancy tenures, where the rent is as much as $87\frac{1}{2}$ or 90 per cent.

1188. So, again, with reference to parcels of land held on such tenures as dihdári, shankalp, or sír. They are all often mentioned in the No. II. statements, sometimes under their own names, but at others as "non-resident cultivation of the better kind," or as land held by "non-resident cultivators who are certain comers" (for such appears to be the meaning of these phrases); but, especially in the earlier assessments, no allowance is made for them, and in the latter cases, indeed, the description is rather used as a reason for not making any.

1189. As these tenures, small as they are, are very numerous and always held at low rents, the owners necessarily intercept a large amount of profits. The fundamental principle that all land is liable for the revenue assessed upon it is no doubt applicable to these no less than to all other tenures, and it has never been departed from. There are, indeed, cases where the old rents have been maintained; but while one class of these tenures has been held resumable by the proprietors, the practice in this district with regard to all the rest has been to charge them from the time they are decreed with a minimum rent of the Government demand plus a small percentage.

1190. Under these circumstances the superior proprietor at least might appear sufficiently protected. But there is this difficulty even as far as he is concerned, that, as explained in para. 1037, he cannot always collect the rents to which he is declared entitled, and the enhancement, if it does not fail to take effect, falls hard upon the sub-proprietor, who in any case regards it as an invasion of his rights. He probably acquiesces fully in the right of Government to its revenue, but complains that it lies not with him, but with the superior proprietor, to pay it.

1191. Sir-holders, in the first place, do not forget that their present small holdings, rent-free or low rented, were received in commutation for a much larger area by resigning the profits of which they were to enjoy immunity from all liability but that for the low rent, if any, of their new holding; and when told that they cannot escape liability for the revenue demand, they are not slow to urge that, if that part of their bargain is to be set aside, they should be restored to the larger holding of which the other part of their bargain deprived them.

1192. Shankalps and such tenures again now frequently contain thriving little hamlets with some of the best cultivation in a village round them. But it will be remembered that these when granted were often jungle, and were brought into their present condition by the expenditure of what, as compared with the means of the grantees, was not a small amount of capital, and the grantees in turn expected to reap the benefit of their improvements by holding permanently at

a low quit-rent. This was of course an agreement only between them and the zemindar; but even when brought into contact with the revenue officials under native rule, they were often able to avert enhancement of their rent.

1193. Nor do I overlook the fact that, under certain restrictions, present rules authorize account being taken of such expenditure of capital; but I doubt whether it would not be subjecting them to undue tension to apply them to all the cases I speak of, some of which date from perhaps more than fifty years ago. But the very length of time which renders these rules inoperative lends some colour to a claim by prescription, and the shankalpdar relishes the enhancement of his rent no more than the holder of sir.

1194. At the back of the dissatisfaction of the owners of these petty tenures also comes not unfrequently the stubborn, if tacit, resistance of the Bráhmaṇ and the Chattri, if, indeed, it be not a mistake to credit them in particular with what is also to be found elsewhere. In an account of a recent agrarian outrage in Ireland it is stated that the landlord's relations with his tenants were never friendly, and some of the lands of those whom he had ejected had to be converted into pasturage, as no other tenant could be induced to take them. Such also, or very similar, is what happens in Oudh with respect to these petty tenures, though happily it does not extend to whole villages.

1195. Nor is the extreme measure of ejectment always necessary to throw land out of cultivation. This may equally be the result of an unsuccessful attempt on the part of the occupant to establish an under-proprietary title (although there may be no disturbance of possession), or even of a demand for increased rent on land decreed or undecreed. If the occupant cannot hold it on his own terms, he will often not only cease to hold at all, but will also manage to prevent its being taken up by any other person. In a certain sense it may be said that the land is worth no more than the old occupant can be induced to give for it.

1196. An illustration of the difficulties these subordinate tenures present, and of the reason for those difficulties, is given further on in a short account of an estate, Mahdona, in which those tenures extensively prevail. And though not

in an equal degree, perhaps, what is there said on the subject is applicable to other maháls also, and indeed the majority of those in the district. Two other large estates, Sihipur and Kapradih, are, like Mahdona, of recent origin; and though the difficulty noticed in the latter of the absence of the tie of kinship between the talukdar and the sub-proprietors does not exist in the former, it is replaced by the opposite difficulty of the excessive closeness of the tie. The Gargbansis belong to two branches of the same clan, the founder of which lived but two or three generations ago: and thus all the sub-proprietors belonging to that clan in those two estates are near relations of the talukdars. The consequent condition of the estates, or at all events of that of Kapradih, became notorious very soon after annexation, and in the Record of Rights circular the latter estate is cited as an instance of one in which the sub-proprietors had never paid more than and sometimes less than the summary demand, the reason being that they were of independent and turbulent character and of the same family as the talukdar.

1197. Coupled with Kapradih in the circular mentioned is another estate, that of Birhar, which also belongs to this district and [all its four branches (para. 1333) taken together] embraces nearly the whole of a very large pargana.

1198. Looking at estates of greater antiquity, Pirpur, the estate mentioned with Mahdona in para 1174, has comparatively little of it sub-settled; but the "Bráhmaṇ and Chattri cultivators" who preponderate, and "owing to whom the rental of that estate is proportionately low," are, I believe, more or less ex-zemindars and shankalpdars, and the rent-rolls contain "an infinite number of paltry rent-free and low-rated entries."

1199. In Kurwar again, though few villages only are sub-settled, yet more troublesome to manage perhaps, others are simply aggregations of shankalp and ex-zemindari sir, and the rent collections do not nearly reach even the Government demand. Of Bhati, an offshoot of the Kurwar estate, about three-fourths is sub-settled; and respecting the talukas in Aldemau I need only refer to what is said in para. 107. The extent to which Government management of estates has been necessary has been already described.

1200. The estates above named are all talukas. In non-talukdari maháls sub-settlements of entire villages are comparatively rare ; but there is no lack of petty sub-tenures, and in these maháls there is the difficulty, which there is not in talukas, that without unanimity on the part of the sharers in the maháls—and that unanimity is seldom easy to secure—control over such tenures becomes almost impossible.

1201. The above remarks sufficiently explain why at all events for the present settlement a comparatively light assessment is advisable when double tenures exist and are numerous. The form in which allowance was made for them in the recent revision was generally a deduction from the gross rental varying from 5 to 12, but usually 10 per cent.

1202. The principle at least that numbers are to be regarded is plainly admitted in the Same : allowance for (f) excess of sir land. Directions to Settlement Officers, where it is laid down that “where proprietors are cultivators and the population has kept pace with the prosperity of the village, so the profits, though large, afford a scanty pittance to each, it is evident that the jama cannot be raised without inflicting much hardship.” And to see how far the principle is applicable to this district it is only necessary to turn to para 195. Nor was it always or altogether neglected. The No II. statements make allusion sometimes to the “number of proprietary mouths there are to fill.” With the exception mentioned in para. 1451, however, the difference made in such cases was often almost nominal, consisting perhaps of the remission only of part of a large sum which would otherwise have been claimed upon waste land, or of a few odd rupees from the demand on cultivation.

1203. In the recent revision allowance for numbers usually took the shape of the light treatment of sir lands. It seldom happens that, where pressure from this cause is felt, the sir is not extensive ; while, on the other hand, little consideration is due to those who are content, except for any special reason, to be mere recipients of rent.

1204. The assessment of waste land is described in Fifth principle: treatment of waste land. para. 992, and Mr. Carnegie states that “the method he had adopted had met with the Commissioner’s special approval.”

1205. This was written, however, in the Dostpur report, which though dated the 4th May, 1868, was (see para. 1261) written in part at least before April, 1866, and may refer to the Commissioner's comments upon the settlement report for the year 1863-64, in which the assessment of waste is described; whereas in its review of that report the Government of India expresses doubts whether, while "it is quite right to *exempt from assessment* a fair proportion of the area with reference to the presumed requirements of village cultivators the imposition of a uniform rate of 13 annas per acre may not lead sometimes to unfair results." Nor, though Mr. Carnegie afterwards submitted an explanatory memorandum on the subject, does it appear to have led to any further expression of the views of the Government of India.

1206. Besides, even if the method adopted had been unanimously considered appropriate in 1864, as things then stood, it was not by any means a necessary consequence that it should be so in 1874, when judged by the proved results of its application for several years; and in the recent revision it was greatly modified, if indeed not altogether abandoned. The following observations will explain why.

1207. The rules regarding the assessment of waste were precisely the same at the time of the original assessment as when the revision was made. They were very brief and were as follows:—

"The instructions contained in paras. 55 and 56 of the Directions to Settlement Officers are particularly worthy of attention; but it must be remembered that, in fixing the assessment, not only are the products of the land actually under cultivation to be taken into consideration, but wherever there is much abandoned land capable with moderate energy of being again brought under cultivation, a fair allowance should be made for the probable increase of assets by reclamation of waste. But the eventual assets of such land are not to be calculated as if these were actually under cultivation."

1208. And the liberal spirit in which these instructions were to be carried out is made clearly manifest by what followed. They were submitted by the Chief Commissioner to the Government of India, which at first disapproved of them, and

laid down broadly that the assets at the time of "the settlement should be taken as the basis of the Government demand, and that no enhancement of the demand should be made on account of uncultivated lands which may probably be brought into cultivation during the period of the settlement.....The Government will reap the benefit of this liberal policy at the next settlement."

1209. The Chief Commissioner, Sir Charles Wingfield, however, then more fully explained the manner in which he would apply the rule, stating that of "course discrimination and caution must be exercised by the Settlement Officer in reckoning on future assets. He must dismiss from his mind all speculative grounds of calculation, but there will generally remain plain and self-evident data on which to base it. Where cultivators are scarce for instance, and the waste is difficult of reclamation, he will hardly take these sources of eventual profit into calculation at all; but where the waste is simply long-neglected fallow, and only needs a plough to be drawn through it to make it yield a far richer crop than most land in the village, where cultivators are easily procurable, and the means of irrigation from jhils and rivers are close at hand, he should give due weight to these circumstances."

1210. Ultimately in 1863 the Government of India accorded its sanction to the rule proposed by Sir Charles Wingfield, on the understanding that it would be enforced in the manner explained by him in the letter above quoted.

These were the instructions in force regarding the assessment of waste at the time of the original assessment, and they were reiterated as recently as 1874, when the Government of India stated that the circular order and explanation above given appeared to "lay down very clearly the correct principle to be followed in the assessment of cultivable waste land," and "all that can be done is to lay down the general principle on which cases are to be dealt with," while it was further directed by an order of the Local Government in 1875 that these instructions should be followed during the recent revision.

1211. With respect to the treatment of waste land in the first instance, Mr. Carnegy does not appear to have entertained any apprehension that his "systematic

assessment" of it taxed it too heavily. In this and in other parts of his assessment he aimed at moderation ; his general method was "never departed from to the disadvantage of the proprietors," and in several villages relaxed, and in each tahsil report he pointed out that he had taken a considerable sum less than might have been imposed.

1212. Unfortunately, however, he appears to have overrated the means available for the reclamation of waste, and to have been under the impression that one condition only, the completion of the assessment, had to be fulfilled, and "then should the earth bring forth her increase." In more than one of his reports is contained the hopeful prophecy that "agriculture is about to make a sudden bound forward", and, somewhat oblivious perhaps of the condition of the landed proprietors as he himself described it (para. 107), he sometimes expressed his belief in the No. II. statements, especially of talukdari villages, that "capital would soon be found."

1213. Apparently acting upon these convictions, therefore, he made the exemption of waste from assessment the exception rather than the rule, and the demand upon it was accordingly felt oppressive. The pressure was fortunately not universal, for in Khandansa and parts of Sultánpur the waste was left altogether free, and elsewhere perhaps there was none to be assessed, or part of the sum chargeable upon it was remitted. But there yet remained a considerable number of villages in which it was heavily taxed : in one for instance it contributed Rs. 108 out of a jama of Rs. 410, and in another, though Rs. 92 were remitted, a balance of Rs. 190 was imposed, and, notwithstanding the relinquishment of the sums referred to in para. 1211, there still remained upon the waste of the whole district a demand of Rs. 58,000.

1214. There need now be little hesitation in saying this is much more than the district should have been required to bear. In the first place, even if Mr. Carnegy's method was unexceptionable and his rates were moderate, there seems to have been an oversight in his application of them both, which led to the demand upon waste being greater than logically it should have been. The land to be rated comparatively low, a grazing-land, was estimated separately for each village.

Cattle, however, do not as a rule graze only in the village in which they are kept or used, nor does each village always contain a sufficiency of grazing land: some have little or none. In such cases, all that was done was to apply the grazing rate to what there was, no notice being taken of the deficiency. This did no harm to the owners of such villages beyond that what little grazing land they had was taxed; but it furnished reasonable grounds of complaint to the owners of villages containing an excess of waste. Probably all the cattle of the neighbourhood had run free upon this land from time immemorial, and the owners suddenly found that, while they had to pay even for what they themselves required, they had to pay yet more heavily for what was of advantage only to their neighbours. Even for the thorough application of Mr. Carnegy's method a more comprehensive course was requisite; before assessing a jungle-tract apparently it should have been ascertained of what villages it formed the pasture-land; the total amount of waste in all those villages should then have been ascertained, as also the total amount required for grazing purposes, and not more than the remainder should then have been subjected to the full rate on waste.

1215. In the next place the rates can hardly be considered moderate. In many districts I believe, where waste has been assessed at all, sufficient for grazing purposes has been first left free and the rest assessed at 2 to 4 annas per acre. Mr. Carnegy's rates were 3 annas (revenue) on grazing lands and 13 annas on all other waste, which mean rent-rates of about 4 annas and 1 rupee per bigah. With regard to these lands, it is not pretended that land-holders receive anything from them in their present state; while as to the first, the fact that they are required for pasture is a conclusive indication they will not come under the plough, and, as to the latter, the rate is as high as, and indeed higher than, is often paid for land actually under cultivation.

1216. To justify the assessment of waste again, it has been seen that it must either be old cultivation easily reclaimable, or that it must yield spontaneous produce of some value to the zemindar.

1217. Concerning the latter, reference to para. 1001. is sufficient, nor, as a rule, does there seem any reasonable

probability of the land itself being speedily reclaimed. Mr. Carnegy, as above stated, was apparently under the impression that it was only the fear of the coming assessment that had until the regular settlement imposed a check on agricultural progress; but, on the other hand, he believed that between that time and annexation cultivation had increased 25 per cent. The latter is hardly confirmatory of the former, and, though its accuracy may be questionable, Mr. Carnegy's prophesy as to agriculture taking a sudden bound forward has unfortunately at the best been very partially fulfilled. On the contrary, the instances in which waste has been reclaimed on any large scale are, taking the district as a whole, comparatively rare, and there seems even room for doubt whether then now remain even ploughs enough for what was assessed as cultivation.*

1218. Nor are the reasons why extensive reclamation of waste has not taken place far to seek.

1219. In the first place, as remarked by Mr. Ferrar, "land is not culturable because the soil consists of certain quantities of clay and silica and phosphorus and oxides, but because it can be cultivated with remuneration to the cultivator;" while of what according to the amín is culturable much is on poor soils, and consists partly of tracts either ravine-cut or almost bare of vegetation. Where jungle is recorded to exist, too, it is frequently not in continuous stretches, but composed of clumps of dhak largely interspersed with patches of reh.

1220. Such jungle tracts as now remain also often require to be maintained in their present form for fuel and pasture, and the fact is more than once adverted to in Mr. Capper's reports. "The grass is scanty and unnutritious, and a considerable area is required for each head of cattle running upon it..... Moreover, there is generally cane-land in the vicinity of these dhak jungles which supply the leaves and short sticks used with the refuse stalks to feed the fires for boiling the expressed juice. If this supply is stopped, there is risk of the cane not being cultivated, and so the growth

* At the rate given in para. 994, the number of ploughs required for the land measured as cultivation in the present Fyzabad district, 605,618 acres, would be 121,124. According to statement V, the number at measurement was only 115,140, and according to the Oudh Administration Report for 1875-76, appendices, p. cxxi, it had by that year fallen to 81,417.

of the most valuable rent-paying crop being discouraged ; while one of the most pressing agricultural problems is how to create such a cheap stock of fuel for the use of man as shall preserve to the soil the enormous masses of animal and vegetable manure of which it is robbed to cook the daily food of agriculturists, whose lands are surely, if slowly, becoming barren for the want of it."

1221. Where, again, the waste can be spared, there not unfrequently arise disputes about ownership. Under native rules, when jungle was a common refuge for all the members of a community when pressed by the Názims or their more powerful neighbours, such a question was perhaps never mooted ; but, nowadays, the appropriation of waste is jealously contested, and, unless there be a clear and generally acknowledged title on the part of those who attempt it, more heads than land may not improbably be broken.

1222. And lastly, "the requisites of production," says Mill, "are labour, capital, and land. The increase of production therefore depends on the properties of these elements. It is a result of the increase either of the elements themselves or of their productiveness. Of these three requisites, labour and the raw material of the globe are primary and indispensable. The remaining requisite, capital, is itself the product of labour. A previous application of labour to produce the capital required for consumption during the work is no less essential than the application of labour to the work itself." Of the raw material of the globe even it has just been seen there is little that can be profitably used, at least without great expenditure of capital ; while, though the district is very densely populated, the general dearth of capital both prevents the employment of the requisite labour by landowners, and also the demand for land in excess of what they have at present by the classes that, had they the necessary stock, would take it up on their own account as cultivators.

1223. So much for the assessment of culturable waste. Same : (b) groves over 10 per cent. There yet remains, however, that of "groves over 10 per cent.," which were placed on the same footing for this purpose as culturable waste.

1224. In speaking of groves Mr. Carnegie in each of his tahsil reports "assigns a money value to the liberality" of the provincial rule by which "groves under 10 per cent." remain unassessed; and as this might seem to remove any objection to the assessment of groves "over 10 per cent.," it is perhaps better not to pass it over without observation.

1225. The money value is calculated in two ways: first under a rule followed by Mr. Wynyard in the Umballa district, and then under the rule for the assessment of culturable waste.

1226. The Umballa rule, it seems, was to estimate the annual value of each tree at two annas. But in the first place, though Mr. Wynyard's assessment was made with great care, it was deemed advisable to reduce it, and his rules therefore are not necessarily a safe guide. And further, it is at least doubtful whether the rule in question, even if free from this objection, is applicable to Oudh, or indeed was applied to the mango, the ordinary grove tree of this province (except perhaps as one of several forest trees yielding profit to the land-owners), in the Umballa district. Of Mr. Wynyard's report I have been unable to obtain a copy; but as far as I can gather from the final settlement report of the district, in the ilakas assessed by Mr. Wynyard there were extensive forests, containing bamboo, har, and chil trees, from which both the "zemindars and the hákims" (also apparently land-holders) "derived profit, an instance being given in which Rs. 4,000 a year were realized *by the sale of timber*; mango trees were rare, and it is expressly stated that land covered with fruit-bearing groves had only been included in the assessable area where cultivated.

1227. The mango would thus rather seem to have held in the Umballa district the place of the mohwa than the mango in this; and moreover, if the 2 annas rate was applied to it at all, it was apparently as a forest tree profitable to the proprietors. It does not seem that the Panjab rule authorized its assessment when it yielded no profit. And however that may be, the Oudh instructions are clear: "sayer is only to be considered in estimating assets when it is of *considerable value*" (to the proprietors presumably), "such as the piscary of large tanks, the produce of trees like mohwa or forest

produce like wax, lac, &c.," and this would seemingly exclude mango groves generally, whether over or under 10 per cent. In speaking of sayer, Mr. Carnegy correctly says mangoes are not sold, and with reference to cultivators' groves he further says "the landlord takes no rent from grove lands," and all that he can do is to "claim fruit on festive occasions and he might fell a tree if he required;" so that evidently groves do not yield zemindars anything which could be subjected to assessment. Indeed, Mr. Carnegy himself was of opinion that they should not be treated as sayer, but as culturable waste.

1228. Even regarded in this latter light, however, they should rather be left unassessed. Taking the district as a whole, they are well within 10 per cent. of the total area; nor even in the few villages in which they exceed that percentage does any demand upon them seem warranted. I have endeavoured to show that culturable waste should not generally be assessed, and if this view be right, *à fortiori* is it the case with groves as included under that head. Many of them are in the hands of cultivators who probably have not the smallest inclination to cut them down, and, until they do so, the proprietor has no power of interfering with the land. If, then, he cannot turn to account waste under his immediate control, still less is it to be expected he will do so with bāghs in respect of which he is dependent upon the improbable acquiescence of another person.

1229. In the recent revision, where new land had been brought under the plough, it was assessed; and in all other cases the principles stated in para. 1210 were followed—that is, where it was in just the same condition as at measurement with apparently every likelihood of its remaining so, it was, except for special reasons, left altogether free; and where it was assessed, grazing lands were first excluded, and three or four annas per acre at the outside put upon the remainder; while at the same time, where much had already been paid upon it, this was taken into account.

1230. Rasadi or progressive jamas were originally avoided as much as possible, and allowed only in very exceptional cases. In the Fyzabad tahsíl report, where allusion is made to such a jama having been fixed, it is apologetically stated that it is

Sixth principle : progressive jamas.

the second only in three tahsils; the general abatement in pargana Aldemau having been apparently overlooked, or not considered to partake of this character.

1231. The reason, though I cannot speak with certainty, would appear to be the veto which has been above mentioned of progressive jamas (para. 1157), and thus even a six-fold enhancement of revenue demand is passed over without comment in the No. II. statements.

1232. But, as pointed out in a letter of the Foreign Department, that veto was restricted to what was then generally understood by term "rasadi" (para. 1157), and did not extend, for the same objections did not exist, to "a temporary remission of part of an assessment made with a strict regard to no more than the existing rental of a village," in order to "prevent the sudden increase from embarrassing the zemiindar." The same principle was also admitted in a still earlier letter of the same department, and it was, indeed, the Supreme Government that took the initiative regarding the Aldemau abatement; the first mention of this occurring in the last-mentioned letter, where it is said "that the objection to a sudden rise might possibly have been met in such a case by postponing the full increase, say for five years."

1233. Nor was it in isolated instances only that relief of this nature was required, for of 839 maháls in the district in no less than 347 was the enhancement of the previous demand more than 30 per cent.; and the value of the principle involved, if ever actually doubted, was practically acknowledged, even before the original assessment was concluded, by its extension to the whole of a second pargana, Khandansa; and as that course was first suggested by Mr. Carnegy, the fact bears out a conjecture of Mr Ferrar's, that if Mr. Carnegy were to commence assessing now, with the experience he must have gained in assessing this district, he would apply the rasadi system to every pargana in it.

1234. And since then the advantages of the system have come to be still more fully recognized, even if it may not be said that the necessity for it has been demonstrated. A great enhancement of the revenue, except by more or less

slow degrees, is always severely felt where not found impracticable, and a striking illustration of the effect of such a measure is to be found in a mahál, Soraon, in the Isauli pargana.

1235. The mahál is under Government management, and the collections are stated to be about Rs. 2,600, exclusive of the zemindar's sir, about 300 bigahs in extent. The summary jama was Rs. 1,900; the regular assessment raised it to Rs. 3,350. By the former, therefore, the zemindars were left all the profits of their sir, and got Rs. 700 also from the khalisa. By the latter they not only got nothing from the khalisa, but had further to pay Rs. 750 upon their sir. This would not appear impossible; but though the number of sharers (24) was not, as things go in this district, large for such a mahál, it was sufficient to render the realization of any large amount from the sir extremely difficult, except in the very improbable alternative of the holders of it not first making provision for themselves and their families. The tenants whose rents they had to raise, if they felt so disposed, were many of them shankalpdars and mortgagees, and the task was either distasteful or impossible. The zemindars soon became defaulters, and though it must unfortunately be stated that while their mahál has been under Government management the zemindars have shown the most determined recusancy, yet it remains clear that the origin of their trouble, and perhaps of their recusancy also, lay in the greatly and suddenly enhanced revenue demand.

1236. It was for the above reasons accepted as a principle in the recent revision that where the summary demand was much enhanced a rasadi should be allowed. At the same time this was more or less freely done in different parganas, according as the particular circumstances of each showed greater or less occasion for it.

1237. The period for which rasadis were given varied. In the earlier revisions it was five to ten years, but they were not given in cases where the rise did not exceed 50 per cent.; in the later revisions the period was from three to seven years, but the allowance was extended to all cases in which the rise exceeded 30 per cent.

1238. With respect to progressive jamas, it may possibly be argued that the time for them had gone by when the recent revision took place. But the question is capable of being looked at from another point of view, and it is this. The justification of such jamas is that the too sudden enhancement is liable to embarrass zemindars and plunge them into debt. If, then, they were desirable in the first instance, the relief subsequently necessary would appear to have been not only what would have been originally sufficient, but that amount plus the interest on debts incurred by that relief having been withheld. In more general terms, where progressive jamas would have been desirable at first, there were not less, but greater reasons for them afterwards.

1239. Nor was it to be apprehended that the allowance, where granted on these grounds, would always fail in its intended object, for the general remission of part of the revenue in the year 1281 fasli was utilized by the more careful zemindars to clear off some of their encumbrances. In the examination of jamabandis of successive years I more than once noticed the diminution or disappearance of mortgages, on enquiring the cause of which I was told that they had been paid off with the sum remitted in 1281 fasli. It was not too much to hope, then, that the larger remissions involved in progressive jamas would be attended with proportionately beneficial results.

1240. Rasadis were occasionally given in single villages separately, but as a rule they were left for consideration in the mahál files. It may very possibly happen that a great rise in one village in a mahál is counterbalanced by no less a decrease in another; or a rise which appears severe in a single village may be of no consequence in comparison with the jama of an entire mahál. Nor in subdivided village is there the same proportionate rise in the shares belonging to different maháls; in one the summary jama may remain unaltered, in another it may be much increased, a common reason for this being the substitution at this settlement of actual holdings for the nominal ancestral shares previously followed.

1241. While the concession of a rasadi was generally made a mahálwar question, each sub-settlement was separately

examined and dealt with on its own merits. This was of course done for the sake of the sub-proprietor, but at the same time, in order to prevent uncalled for remissions on his behalf, the change in his rent was also looked into. This sometimes underwent but slight alteration, even though the revenue had been much enhanced, and then obviously, as far as the sub-proprietor was concerned, a progressive jama would have been superfluous.

1242. Redistribution differed from all the other branches of the revision. There the Seventh principle: re-distribution of revenue demand. Government demand was absolutely reduced; here, without any such reduction, the demand on one mahál was reduced, but it was only at the expense of another. The assessment of a mauza was perhaps correct enough, but its apportionment was at fault.

1243. I shall here allude chiefly to mauzas containing two or more villages, which were in the first instance assessed solely with reference to their total area, but in which, owing to difference of ownership of the component villages, a subsequent apportionment of the Government demand had to be made. The way this was done will be most easily explained by the annexed statement.

1244. In the first place, the apportionment was made on the basis of manured, irrigated, and unirrigated land, and thus the rates used were "duced" only, and not actuals. And even if those rates were sufficiently accurate in themselves, it did not follow they were equally applicable to all villages demarcated together. These might be of very different quality, and thus the rates might be light for some and heavy for others, though suitable enough for the entire mauza.

1245. Where, again, a mauza contained much waste land, a mistake was sometimes made in the distribution of the amount assessed upon it. Part, if not the whole, of the demand upon it according to the "usual local rule" was not unfrequently foregone; but in the distribution registers the whole of it was nevertheless shown as imposed, and the demand upon cultivation was supposed to be the remainder left after its subtraction from the entire jama. Each of these items was then separately distributed, and the consequence was that, where one of the villages in a mauza contained all or nearly all of the waste, it probably had to bear more than its proper share of the whole jama.

1246. Misdistribution likewise occurs where there is no such inclusion of two or more villages in the same mauza, but single villages, though demarcated by themselves, are subdivided between different maháls. But while what is here alluded to is the apportionment of a jama between different maháls, it is very similar to, and in some respects bound up with what has been done in the khewat as between shares in the same mahál, and it will therefore be convenient to leave it for notice in connection with the khewat.

1247. In the recent revision, as it was not itself general, redistribution of jama was not generally made. It was made, however, whenever there was found to be necessity for it, and this probably amounted to whenever it was wanted, for any misdistribution that existed was pretty sure to come to light in one way or another during the revision proceedings. In all cases in which there was anything more to be done than spread the jama over unequal areas belonging to shares in other respects similar, the demand on each share was fixed in the revision file, and in cases which it was thought safe to leave to the Khationi office, as requiring only this

process, it was directed that the map and other Settlement records should be consulted to see whether the shares lay intermixed or in detached blocks, and if the latter, a new distribution on soils should be made, where the existing one had not been made in that manner.

1248. Retrospective effect principally concerned proprietors paying direct to Government ;
 Eighth principle : retrospective effect. but as the revision often extended to sub-settlements, so also retrospective effect was sometimes independently granted in connection with those tenures.

1249. In the earlier revisions retrospective effect was treated, whenever it was allowed, as an ordinary part of the relief afforded. But this was only previous to the Personal Assistant's letter No. 3227 of 1875, by which all such cases were sanctioned. In all later revisions, in accordance with instructions issued shortly before that letter, whenever any modification of the assessment was made, it took effect, as such, only from the commencement of the preceding fasli year, and retrospective effect was only granted where there were arrears due. Though also the cases in which it seemed desirable were pointed out at the time of the revision, they were subsequently considered individually in communication with the Deputy Commissioner, and a separate report, quite distinct from that on the revision, was submitted.

1250. Under these circumstances, it would not seem necessary in this report to give any details of the extent to which retrospective effect was allowed, or the remissions made as the result of it.

1251. Having now finished the remarks commenced in para. 1074, I must revert for a moment to the next preceding paragraph.

1252. The point of departure having been the mauzawar assessment, the mauzawar files were naturally the first to reach completion, and as those of any pargana did so, they were submitted to the Commissioner and had his orders recorded on each of them. The mahálwar files were then in turn taken up. It was first seen what was the result of the mauzawar

Revision procedure resumed.
 Mauzawar files first completed,
 and then the mahálwar.

proceedings upon each mahál; the general condition of the mahál, as far as it could be ascertained, together with questions affecting it as a whole, such as progressive jamas and retrospective effect, were next brought under consideration, and the files were then completed and submitted to the Commissioner, these again having his orders separately recorded on them.

1253. The Government demand as thus determined was sanctioned by the following letters and resolutions:—

Government sanction.

1. Miscellaneous	...	Personal Assistant to Chief Commissioner's letter	
			No. 3227 of 9th September, 1875.
2. Sarharpur	...	Ditto ditto	No. 3228 of 9th September, 1875.
3. Aldemau	...	Ditto ditto	No. 4683 of 18th December, 1876.
4. Majhaura	...		
5. Haveli Oudh	...	Resolution No. 2547R. of 9th November, 1877.	
6. Mangalsi	...		
7. Pachhimráth	...	Ditto	No. 71R. of 7th January, 1878.
8. Amsin	...		
9. Akbarpur	...	Ditto	No. 2264R. of 26th July, 1878.
10. Tānda	...		
11. Birhar	...	Ditto	No. 2287R. of 29th July, 1878.
12. Sultānpur	...		
13. Isauli	...		
14. Khandansa	...		

and, with reference to para. 1004, it should be stated that, in accordance with Circular No. 39 of 1875, land revenue and cesses were in the revision separately fixed.

1254. With reference also to paras. 1008 and 1665, it should be stated that, in declaring the above demand, the aggregate jama of each mahál was orally declared to the proprietors, and on their presenting a petition on plain paper, it was endorsed with mauzawar details and returned to them.

1255. This brings my account of the revision to a close. I am afraid it is a long one, but the revision was an intricate, difficult, and laborious task, for it dealt directly with many points which in the original assessment were left for office calculation; and moreover, as stated by Mr. Capper, "the fact that, however changed circumstances may have affected the point of view from which to consider the figures of the original assessment, still work on which a brother officer had prided himself, and probably justly, from the then point of view, was seriously impugned, rendered the task invidious." Under

Concluding remarks on the revision.

these circumstances anything less than a full account both of the revision and the reasons for it could hardly have been satisfactory.

Results of the Assessment and Revision.

1256. The original method of assessment, and the cause and extent of revision, having now been described, the results of both the assessment and the revision may be stated.

Arrangement of results.

1257. As the original assessment was reported by tahsils, and as, though the whole district is said to have been assessed on one "perfectly uniform system," certain changes were as a matter of fact from time to time grafted upon that first adopted, which are explained in the tahsíl reports, it will be to some extent convenient here to adhere to the division of the district into its old tahsils. But on the other hand, those tahsils have been broken up; their component parganas, all of which were separately assessed, have undergone change also, and the No. II volumes have been arranged in accordance with the present limits of parganas. Such being the case, parganas will be grouped together according to the old tahsils, but data will be shown for each separately, according to its present constitution. The characteristic features of each will be briefly given, and this will be done in such a form as to admit of easy comparison with the same features for the entire district, which will be given also.

1258. Of the thirteen parganas of the old district eleven were assessed by Mr. Carnegy, the local inspection having been made in seven, *viz.*, Aldemau, Surhampur, Tánda, Birhar, Pachhimráth, Haveli Oudh, and Isauli, by Mr. Carnegy himself, in Majhaura by Captain (now Colonel) Clark, in Akbarpur and Amsin by Captain (now Major) Erskine, and in Mangalsi by Mr. Woodburn. A twelfth pargana, Sultánpur, was assessed partly by Mr. Carnegy and partly by Captain Erskine, the local inspections having been made by those officers, assisted by Mr. (now Major) Noble; and in the thirteenth pargana the local inspections were made and the assessment proposals framed by Mr. Woodburn.

1259. In the recent revision, for various reasons, entire parganas were not taken up by the same officers. The

petitions relating to 154 villages were entirely disposed of by the Commissioner, Mr. Capper; those relating to 512 villages were investigated by Mr. Ferrar; and the remainder by myself and my assistants, Messrs. Deas and Connell. Of the mahálwar files, those of the Tándá and Isauli parganas were written up by Mr. Deas, those of Mangalsi by Mr. Connell, and those of all other parganas by myself, to whom also it fell to furnish the reports on the revision required by the instructions mentioned in para. 1060.

TAHSIL DOSTPUR.

1260. This tahsíl, the first assessed, contained three parganas, Aldemau, Surhampur, and Majhaura. The assessments were introduced in 1273 and 1274 fasli, or 1865 and 1866 A.D.

1261. The tahsíl report, though printed, does not seem to have been ever formally submitted as an assessment report, but it was sent as an accompaniment to a letter about the Aldemau assessment on the 4th May, 1866. The printed copies of the report are only dated the 4th May, 1868, but the office copy of the manuscript is without any date at all, and possibly the last figure in the year last named is a clerical error, and the date really intended is that first given, the 4th May, 1866. The report bears internal evidence of having been written, in part at least, before April, 1866:

1262. This report refers only to the description of the assessment already given in paras. 945, &c. The difference it makes in the Test jamas has been pointed out, and there is nothing else in it that calls for comment.

PARGANA ALDEMAU.

1263. Pargana Aldemau, as now constituted, lies between the Majhwi and the Gumti. It occupied the south-east corner of the old district, of which it was the largest pargana, and though it has now been somewhat reduced in size, it still contains an area of 305 square miles. It comprises 475 villages, among which are Dostpur, the headquarters of the old tahsíl, on the north, and Kádipur, holding the same relation to the present tahsíl of that name, on the south. Fifteen or twenty villages contain bazaars.

Description of pargana.

1264. The means of communication consist of the railway, which cuts the north-east corner of the pargana and has two stations, Bilwai and Malipur, just beyond its borders; of roads, of which till lately there were but few, especially on the east; and of the river Gumti.

1265. Of the 475 villages in the pargana, 229, or nearly half, are held by talukdars, but of these 124 are sub-settled, which, added to the 246 not in talukas, give a total of 370, or nearly four-fifths of the pargana, in the hands of petty proprietors or proprietary communities.

1266. The pargana has a population of 529 to the square mile, of which about 72 per cent., or 6 per cent. more than the district average, is agricultural. The proportion of the principal agricultural castes is not materially different from that average. In the case of high castes there is an excess of about 4 per cent. Most prominent among these last are the Ráj Kumárs, of whom Mr. Carnegy states that they have ever been notorious for the difficulty with which the revenue has had to be extorted from them. "We have it," he says, "on the undoubted authority of two men, who were themselves Názims.....Mahárája Mán Singh and the Aghaie, that, owing to the clanship of the powerful Ráj Kumárs, they never succeeded in fully assessing the parganas now under report, nor in collecting the Government dues."

Their lawless habits were no doubt in some degree encouraged by the ease with which they could retreat when pressed into the neighbouring British districts. Not a few of them still have houses just outside the Oudh border. Times have changed, but the pargana still has an unenviable notoriety, I believe, as the home of bad characters. The north-west and south-east corners contained between them a short time ago, if they do not still, the "residences of about eighty proclaimed offenders."

1267. Of the total area of the pargana, about 33 per cent. is unproductive, 19 per cent. of this being absolutely barren and consisting mostly of bare usar plains. Groves cover no more than 3 per cent., jungle and other culturable waste amount to 14, and the area under cultivation is just 50. The

last contains dúmat, matyár, and bhúr, in the proportion of 52 30, and 18 respectively; 51 per cent. of it is irrigated (less than one-third from wells) and 21 per cent. is manured.

1268. Irregular in form, as well as large, the pargana varies greatly in its different parts. In the north and middle the land lies comparatively low; the soil is about half doras and the rest almost entirely matyár, bhúr being very rare. Large capacious jhíls abound, and in some places the Majhwi and the Mángar are used for irrigation. Jarhan is widely grown and a great extent of other land is under common rice and kodo during the kharíf, yielding subsequently a rabi crop of pea, gram, and arhar. Wheat, barley, and gujai are all grown, but the two latter are the more common, the soil being more suited to them than wheat. Sugarcane is to be found in most villages, and poppy here and there. *

1269. Going southward, the land rises gradually almost up to the bank of the Gumti, which is here often high; the soil becomes less firm; jhíls and even large tanks more scarce, and the substitute for them, so far as it may be accounted so, is to be found in kacha wells, which are here unusually durable (para. 155). Rice cultivation decreases, and sugarcane, owing chiefly to the difficulty of irrigation, almost disappears. Water is only found at a considerable depth, and with such a distance to raise it, and nothing to carry it along the ground but mud channels exposed to the action of sun and wind, it is very difficult in the hot weather—that is, when the sugarcane most requires irrigation—to keep up a constant and sufficient flow of water from well to field.

Rates used. 1270. The rates used in the assessment were as follows:—

Average rent-rates.				Class rates.		
	Goind.	Majhar.	Pálo.	First.	Second.	Third.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Old ...	6 12 0	4 3 0	2 0 0	5 3 0	4 7 0	3 14 0
	to	to	to	to	to	to
Transfer-	8 0 0	5 0 0	2 4 0	5 12 0	5 0 0	4 4 0
red.	7 0 0	4 1 0	2 1 0	5 3 3	4 6 6	3 9 6

* See, however, para. 129.

Test jama^s. 1271. The test jamas for the old pargana (they are not available for the new) were, inclusive of cesses :—

				Rs.
Plough	...	...	...	2,52,845
Deduced	...	...	...	2,50,091
Rent-roll	...	...	...	...
Class ...	...	...	...	2,70,456

1272. The Government demand first imposed on the old pargana was, inclusive of cesses, Rs. 2,64,560. The corresponding demand for the new pargana was Rs. 2,22,875 without cesses, or, cesses included, Rs. 2,28,447.

1273. But this “revised demand having been carefully fixed at 51½ per cent. of the assumed rental, was found to fall at Rs. 2-5-5 per acre on cultivation, and showed an increase of 61 per cent. on the summary demand. About the time when the revised settlement was to be declared the Financial Commissioner visited the district, and we had the benefit of his experience and advice. Having in view the suddenness of the rise, and the fact which has already been alluded to, that the pargana had never been fully assessed even in the king’s time, a reduction of 12 per cent. was counselled and gladly adopted, and the Government revenue, with cesses, now falls at Rs. 2-1-2 per acre on cultivation.”

1274. The new jamas were announced village by village on the 16th April, 1865, when “the representatives signed their names in a register in token of general approval, but reserving the right to object subsequently.” The introduction of these new jamas took place at the beginning of 1273 fasli.

1275. The jamas here referred to, however, were the reduced ones—that is, those obtained by the deduction, recommended by the Financial Commissioner, of 12 per cent. from the demand first fixed.

1276. The tahsil report, as above stated, does not appear to have been submitted at all events for some time, but the annual report for the year in which this reduction was made not unnaturally contained allusion to the subject.

1277. This attracted the attention of the Supreme Government, and some correspondence ensued, of which an abstract given in the pargana revision report. Here it will suffice to simply state the result, which was that permissive sanction was given to the re-imposition by the Chief Commissioner of the 12 per cent. abatement "after ten years from the commencement of the settlement."

But reduction temporary.

1278. Here was an apparent end of the matter, and here it rested for a couple of years. At the end of that time, however, it was again revived by Mr. Carnegie, who, though he had formerly advocated the above course, had in the interval, found reason to alter his opinion. He accordingly addressed a letter to the Commissioner, in which, first adverting to the fact that the Financial Commissioner had always been in favour of a permanent reduction,* he went on to state that, for reasons given, he had come to the conclusion that it would be "wise and proper to allow the reduction, which is at present temporary, to hold good throughout the revised settlement."

Permanency of reduction advocated.

1279. The reply to this recommendation appears to have been that it was to be again submitted and would be taken into consideration with the Final Settlement report, and the reduced, or as they have generally been called in the Settlement office from the period they had to run, the "ten-year" jamas accordingly still remained in force when the recent revision commenced.

Left an open question.

1280. The number of petitions that had to be disposed of in connection with the revision was 587, relating to 362 mauzas in 108 maháls, on 454 of which reductions were made, affecting 287 villages in 104 maháls.

1281. The Government demand as thus revised became Rs. 2,02,445 without cesses, or, cesses included, Rs. 2,07,506-13-0, progressive jamas being also allowed to the extent shown in statement Va.

* With reference to the re-imposition of the 12 per cent. reduction, the Financial Commissioner, Sir Henry Davies, had written in 1866, that from what he had seen of the pargana, there would be difficulty in the collection of the full demand, and that if reversion to it would lead to much difficulty, or the forcible alienation of property on a large scale, the advantage of the measure was doubtful, to say the least. "It must be remembered that we are not assessing land merely, but men, and men whose management is indifferent and whose expenditure is often as obligatory on them as it is profuse."

1282. This was one of the parganas in which Mr. Ferrar considered the assessment rates to be unsafe, and they are no doubt exceptionally high, while in the statistics relating to soils, irrigation, manure, and population, there does not appear to be much to support them.

1283. But, on the other hand, the gross rental given by those rates did not always in the revision prove to be an excessive estimate. There were not a few villages on which, though the incidence of the Government demand seemed high, no reduction of it was found necessary; some of these, indeed, did not even come under objection, and in others, the fairness of the assumed rental was corroborated by jamabandis, leases, or other satisfactory evidence. Even where reductions were allowed again, the accuracy of the assumed rental was sometimes beyond doubt, and perhaps even admitted, though other grounds for consideration existed.

1284. Again, though the assessment rates are high, so also are those prevalent in the pargana, and especially in those directions in which the assessment rates are highest; the landed proprietors of Aldemau may under native rule have been able to secure favourable terms from the revenue officials for themselves, but they do not seem to have considered themselves under any obligation to display equal leniency towards their tenants. And if my knowledge and recollection of the Amethi pargana in the Sultānpur district be not at fault, the physical features of that pargana bear some resemblance to those of the mostly highly-rated part of Aldemau, and there also rents are unusually high.

1285. The pálu rate especially may seem severe (and it is to the treatment of the poorer lands that the pressure of the assessment has in great measure been attributed (para. 1100); but more or less of this pálu is rice-land, which in the north of the pargana fetches exceptionally good rents. In many villages Rs. 2 or Rs. 2-8-0 per bigah is freely admitted to be paid for it, and in a cluster of five or six near Dostpur, the jamabandis give on the total area under jarhan an allround rate of Rs. 2-8-0 and even Rs. 3 per bigah.

1286. This shows, it is true, only what rice-land may be worth; it does not of course follow it invariably is so. The

last-named villages lie in the vicinity of Dostpur, and enjoy a little local celebrity for their rice, and even hereabouts and still more elsewhere the jamabandis show rents descending gradually to a few annas. Yet for the calculation of a rack-rental, from which allowance was to be made where necessary, even the pálu rate was found sufficiently appropriate, and no general change of rates was made. Here, as in other parganas, the revision was confined to making reductions in special cases.

1287. From what is said in the tahsíl report, it might seem strange that even this should have been necessary, for very strong testimony is there given as to the lightness of the assessment. "No objections worthy of the smallest attention were raised," it is said, "when in the presence of all concerned the jamas were publicly declared. Objectors were by no means discouraged, but they were told it was useless to apply unless they could make good their position by the production of village accounts. It was subsequently admitted by Ghazafar Husain and Lallu Sáh, two of the most intelligent talukdars of the tahsíl, that on examining their accounts they found that the provision had been faithfully fulfilled of leaving to them half the assets;" and it further appears that there was only one decided objection filed, and "that extended only to six villages in an estate of eighteen."

1288. It is, therefore, necessary to draw attention to the fact that though the entire tahsíl is here spoken of so far as the estates of the two talukdars lay in the Aldemau pargana, what they admitted to leave them half assets was not the full but the "ten-year" jama, while it was the former that was made the starting-point in the recent revision. It may be further added, also, that in order to prevent the reduction of the ten years' demand where its fairness was not questioned, proprietors were asked whether it was this or the full jama only they objected to. And lastly, there is Mr. Carnegy's own more recent opinion that the ten-year jama should be maintained throughout the pargana, while the jama left after revision, though in some villages below, is in the aggregate in excess of it, the first named being Rs. 2,03,182, and the latter Rs. 2,07,506-13-0.

1289. This pargana so far differs from others that, in some cases, the effect of the revision was to enhance the demand

previously in force—the ten-year jama. In such cases, the revision having been only sanctioned in 1284 fasli, the enhancement was not demanded till 1285 fasli (1st July, 1877). In other cases the revisions took effect from 1283 fasli, (the agricultural year in which they were made), or 1st July, 1875.

PARGANA SURHURPUR.

1290. This pargana, which is approximately diamond-shaped, lies in the south-east corner of the present district, its lower half running into that of Azamgarh. With an area of 144 square miles, it is divided into 235 villages, in four of which, Surhūrpur, Usraha (adjoining Mithupur in the North-Western Provinces), Jalāl-pur, and Bandipur, are permanent bazaars. The Tons cuts it nearly from north-west to south-east, while it is bounded on parts of the south by the Majhur, and on the extreme north-east by the Taunri. It is poorly provided with roads, and what it has lie on its inner half. Two of them lead to the Málipur railway station.

1291. Of the 235 villages in the pargana about three-fourths are held by talukdars, and allowing for rather less than one third of these being sub-settled, just about half the pargana is held by coparcenary bodies.

1292. The population falls at the rate of 593 to the square mile, about two-thirds of it being agricultural. Muraos and Kurmis are comparatively few, but in other respects there is no marked deviation from the district average in the distribution of agricultural castes. The proprietors are mostly Palwárs, the sub-proprietors Palwárs and Bráhmíns.

1293. Of the total area, 27 per cent. is unproductive, 16 per cent. being barren; 3 per cent. is covered with groves, 16 is culturable waste, and 54 cent. is under cultivation. The proportions of doras, matyár, and bhúr in the cultivation are 57, 28, and 15 respectively; 51 per cent. is irrigated (about two-fifths from wells), and 20 per cent. is manured. The present pargana contains numerous jhils, principally on the north and upper east, and in the former direction tracts of jungle frequently break the continuity of cultivation. All the ordinary crops are grown, and the only points worthy of remark

are that along the lower part of the left bank of the Tons (from below Nagpur) wheat and barley are mostly grown, either separately or together, and in the Jalálpur circle there is much cane and little jarhan. Of the special crops, indigo is more common than in most parganas, and godowns may be seen in various places.

Rates employed. 1294. The rates used in the assessment were as follows :—

Average rent-rates.				Class rates.		
	Goind.	Majhar.	Pálo.	First.	Second.	Third.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Old pargana	7 0 0	4 1 0	2 1 0	5 3 3	4 6 6	3 9 6
	to	to	to	to	to	to
	7 3 0	4 4 0	2 5 0	5 6 6	4 9 6	3 12 0
Transferred	6 0 0	4 0 0	1 12 9	4 7 0	3 11 0	3 4 0
	to	to	to	to	to	to
	7 6 5	4 12 10	2 3 2	5 4 9	4 6 6	3 14 4

The test jamas. 1295. The test jamas for the old pargana, cesses included, were—

	Rs.
Plough	... 1,01,592
Deducted	... 97,902
Rent-roll	... 82,324
Class	... 1,03,221

regarding the last of which see para. 1103.

1296. The Government demand originally fixed on the old pargana, inclusive of cesses, was Rs. 98,175. The corresponding demand on the new pargana was Rs. 98,940-9 land revenue, or, inclusive of cesses, Rs. 1,01,415. The incidence was Re. 1-15-8 per acre, and it was a rise upon the summary jama of 33 per cent. It was declared on the 22nd November, 1865 (when objections were raised about 15 villages, mostly by sub-proprietors), and introduced at the beginning of 1274 fasli.

1297. In the recent revision, the jamas of 151 villages in 30 maháls came under examination on 224 petitions; and on 117 petitions the jamas of 87 villages in 28 maháls were modified. The reductions amounted to 4.66 per cent. on the jama of the entire pargana.

1298. The jama thus fixed is Rs. 94,330 revenue, or, Demand ultimately cesses included, Rs. 96,690-14-0. Its incidence is Re. 1-14-2 per acre of cultivation, and it is a rise upon the summary jama of Rs. 66,491 or nearly 42 per cent.

1299. Progressive jamas were only allowed in this pargana under the earlier rule, *i. e.* where the enhancement exceeded 50 per cent. The effect of this allowance upon the revenue demand is shown for each year in statement Va in the appendix.

PARGANA MAJHAURA.

1300. The Majhaura pargana is a small parallelogram, bounded for some distance on the north-west by the Madha, which afterwards enters it and runs across its north-eastern corner, and on the greater part of the south by the Majhwi, which separates it from Aldemau. It is also intersected by the Biswi. It contains 129 square miles, divided into 245 villages, in eight of which are bazaars.

1301. The pargana is cut towards the north-east by the Oudh and Rohilkhand Railway, of which there is a station in the village of Khemapur (Kamirpur), and it is fairly supplied with ordinary roads.

1302. Talukdars hold 171 villages, so that proprietary communities would seem to hold only about a third of the pargana; but of the talukdari villages. 94 are sub-settled, so that the proportion is reversed. Some of the villages are very much subdivided.

1303. The pargana has a population of 576 to the square mile, of which 66 per cent is agricultural. Brahmins and Chattris are rather in excess of the district average, amounting to 29 per cent. of the population. The proprietors are mostly Raotars, Bachgotís, and Ráj Kumárs.

1304. Of the area of the pargana, 21 per cent. is unproductive, 8 per cent. only being absolutely barren, 4 per cent. is under groves, 17 per cent. is culturable waste, and 58 per cent. is cultivated. Of the cultivation 72 per cent is doras,

23 matyár, and 5 bhúr; about 57 per cent. of it is irrigated nearly half from wells, and 25 per cent. is manured.

1305. "The natural soils are perhaps lighter than in the rest of the Dostpur tahsíl," but the (old) pargana had "greater advantages in population, cattle and water-supply, and the result is a high return in produce." More or less connected with the lighter soils, wheat and poppy are more common in the good lands; the pálu, however, is often very light and inferior. Jarhan is comparatively rare, and, where found, seems often to have been carelessly cultivated; the stubble, for instance, presents an untidy appearance, that contrasts strongly with the brush-like regularity of it often perceptible in the fields in Aldemau. Fallows of greater or less extent (presumably part of the pálu) are in many places shown in the crop statement and "corrected jamabandi" of No. II. The "advantage in water-supply" probably refers to well irrigation.

1306. The pargana has since assessment been enlarged by the transfer to it of parts of Akbarpur, Aldemau, Amsin, Tánda, and Sultánpur, but there is no marked dissimilarity between any of these and the original pargana with the exception of the first, which contains some large jhils. It is consequently liable to inundation, a danger to which other parts of the pargana are also subject, owing to the rivers above mentioned.

Rates employed.

1307. The assessment rates were as follows:—

	Average rent-rates.			Class rates.		
	Goind.	Majhar.	Pálo.	First.	Second.	Third.
	Rs. a. p.	Rs. a. p.	Rs. s. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Old pargana...	6 31 0	4 3 0	1 13 0	4 10 0	3 14 0	3 5 0
Transferred ..	6 8 9	3 11 7	1 10 4	4 7 0	3 10 6	3 2 6
	to	to	to	to	to	to
	7 3 0	4 6 5	2 0 0	5 6 0	4 10 0	3 14 0

The test jamas.

1308. The test jamas for the old pargana were, inclusive of cesses:—

	Rs.
Plough	56,222
Deducted	56,958
Rent-roll	44,891
Class	57,162

1309. The Government demand originally fixed was for the old pargana Rs. 57,300. The corresponding demand for the present pargana was Rs. 97,912-15-10 revenue, or, cesses included, Rs. 1,00,360-12-10.* This was 38 per cent. more than the summary jama, Rs. 70,748-11; its incidence was Rs. 2-0-8 per acre of cultivation. It was declared in the 13th October, 1865, and introduced in 1274 fasli.

1310. The number of petitions filed against this assessment was 418, and they affected 187 villages, in 43 maháls, while on 242 petitions the jamas were modified of 122 villages in 38 maháls. The reductions amounted to 8.96 per cent. of the amount originally imposed on the pargana.

1311. The result was to fix the Government demand at Rs. 89,186 land revenue, or, in all, Rs. 91,364-7-6, the incidence of which is Re. 1-13-9 per acre of cultivation; it is 26 per cent. more than the summary jama, Rs. 70,748-11-0. Particulars of progressive jamas will be found in statement Va.

1312. The revisions were introduced generally in 1283 fasli, but in villages assessed as part of Aldemau, and for the same reason, where the demand previously in force was raised, their introduction was deferred till 1285 fasli (1st July, 1877).

TAHSIL AKBARPUR.

1313. This tahsíl consisted of three parganas, Akbarpur, Tánda, and Birhar. The regular assessments were introduced in 1866 and 1867. The tahsíl report was submitted to the Commissioner on the 8th April, 1867.

1314. Precisely the same method of assessment was followed as in the Dostpur tahsíl. Owing, however, to the different way it was applied, the original jamas were found to require much less modification in the recent revision here than in Dostpur.

*Owing however, to part of the pargana having been assessed as Aldemau, the amount actually levied was only Rs. 99,086.

PARGANA AKBARPUR.

1315. This pargana has undergone considerable change since its assessment, so much so that over one-third of the villages it now contains were assessed in other parganas, 107 of them in Aldemau. As at present constituted, it is a large tract, lying on both sides of the river Tons, approximately circular in form, with the town of Akbarpur nearly in the centre. It has an area of 263 square miles, divided into 372 villages, in several of which are bazaars (para 492).

1316. The railway traverses the pargana from north-west to south-east, there being stations at Akbarpur and Malipur, while the former town is also the point of intersection of several roads, which, connecting places of importance, cross the pargana in various directions.

1317. When it was assessed, no less than nine-tenths of the pargana was held by talukdars (two of the talukas, Pirpur and Samanpur, being large ones), and, notwithstanding the changes that have since taken place, no less than 319 of its present villages are in talukas. Of these 152 are sub-settled. The number held by other than talukdars is only 53, but adding those that, although in talukas, are sub-settled, 205 are held by petty proprietors or proprietary communities.

1318. The population of the pargana falls at the rate of 518 to the square mile. The proportion of high castes is much below the district average, being 17 per cent., only, while the proportion of Kurmís, being here 12 per cent., is just double that average.

1319. Scattered about the pargana are numerous tracts of barren waste and jungle. It contains several jhils, which affect the lands near them, while it is not uncommon (para 1161) for part of the cultivated area, owing to poorness of soil or precariousness of irrigation, to be left fallow. From its general appearance, consequently, it might be inferred that the pargana was agriculturally poor or backward, and this conclusion might seem to find support in the partial prevalence of grain rents.

1320. The grain rents however, though they may not extend to other than precarious lands, are not always confined to very poor ones. The natural soils, again, are of average quality, and of the two talukas above mentioned, Pirpur and Samanpur, though in the former "Bráhmín and Chattri cultivators preponderate and the rental is proportionately low," the latter is "extensively populated by Kúrmís and other cultivators of the best description, and the rental is therefore high." It therefore happens that the extremes of cultivation are to be found in the pargana, and even in the same village.

1321. Of the total area of the pargana, 33 per cent. is unproductive, no less than 20 per cent. being absolutely barren; groves are limited to 3 per cent., 15 per cent. is culturable waste, and only 49 per cent., rather less than in any other pargana in the district, is cultivated. The cultivation contains doras, matyár, and bhúr in the proportion of 45, 39, and 16 respectively; just 250 per cent. of it is irrigated (about a third from wells) and 16 per cent. is manured.

Rates employed.

1322. The rates used in the assessment were :—

	Average rent-rates.			Class rates.		
	Goind.	Majhar.	Pálo.	First.	Second.	Third.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Old pargana ...	6 9 7	4 0 0	1 12 9	4 9 7	3 12 10	3 6 5
	to	to	to	to	to	to
	7 6 5	4 12 10	2 3 2	5 4 9	4 6 6	3 14 4
Transferred ...	7 0 0	4 1 0	2 0 0	5 3 3	4 6 6	3 9 6
	to	to	to	to	to	to
	7 3 0	4 6 0	2 1 0	5 6 0	4 10 0	3 14 0

Allowance was however often made, and only half rates imposed, where there was much land held on grain-rents.

The test jamas.

1323. The test jamas for the old pargana were, inclusive of cesses :—

	Rs.
Plough ...	1,92,302
Deduced ...	1,88,331
Rent-roll ...	1,76,125
Class ...	1,88,619

and the result of the assessment was to fix the demand on the old pargana at Rs. 1,92,935. The corresponding demand on the present pargana was Rs. 1,74,970-3-0 land revenue, or, cesses included, Rs. 1,79,351-12. * This was 48 per cent. more than the summary jamā; its incidence was Rs. 2-1-10 per acre of cultivation.

1324. The jamas (of the old pargana) were declared in February, 1867, and introduced at the beginning of 1275 fasli.

1325. After their declaration, objections were preferred by the talukdar of Pirpur, who owned one-third of the pargana as it then stood, regarding the assessment of part of his estate and by another proprietor regarding a single village. The latter was very trivial, and the former were for the following reasons considered inadmissible:—"The talukdar entered into a careful comparison of the assumed and of his actual village rentals, and he afterwards admitted that in 82 villages the assessment was fair. In the other 38 villages he stated that Rs. 4,000 more than the prescribed Government portion had been taken. On going minutely into the subject, it was found that this sum was made up of an infinite number of paltry rent-free and low-rated entries, in regard to the fair rental value of which the Settlement Officer and the proprietor had very different views. It is sufficient answer to this talukdar to say that the probable lightness of the 82 assessments which he unhesitatingly approves will be more than the equivalent of the 38 assessments which, on altogether insufficient grounds, he would wish to have reduced."

1326. As an indirect consequence of the assessment (or it would rather seem, the assessment having been made the pretext instead of being really the cause), a more unusual circumstance than the objections of proprietors occurred on the preparation of the rent-schedules. "The action of the peasantry" in the estate of Samanpur was such as to attract attention. On attempts being made to raise rents, the tenants offered a determined opposition, and lands were left out of cultivation. The explanation of this, however, was said by Mr. Carnegie to be that "some discontented men urged on

* Owing, however, to part of the pargana having been assessed in Aldemau, the amount actually levied was Rs. 17,420-12-0 only.

others to resist enhancement" by this means ; that the talukdar was extremely apathetic, and that enhancement had been tried up to the amount of three times the Government demand, notices being issued to that effect. On an Extra Assistant Commissioner being sent to the spot, moreover, everything was speedily set right.

1327. In the recent revision there had to be disposed of 278 petitions relating to 212 villages in 45 maháls, and on 155 of these modifications of the assessment were made, affecting 114 villages in 38 maháls. The reductions made amounted only to Rs. 4-9-7 per cent. of the pargana demand, and even of this part was due to villages assessed in other parganas. In the villages assessed in Akbarpur, the reductions reached only Rs. 3-14-3 per cent.

1328. The slightness of these reductions is no doubt in some degree attributable to the fact that the talukdar of Pirpur, who, as above seen, was nearly the only proprietor in the pargana to challenge the fairness of the original assessment when it was declared, was during the revision almost equally singular in being one of the few who abstained from putting in petitions. And the effect of his silence may from one point of view be estimated by the amount of revenue assessed upon his estate, one-third of that upon the whole pargana.

1329. But the argument at most holds good for the villages of which he is sole proprietor. There are 42 villages in his estate wholly or partially sub-settled, and in these, as usual, the rent is generally fixed on the basis of the Government demand, so that to the sub-proprietors there belonged no less a right than to the taluqdar to apply for reduction of that demand. In 28 only out of the 42 villages, however, did they do so, and in 12 only of these was any reduction made.

1330. The reasons for the smallness of the reductions made in the recent revision then must be more general, and they are apparently that in many cases full rates were not imposed on precarious lands, and also that, more generally, results were rejected in which the rates paid by special castes (and the great number of Kurmís in the pargana has been

noticed) formed too large an element. This last circumstance both operated to prevent over-assessment of entire villages, and also to create a wide margin in the better parts of a village, to make up any deficiency of assets in the remainder.

1331. The Government demand, as now fixed, is Rs. 1,66,926 land revenue, or, cesses included, Rs. 1,71,105-11. It is about 41 per cent. in excess of the summary demand, and its incidence is Rs. 2-3-0 per acre of cultivation. How far progressive jamas have been allowed will be seen by statement Va. The introduction of this demand took place in 1285 fasli (1st July, 1877), with the exception of certain villages formerly in Aldemau, in which, for reasons given in para. 1289, it was deferred to 1286 fasli (1st July, 1878).

PARGANA BIRHAR.

1332. A large pargana, more than twenty miles in length, in the north-east corner of the district, its outer half being nearly detached from the rest by the intrusion of a portion of the Azamgarh district. Bounded on the north by the Gogra, it is cut towards the east by the Gadaiya and Pikia, two small affluents of that river, while it is bounded on the south-west by the jhâl-like Tonri or Gungi nadi. In addition to this last, it contains numerous jhâls and tanks. It has an area of 221 square miles, divided into 392 villages, in several of which are bazaars.

1333. With the exception of 20 villages or portions of villages in 17 mahâls, the pargana is entirely included in four estates, all known by the same name, that of the pargana. Of the 387 villages in those estates, however, no less than 269, or more than two-thirds, are sub-settled. The sub-settlements are to some extent peculiar. In subdividing the original taluka, as between themselves, the talukdars often broke up sub-settled villages like others, and thus a sub-settlement of the same name is to be found in two, three, or even all four of the talukas. This, however, did not bind the under-proprietors, and as between them the duplicate or quadruplicate sub-settlements still remain undivided. This fact is a curious one in connection with tenures: it is also a very troublesome one in connection with the realization of rent from the under-proprietors.

1334. The pargana has a population of 543 to the square mile, of which 68 per cent. is agricultural. Musalmáns are comparatively numerous, amounting to 12 per cent., but high-caste Hindús are comparatively few, being only 20 per cent. Kurmis and Muraos are somewhat below the average, but, on the other hand, Ahírs are somewhat above it. The Birhar talukdars are Palwárs, the sub-proprietors mostly Palwárs and Bráhmíns, and the cultivation is chiefly in the hands of these two castes and Musalmáns.

1335. Taking the pargana as a whole, 55 per cent. of it is cultivated, 18 per cent. is culturable, exclusive of 4 per cent. of groves, and 23 per cent. is unproductive, though 8 per cent. only is barren. The cultivation consists of doras, matyár, and bhúr, in the proportion of 52, 38, and 10 respectively; 51 per cent. of it is irrigated (two-fifths from wells) and 24 per cent. is manured. Seven villages contain manjhas.

1336. The rental is said in the tahsíl report to be "out of all proportion low, and this is "attributed to (1) the former inefficient management of the proprietors, and (2) to the prevalence of subordinate Bráhmín tenures."

Rates employed.
were :—

1337. The rates used in the assessment

	Average rent-rates.			Class rates.		
	Goind.	Majhar.	Pálo.	First.	Second.	Third.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Old pargana ...	6 0 0 to 6 9 7	4 0 0 to 4 6 5	2 3 2 to 2 8 5	4 7 0 to 4 14 0	3 11 0 to 4 2 0	3 4 0 to 3 10 0

The test jamas. 1338. The test jamas for the old pargana were, inclusive of cesses :—

			Rs.
Plough	...	...	... 1,58,140
Deduced	...	...	... 1,45,130
Rent-roll	...	...	...
Class	...	...	... 1,54,991

The result of the assessment was to fix the Government demand on the old pargana at Rs. 1,54,480.
Original demand. The corresponding demand on the present

pargana was Rs. 1,49,466-4-8 land revenue, or, cesses included' Rs. 1,53,205, its incidence being Re. 1-14-6 per acre of cultivation.

1339. During the summary settlement, when the demand, exclusive of cesses, was Rs. 93,552, it seems to have been supposed that the pargana was even at that time over-assessed. The new demand, however, was higher than the one it superseded, and the difference was no less than 63 per cent. Nor does this appear have been nearly the full increase that was considered possible.

1340. "The natural capabilities of the soil of Birhar," says Mr. Carnegy, "are excellent, and had I been "guided by this fact alone, the rise in the demand would probably have been equal to 85 instead of 63 per cent. But the pargana is, I may say, entirely talukdari, being held by four members of the Palwár clan, and it is *overrun* with intermediate occupants, amongst whom are included several junior branches of the family of the talukdars. "To such an extent do these exist that during the Summary Settlement not more than 15 per cent. of the property of the talukdars has been under their direct management, the rest, *viz.*, 85 per cent., being held by the parties who, rightly or wrongly, have hitherto been supposed to be sub-proprietors. Of this large percentage of land hitherto managed, as I have said, by intermediate occupants, I estimate that not more than 11 per cent. of the profits has, during Summary Settlement, found its way to the talukdars; so that it may be said that up to the present time the profits of the pargana have been divided in the proportion of 25 per cent. to the superior and 75 per cent. to the inferior holders.

"The result of the Revised Settlement will, I believe, be to invert these profits as nearly as possible, leaving to the former 75, and to the latter (from whom all lease-holders and other pretenders shall have been eliminated) 25 per cent.

1341. "The result of the heretofore existing state of things has been the total collapse of the revenue arrangement of the talukdars, the resort to direct management by Government, and the

creation of the very erroneous impression that these untoward events were to be traced to over-assessment alone. It is believed that when the result of the re-adjustment of rights has come into full operation and the Bābus have been emancipated from their present condition of thralldom to mere leaseholders, the pargana will soon be brought to a state of remarkable prosperity, and we shall hear no more of over-assessment, while the necessity for Government intervention will also cease to exist."

1342. "In assessing the pargana it was, of course, necessary to keep steadily in view the condition of the parties who are responsible for the revenue, and the difficulties of the position on this account were far from inconsiderable. The result is that, though the rise in the Government demand seems large, the incidence of the assessment will show the rating to be, in fact, exceedingly moderate. In proof of this observation I offer the following illustration. I have said that 15 per cent. of the talukdars' property was under direct (at present under Government) management; the gross rental of that portion has been accurately ascertained from the Government saazawl tahsil, and having spread the aggregate amount so acquired over the cultivated area of the pargana, an average rent-rate of Rs. 4-3-9 per acre was the result. This average rent-rate I hold to be low, owing to the unsatisfactory state of affairs generally in these talukas, and the consequent backward condition of agriculture, but if we apply even this avowedly low rent-rate to the cultivation of the pargana, and add the sum that has been fixed upon the waste land, a jama is justified of Rs. 1,47,904. This sum would give a rise on the present demand of 85 per cent.; but the pargana has now been assessed at Rs. 1,52,355 only, and this sum gives an increase equal to 63 per cent., and is 22 per cent., or Rs. 20,649, less than might very fairly have been taken according to the above calculation."

1343. "It may perhaps be asked why has this 20,000 rupees of revenue been relinquished? That is a question which I shall be prepared to explain in detail in my report on the tahsil, and in the meantime my remarks on the assessment of each village are at the service of those who may wish to examine them, and

these will show that ample reasons have there been assigned for all that has been done."

"(36). It is now necessary to redeem the promise conveyed in the above extract, and to explain in detail the reasons why a certain proportion of revenue was relinquished.

"(37). (1) The rent-rate of Rs. 4-3-9 per acre, on which the calculation was made, according to which Rs. 20,000 was foregone, was obtained from villages under direct Government management, and this standard, raised without doubt by the exertions of the Government establishment beyond the average of other villages not under direct management, would, on that account alone, have been too high a standard to apply throughout the pargana.

"(38). (2) The villages held direct are, moreover, for the most part, of old standing, and the lands of these are in many instances fully rated, while most of the leased villages contain more or less newly-reclaimed, and therefore lowly-rated land, to which the average rent-rate in question would not fairly apply.

"(39). (3) In the dilapidated financial condition of the Birhar talukdars it would have been impolitic to raise the demand suddenly to the full extent of 85 per cent., as the village lessees must in that case have paid the difference, and in the absence of means on the part of the Bábús to assist them with their burthens, it would have been tantamount to taxing them above their energies, and might have endangered the eventual solvency of the pargana.

"(40). "It is to be hoped that these reasons will be readily accepted as justifying the course that prudence and fore-thought seemed to dictate."

1344. They were:—The Financial Commissioner, noticing that the assessment was below Mr. Carnegie's estimate of half assets, made the following comment on the fact:—"I quite approve of his moderation as far as it goes. The settlement is a political as well as a fiscal measure, and one of its conditions is that the retention of their estates by the proprietors in possession shall not be rendered impossible. To raise the demand suddenly and excessively on persons

accustomed to a certain style of living is often to ruin them. Their cases should be treated with exceptional indulgence."

1345. The regular assessment came into force at the end of 1866, but either the necessity for a long period for the "re-adjustment of rights to come into full operation" was contemplated, or things did not right themselves as rapidly as had been anticipated. As recently observed by Mr. Capper, the "remarkable prosperity" of the Birhar pargana still remains problematical. The "necessity for Government intervention among other things unfortunately did not "soon cease to exist." Three of the four talukas were at the time under Government management, and though they were released towards the beginning of 1868, that management had to be almost immediately resumed, and continued in one estate without a break up to 1876, in a second with a break of a few years up to 1874, and in a third with a break of three years it has continued up to the present time. The fourth taluka, that of Bábu Hardat Singh, was also under Government management for six years, 1869 to 1875, and shortly after its release in the latter year it was gazetted for sale. While this has been the case with the talukdars, the under-proprietors have not yet ceased to complain of their enhanced rents and the much easier terms they enjoyed under native rule, and the sale of more than one of their tenures has been under consideration. During the recent revision the number of petitions that had to be disposed of was 795, and they related to no less than 340 villages out of 392 in the pargana.

1346. In the face of these facts, it would be vain to pronounce the condition of the pargana satisfactory; but, on the other hand, if it be asked how far it is traceable to the assessment—I am now speaking only of this one branch of the settlement—the answer must be, in a very slight degree only, if at all.

1347. First, with respect to the talukdars, it has been seen that, even under the Summary Settlement, all four estates had been for some time under Government management, the resumption of which above mentioned and the threatened sale of Bábu Hardat Singh's estate were immediately due to decrees of the civil courts, and even the remote cause was not altogether to be found in the assessment. Bábu Hardat

Singh's difficulties, for instance, in part arose out of suretyship. Again, the talukdars do not seem to have admitted the lightness of the original assessment, for of the 340 villages concerning which petitions were filed, those concerning 171 or just about half, emanated from them ; but by far the larger part, more than two-thirds, of their objections were disallowed.

1348. Next, with regard to the subordinate proprietors, it has been seen that the settlement was expected to reach and re-adjust their rents, and the inversion of the shares of "profits" enjoyed by them and the talukdars was the result aimed at. The experiment was a bold one, especially as the sub-holders were mostly Bráhmíns or fellow-clansmen of the talukdars, (paras. 1334 and 1340); and whether they were so or not, the sudden alteration of the terms on which they held was amply sufficient to cripple them without any over-assessment.

1349. Things must soon have come to a dead-lock, indeed, had old rents been maintained, and it is at least a merciful, if not also a wholesome, measure to lend assistance to talukdars weak enough to allow themselves to be enthralled by "mere lease-holders;" but it would clearly be difficult for the *assessment* alone to work out the change above described. It was with the aid of judicial decrees it was completed (so far as this was done),* and by those decrees the persons who were bound to pay the enhanced rents were, as a rule, declared to be not "mere lease-holders," but sub-proprietors. The claims of those who were found to belong to the former class were with possibly some exceptions rejected, and their rents remained unaffected by the settlement. Nor do they appear to have been numerous ; after the weeding process referred to in para. 1340 had been finished, the subordinate holders in no less than 269 villages were left in possession as sub-proprietors.

1350. It would thus seem that the sub-holders, instead of being obstructive encumbrancers on the land, deserved even stronger consideration than the superior proprietors, and, as they admittedly held at very low rents, they should in most cases have been made liable for 5 or 10 per cent.

* According to statement VII. the talukdars receive in the four estates collectively Rs. 90,363 of the profits, while the sub-proprietors retain Rs. 64,730 ; and see paras 1579 and 1596.

only more than the Government demand, instead of 75 per cent. as was proposed. If, therefore, they are now in difficulties, here is a possible, and indeed a probable, explanation quite independent of the assessment. That the enhancement of their rent did not press even more heavily upon them is probably due to the fact that in many cases it remained for a time at least nominal (para. 1344), and also that its effect was somewhat less severe than Mr. Carnegie's account of it would at first sight seem to indicate. Whatever the aggregate share of profits the talukdars may receive, it may be stated with certainty that they do not get 75 per cent. of them in the villages that were to be chiefly affected by the inversion of former rent arrangements. There are cases, indeed, in which the profits are by decree divided in the proportion of As. 4 only to the sub-proprietor and As. 12 to the talukdar; but much more commonly they are divided in equal shares, while there are cases in which the talukdars only get As. 4, and in some of the principal sub-settlements they get little, if anything, more than the bare Government demand. And further, the sub-proprietor's rent is generally fixed on the basis of the Settlement Officer's assumed rental, this being twice the revenue demand; and, as the latter was pitched intentionally low, it is clear that whatever percentage of the assumed rental the sub-proprietors have to pay is in reality not so large a percentage of actual assets.

1351. Whatever the condition of the proprietors and sub-proprietors, however, as far as the recent revision is a test, the original assessment, though it involved a serious enhancement of the demand previously in force, was on the whole, as it was intended to be, moderate. Nor, though large sums were often put upon waste land, does its future value seem to have been over-estimated. Now and then, indeed, in the revision it was found advisable to recommend remission of the whole or part of these sums; but not unfrequently a good deal of waste had been reclaimed, and thus, even where jamabandis correctly showed a quantity of fallow, it sometimes turned out to be only new land taken up, but again abandoned. In other cases there was much newly-cultivated land, of which no such relapse had occurred; and generally there was no reason to fear that in the long run the waste would yield less

than had been anticipated. In some instances, indeed, the admitted receipts from new cultivation even sufficed to make up an original deficiency of assets from what was assessed as cultivated.

1352. The total number of petitions for disposal during the revision was 795, relating to 340 villages in 8 maháls, and on 318 of them the jamas were modified of 122 villages in 7 maháls. The total reductions amount only to Rs. 5,013, being 11·32 per cent. on the jama of the villages in which reductions have been made, but only 3·35 per cent. on the jama of the entire pargana. The revisions commenced to take effect from 1284 fasli (1st July, 1876), progressive jamas being allowed in some cases for three years. The Government demand, as it now stands, is Rs. 1,31,463 land revenue, or, cesses included, Rs. 1,34,932-4-0, from 1284 to 1286 fasli, and Rs. 1,44,453 land revenue, or, cesses included, Rs. 1,48,069-10-0, from 1287 fasli to the end of the settlement. The incidence of the latter is Re. 1-13-6 per acre of cultivation. The ultimate rise upon the summary jama is still 54 per cent.

PARGANÁ TANDA.

1353. A small pargana, to the west of Birhar, on the right bank of the Gogra, with an area of 124 square miles, divided into 215 villages, seven of which contain bazaars. It is very fairly supplied with roads, except on the south-west.

1354. When the parganah was assessed, most of the villages were owned by petty proprietors, including several loyal subahdars, to whom these lands were "given in reward for services to the State." Owing, however, to the changes which have since taken place in the boundaries of the pargana, the above description is now applicable only to 102 villages. The remaining 113 are in talukas, 48 of them being sub-settled.

1355. The population gives a rate of 630 to the square mile (para. 78), of which only 56 per cent. is agricultural. Musalmáns are very numerous, amounting to nearly 20 per cent. of the total population, but high-caste Hindús are much below the district average, being only about 14 per cent., Ahírs are few; Kurmís amount to no less than 15 per cent.

1356. Of the total area of the pargana 59 per cent. is cultivated, 12 per cent. is culturable waste, 5 per cent. is covered with groves, and 24 per cent. is unproductive, only 9 per cent., however, being barren. Of the cultivation 47 per cent. only is irrigated (less than a third from wells) and 16 per cent. only is manured. Three villages contain manjhas.

1357. The natural soils are somewhat light, and, as a consequence, part of the cultivation is precarious and grain rents are not uncommon. "The rental of this pargana, as might be expected, is low, being to a considerable degree affected by natural and special causes" above mentioned.

Rates employed.

1358. The rates used in the assessment were as follows :—

	Average rent-rates.			Class rates.		
	Goind.	Majhar.	Pálo.	First.	Second.	Third.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Old pargana.	6 0 0	3 9 7	1 9 1	4 3 0	3 7 0	3 0 0
	to	to	to	to	to	to
	6 9 6	4 0 0	1 13 1	4 10 0	3 13 0	3 7 0
Transferred	6 9 7	4 0 0	1 12 9	4 9 7	3 12 10	3 6 5
	to	to	to	to	to	to
	7 6 5	4 12 10	2 3 2	4 5 9	4 6 6	3 14 4

The test jamas.

1359. The test jamas for the old parganas were, inclusive of cesses :—

	Rs.
Plough	61,530
Deducted	60,259
Rent-roll	50,478
Class	61,565

1360. The result of the assessment was to fix the demand on the old pargana at Rs. 59,005, inclusive of cesses. The corresponding demand for the present pargana was Rs. 84,633 land revenue, or, cesses included, Rs. 86,750, which was an advance upon the summary jama of Rs. 60,344 (without cesses), or 40 per cent. Its incidence was Re. 1-12-10 per acre of cultivation. It was declared on the 25th April, 1866, and introduced at the beginning of 1274 fasli (1st July, 1866). One single objection was raised at the time of its declaration, and this was held to be groundless.

1361. In the recent revision there had to be disposed of 142 petitions, relating to 112 villages in 42 maháls, and on 61 of these the

The revision.

jamās were modified of 44 villages in 23 mahāls. The reductions amounted only to 3·13 per cent. of the original demand on the pargana. In the determination of that demand the nature of the tenures in the pargana was "never for a moment lost sight of when the rent-rates were calculated, or when the rentals were finally assumed, nor were the special circumstances which are so well described in para. 66 of Directions to Settlement Officers ever forgotten." The poorer lands, too, appear to have been generally treated lightly, and the large Kurmi element among the agriculturists further added to the safety of a low assessment.

1362. The Government demand as it at present stands (irrespective of progressive jamās, Demand ultimately fixed, regarding which see statement Va) is Rs. 81,986 land revenue, or, cesses included, Rs 84,031, its incidence being Re. 1-11-11 per acre of cultivation. It is about 36 per cent. more than the summary demand.

TAHSIL FYZABAD.

1363. This tahsil comprised four parganas, Haveli Oudh, Mangalsi, Pachhimráth, and Amsin. The assessments were introduced between 1867 and 1869. The report was submitted on the 19th September, 1868.

1364. The tahsil was assessed on very much the same system as those of Dostpur and Akbarpur, but changes were made in the test jamās.

1365. Here, it appears, the amíns' distribution of soils was found to be so much more accurate than in the tahsils previously assessed that no objection existed to using a check "obtained by applying assumed soil rates to the artificial soils of the field register." At the same time it was found that on the zemindars "making the discovery that our earlier assessments were based more on deduced statistics than on the soil entries of the field register, they gave their minds to endeavouring to have the entries on which our deduced estimates were formed tampered with." The obvious remedy was therefore pronounced to be to "abandon in a greater or less degree the deduced data and to bring into use a soil check based on entries the tampering with which had ceased to be

an object." As, moreover, the "disposition to invalidate the sources of the deduced data showed itself more specially in endeavouring to conceal the number of existing ploughs," and as the "plough estimate was not ordinarily in vogue in this part of the district as a means of estimating rental, the plough jama was discarded."

1366. The rent-roll test, though not by any means, specially in the Mangalsi pargana, always set aside, was considered to be even more unreliable than in the other two tahsils already assessed.

1367. "Detailed reasons were given in.....the Dostpur report for generally setting the village rent-rolls aside. In the more recently assessed portions of this tahsil an additional reason has been discovered for distrusting rent-rolls in the profit provision of the Sub-settlement Act. Sub-proprietors and lessees, on the one hand, exhibited inflated rent-rolls to make their profits look large; and, where the talukdar on the other hand could influence the accounts, these were largely cut down to make the sub-proprietors' profit look as small as possible.

1368. "Mahárāja Mán Singh is the principal land-holder in this tahsil, and many of his villages have been held on lease by the old zemindars. In such villages, it has generally been found that the estimated rental, according to the rent-roll, is considerably higher than it is by any other of the check calculations. To have acted upon such rent-rolls would have been to have accepted a very heavy assessment very unequally distributed."

1369. So much for the test jamas. In discussing them, allusion is made to the large estate of Mahdona and one of the difficulties encountered in the assessment of it; this and other difficulties are again mentioned in the No. II statement of mauza Ghyaspur, pargana Pachhimráth, the first village of the estate to come under assessment. "At the outset of assessing the Mahárāja's large estate, of which this is the first village to come under operation," says Mr. Carnegy, "I think it necessary to record once and for all the principles that I shall keep in view. The rent-rolls must not be considered a safe guide to follow in assessing, because they have been inordinately run up for reasons that are obvious, and in many

instances it will be impossible for the owner to keep them up to the present high standard. The other calculations will also ordinarily show results that will be found unsafely high ; because (1) the estate is large and scattered, making the supervision difficult and the management and collections expensive ; (2) the rise in demand, too, over the whole estate will be large, and in the financially embarrassed condition of the Mahārāja (judging from past expence) impossible to realize."

1370. There is yet another difficulty, not noticed here, because its significance was not perceived, but which formed the ground of objections raised by Mahārāja Mán Singh after the declaration of the assessment—the prevalence of sub-tenures. Even then, however, Mr. Carnegy was unable to admit the force of the Mahārāja's objections. They "amounted," he says, "to this, that in the four* villages concerned the tenants hold at low favoured rates, and he does not therefore realize the assumed rental. The answer is obvious; the rental had been moderately assumed with regard to capabilities, and Government has nothing to do with the favour that may be shown to tenants, or to which they may be entitled by right."

1371. But, though the prevalence of sub-tenures was not recognized as a difficulty in framing the assessment, it has been found to be one that greatly interferes with its successful enforcement; and as the estate is the largest in the district, it will not be out of place to devote a few paragraphs to an account of it, with a view to explaining the difficulties presented by sub-tenures, and the reasons for them.

1372. The estate, as Mr. Carnegy says, is large and scattered (the latter unfortunately being a feature not peculiar to it alone, however), and this is not the only circumstance calculated to keep the rent-roll low. The estate, as is well known, is of recent origin, the first village having been acquired by the talukdar within forty years of the annexation of the province. As a necessary consequence it differs from the generality of large talukas; in the latter the majority of the village zemindars are of the same clan as the talukdar, and the relations between them are, so to say, the result of

* It must not be inferred from this that there are only four such villages in the Mah-dona estate.

gradual development. Here, with the usual prevalence of Chattris in immediate ownership of the land, the superior proprietor is a Bráhmín; his only fellow-clansmen that hold land are connexions, who, perhaps without any property in the soil, are simply holders of maintenance grants, and intercept part of the rental of the estate. His relations with his sub-proprietors, again, under native rule, depended on agreements which could be regarded as binding only so long as neither party had the power to infringe them. The zemindars on their side might entertain a hope, not always unfulfilled, of recovering their independence, and even while their villages remained in the taluka, the terms on which they hold were often easy. The rapidity with which the estate grew was of itself sufficient to impede, while not altogether preventing, the obliteration of ex-zemindari rights, which commonly took place on the inclusion of a village in a taluka.

1373. It will be remembered, also, that it was by means of their position as Názims that Darshan Singh and Mán Singh acquired most of their estates, and their time was of necessity devoted more or less to the business of that office; so that although they always seem to have been able to find members of their family to whom they could delegate the management of the estate, they themselves had not much leisure to look into its internal affairs.

1374. Now in the sír rules it is said that "it was a very common practice to shut the mouths of the under-proprietors in a village recently brought into a taluka by giving them salaried service. Indeed, it was plainly to the advantage of the talukdar, who must keep up soldiers, to employ as soldiers those men to whom he would otherwise be obliged to make some allowance as representatives of a former proprietary body. Did he not do so, they would give him trouble." If this was found advisable in ordinary estates, then there was obviously an additionally strong motive for the adoption of such a course here.

1375. The amount of favour the ex-zemindars enjoyed, whether on account of service or ex-zemindari right, naturally varied in this estate as elsewhere; one-fourth, "chaharam," was a common allowance, and though in some cases it was less, in others again it was more, the limit in this direction being only reached in rent-free tenures.

1376. Of the condition of the estate while under the management of the talukdar's family shortly before annexation, a long description is given by General Sleeman, and from this I give the following extracts :—

“ They have got the lands which they hold by much fraud and violence no doubt, but they have done much good to them. They have invited and established in comfort great numbers of the best classes of cultivators from other districts in which they had ceased to feel secure, and they have protected and encouraged those whom they found on the land. Every village and hamlet is now surrounded by fine garden cultivation, conducted by the cultivators of the gardener caste, whom the family has thus established.

1377. “ The landlords are wealthy and *pay the Government demand* punctually, and have influence at court to prevent any attempt at oppression on the part of the Government officers on themselves or their tenants. Not a thief or robber can live or depredate among their tenants. The hamlets are in consequence numerous and peopled by peasantry who seem to live without fear. They adhere strictly to the terms of their engagements with their tenants of all grades; and their *tenants all pay their rent punctually*, unless calamities of season deprive them of the means when due consideration is made by the landlords who live among them and know what they suffer and require.”

1378. The above was written on the 20th December, 1849, and while thus delineating the outward prosperity of the estate, General Sleeman notes that even then the Mahdona family was excessively unpopular among the military classes around whose land they had seized upon, and thousands of whom would rise against them were they at any time to be opposed to the Government.

1379. The annexation of the province took place little more than six years afterwards, and it may be readily conceived that, as soon as these dispossessed zemindars found a Government willing to listen to them, they at once availed themselves of the opportunity of putting in their claims. From that time, it may be said, they have been persistently endeavouring, with or without the intervention of our Courts, to

recover as much as possible of their old lands, paying no more rent sometimes than they have absolutely been compelled to, and sometimes withholding it altogether on the pretext of some undecided claim. The talukdar on his side has in many cases tried to deprive them of even what they held under native rule, and among other means, the distribution of pattas enjoined by Circular No. 79 of 1859 was, I believe, used or abused for purposes very different from those for which it was intended.

1380. Even where in former days the zemindars were in the service of the talukdar and on good terms with him, the cessation of the service has opened the door to rent-disputes: a well-known instance of which occurring as early as the year 1861 is to be found in Settlement Ruling No. I. The case in which that ruling was passed refers to a village (one of the largest) in this taluka.

1381. In the Settlement Courts again, though many sub-settlements were decreed by consent, a yet greater number were disputed, the talukdar having frequently taken the initiative and instituted declaratory suits, locally known from their object rather than their result, as "rafa khalish." Unsuccessful claims by the ex-proprietors have sometimes led to the withdrawal of a long standing lease, and if the claim has been unsuccessful, the attempt at khám management has been so too. In sár claims also, where part only of the land has been decreed, the remainder has been frequently entered in jamabandis at "dochand" (double the revenue demand), and this rent has then been claimed, but seldom paid.

1382. The estate, owing to the illness of the Maharája, came under Government management in the year 1870, and it was about the same time (1278 fasli) that jamabandis began to be filed in the tahsils. These papers show rents not less if not more fictitious than those referred to in the Fyzabad report (see para. 1366), with collections, where given, far below the nominal rents. Another feature in them is that many of them show large areas of fallow, partly the same as those shown in the crop statements (para. 1106), partly thrown out of cultivation by the floods of 1871, but partly also said to be lands relinquished by ex-zemindars and shankalpdars because enhanced rent had been demanded.

1383. The above remarks may seem to refer more to rent than revenue, and to the internal management of the estate than the assessment of the Government demand upon it; but the estate, though under Government management, is very heavily in arrears with its revenue, and the latter fact is considered to be in no small degree attributable to the former. Nor does this seem, to say the least, improbable, even if the relation of cause and effect between them be not distinctly traceable, and it receives some corroboration from the contrast between the present and former condition of the estate. Under native rule it has been seen that both rent and revenue were punctually paid; the double converse now holds good. The revenue demand was probably lower than it is now; but if so, it follows necessarily that it has now been enhanced. With regard to the rent-roll, on the other hand, it is clear that annexation has disturbed the relations previously existing between the talukdar and the principal, if not the largest, section of his tenantry, and the attempt to raise the rents of the latter has often resulted only in the diminution of actual receipts.

1384. The account that has now been given will sufficiently explain the bearing of sub-tenures upon the assessment, at all events, of this particular estate.

1385. In this tahsil, "the rise in the Government demand was nothing like so high...as elsewhere". In two of the four parganas, however, revision led to considerable reductions.

PARGANA HAVELI OUDH.

1386. A small compact pargana between the Gogra and the Madha, containing 127 square miles divided into 184 villages, among which are included Fyzabad, the Military Cantonments (Chhaoni Sarkar), and Ajudhya. A few miles from these is the large bazaar of Darshannagar, while there are others of less importance in different parts of the pargana.

The means of communication are abundant. The Gogra runs all along the north of the pargana, which is also traversed from side to side by the Oudh and Rohilkhand Railway (with stations at Fyzabad, Ajudhya, Darshannagar, and Nara) and further possesses several good roads.

1387. Of the 184 villages in the pargana, 117 are held by talukdars, but 103 of them are sub-settled. Of the remaining 67 villages, five and a fraction are nazúl.

1388. Of the nazúl villages, the two most important, Fyzabad and Ajudhya, have been exempted from assessment. Up to the regular settlement they had never been treated as revenue-paying villages, either during native rule (when they were under the separate management of the sayer department), or during the summary settlement; and on special reference it was decided that they should not now be assessed to the imperial revenue, but be left as before in the hands of the nazúl department.

1389. The population statistics are of course exceptional. The rate per square mile is 1044, partly of course owing to the cities of Ajudhya and Fyzabad, and for the same reason the proportion of agriculturists is comparatively small, being only 43 per cent. Musalmáns form 16 per cent. of the total population, and high-caste Hindús 20. The proportion of Kurmís among the agriculturists is somewhat in excess of the district average, and with respect to Muraos that average is more than doubled.

1390. Of the total area of the pargana, 25 per cent. is unproductive, 19 per cent. being actually barren; groves cover 6 per cent., 14 per cent. is culturable waste, and 55 per cent. is cultivated. Of the last 67 per cent. is doras, 22 matyár, and 11 bhúr; 63 per cent. of it is irrigated (rather more than a third from wells) and 28 per cent. manured. "The natural soils are of average quality, but the cultivation is high." Nine villages contain manjhas.

1391. For assessment purposes the pargana was divided into four circles, and the rates used were as follows:—

			Average rent-rates.			Class rates.		
			Goind.	Majhar.	Pálo.	First.	Second.	Third.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Circle I	...		14 4 6	8 6 7	4 3 6	14 4 5	8 6 5	4 3 6
" II	...		7 9 10	4 11 2	2 0 11	5 5 0	4 6 9	3 15 0
" III	...		6 13 7	4 3 7	1 13 7	4 14 0	3 15 6	3 8 9
" IV	...		6 9 7	4 1 0	1 12 6	4 9 3	3 12 0	3 5 3

1392. The exceptional rates, however, were confined to a circle comprising only Fyzabad and Ajudhya and the villages in their immediate vicinity (in which high rents, sometimes exceeding Rs. 20 per bigah, prevailed), and the area to which they were applied, originally very small, was rendered much smaller still by the non-assessment of Ajudhya and Fyzabad.

1393. For the assessment of groves and garden lands in and near Ajudhya and Fyzabad special rules were framed by Mr Carnegy, but these need not be described, as, owing to the non-assessment of the two cities, they took effect on a very limited scale only in the first instance, and in the recent revision they were very much modified. In the neighbourhood of Lucknow and Sitapur, as of other large towns also, groves have been with the approval of Government left unassessed, and in the result of the recent revision groves in and near Fyzabad and Ajudhya, which mostly belong to poor Mahomedans or persons of religious orders, have been treated in the same manner.

1394. The test jamas for the old pargana were, inclusive of cesses :—

The test jamas.

				Rs.
Soil	...	...	...	99,932
Deducted	...	...	...	95,574
Rent-roll	...	...	...	...
Class	...	...	...	97,073

1395. The result of the assessment was to fix the Government demand on the pargana at Rs. 97,504-11-9 land revenue, and, including cesses, Rs. 99,940. Its incidence was Rs. 2-2-8 per acre of cultivation, and it was a rise upon the summary jama, Rs. 74,673-3-0 (exclusive of cesses), of 31 per cent. It was declared on the 29th February, 1868, and introduced in 1277 fasli. Whether any objections were filed at the time of its declaration is not clear from the tahsíl report, from which, however, it is to be gathered that in the whole tahsíl there were only eight objections by independent proprietors, and four by Mahárája Mán Singh (para. 1370) regarding villages in his estate.

1396. In the recent revision the original assessment was not much lowered. While the
 The revision. pargana has special advantages in respect of position, population, communications, and bazaars, the assessment rates were not unusually high, except in the small circle in which there were special reasons for their being so. In all 182 petitions were filed, affecting 123 villages in 38 maháls; and on 105 of these the assessment was modified in 64 villages in 24 maháls. The reductions amounted to 5·6 per cent. of the original demand on the pargana. The revisions were introduced in 1283 fasli (July, 1875).

1397. The Government demand as it now stands, irrespective of the progressive jamas
 Jama ultimately fixed. detailed in statement Va., is Rs. 92,571 land revenue, or, cesses included, Rs. 94,883. This is about 24 per cent. more than the summary jama; its incidence is Rs. 2-0-11 per acre of cultivation.

PARGANA MANGALSI.

1398. A long narrow pargana between the Gogra and
 Description of pargana. the Madha, in the north-west corner of the district. It contains 116 square miles, divided into 114 villages, of which those on the north-east adjoin the Civil Station and Cantonments. Seven villages have bazaars. The railway (which has stations at Sohwal, near Raunahi, and Barágaon) runs right through the pargana, and the Gogra flows all along its northern side, but it is badly provided with roads.

1399. Though there is but one taluka in the parganah, it contains 71 villages. Of these, however, 27 are sub-settled, so that about three-fifths of the pargana is held by petty proprietors or coparcenary communities.

1400. The population is very dense, the rate per square mile being no less than 800, and 65 per cent. of it is agricultural. There is nothing exceptional in the proportion of the principal agricultural castes.

1401. Of the total area of the pargana, 62 per cent. is under cultivation, 7 per cent. is under groves, 11 per cent. is

culurable waste, and 20 per cent. is unproductive, though no more than 3 per cent. is actually barren. The cultivation contains 66, 22, and 12 per cent. respectively of doras, mat-yár, and bhúr ; 63 per cent. of it is irrigated (rather more than a third from wells) and 28 per cent. manured. Along the Gogra lie several large manjhas. With the exception of these and two sandy belts towards east and west, "the soil of the pargana is generally admirable."

Rates employed.

1402. The assessment rates were :—

Average rent-rates.			Class rates.		
Goind.	Majhar.	Pálo.	First.	Second.	Third.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
6 11 7	4 0 5	1 12 6	5 6 0	4 6 3	3 6 8

1403. The method of assessment adopted in this pargana was to some extent distinctive ; Method of assessment. jamabandis were much more utilized than elsewhere ; and, indeed, the amended jamabandi was made the basis of the assessment.

1404. That amendment of the jamabandis was made with extreme care, the relative quality of the khalisa and other descriptions of land being attentively observed during the local inspections, and the rates given by the former being subjected to the necessary modification in their application to the latter. Unfortunately, however, the jamabandis that had to be used were in great measure those of the Mahdona estate, and as the principal revisions in this pargana were made by Mr. Ferrar, I quote the following remarks of his on the original assessment. This, he says, "had been made by Mr. Carnegie on Mr. Woodburn's notes. Mr. Carnegie did not inspect the pargana himself, and he thus in several instances (*e.g.* Mauza Sháhpur) allowed himself to be wrongly guided rather by the figured statements than by Mr. Woodburn's careful description of the village. On the other hand he lowered more than one of his Assistant's jamas. But both officers in this pargana laid too much stress on the jamabandis. Two-thirds

of the pargana is in the Madhona taluka, and previous to and at the time of assessment was with under-proprietors. In relying so much as he did on the jamabandis given in for these villages, Mr. Carnegy would appear to have forgotten both what is in his printed report on tahsíl Fyzabad, para. 29, and what he wrote in the No. II. statement of Mauza Ghoripur (Ghiyaspur), pargana Pachhimráth, to the effect that the jamabandis in taluka Mahdona were extortionate and could not be relied upon as a basis for the assessment."

1405. It follows also as a necessary consequence of the rules in force at the time of the assessment that, notwithstanding the existence of some troublesome sub-settlements (para. 1404), no allowance was made on that account.

1406. The test jamas for the old parganas were :—

				Rs.
Soil	...	...	...	1,11,874
Deduced	...	...	...	1,11,356
Rent-roll	...	...	...	1,12,463
Class	...	...	...	1,12,316

1407. The result of the assessment was to fix the Government demand on the old pargana at Rs 1,16,735, inclusive of cesses. The corresponding demand on the present pargana was Rs. 1,05,692-2-0 land revenue, or, including cesses, Rs. 1,08,330. It was an increase of only 20 per cent. on the summary jama, but its incidence was Rs. 2-4-4 per acre of cultivation. It was declared on the 29th June, 1868, and introduced at the beginning of 1877 fasli. As to objections made at the time of its declaration see para. 1395.

1408. In the recent revision there had to be disposed of 127 petitions, relating to 102 villages in 30 maháls, on 81 of which, relating to 68 villages, in 21 maháls, the assessment was modified. The reduction amounted to 18·62 per cent. of the original demand on the pargana. The revisions took effect from 1283 fasli (1st July, 1875).

1409. The Government demand as it now stands (irrespective of progressive jamas, statement Va.) is Rs. 94,470 land revenue, Demand ultimately fixed.

or, including cesses, Rs. 96,831-8-0, its incidence being Rs. 2-0-6 per acre of cultivation. It is less than 8 per cent. in excess of the summary jama.

PARGANA PACHHIMRATH.

1410. The largest of the thirteen parganas of the district, Pachhimráth contains no less than 349 square miles, divided into 502 villages. In one of these, Bikapur, are located the head-quarters of the present tahsil of that name. The principal village is Muqimpur or Sháhganj, and eleven others have bazaars.

1411. The pargana is poorly provided with roads, especially on the east side, and though there are two or three railway stations, to help external traffic, a few miles off, on north and north-east, they are of course even for this purpose only available to those parts of the pargana with which there are means of communication.

1412. Of 115 máhals, 10 only are held by talukdars, but they contain 356 villages. Of these, however, 303 are sub-settled, so that just about three-fifths of the pargana is held by small proprietors or coparcenary communities. Revenue-free grants are comparatively numerous.

1413. The pargana has a population of 604 to the square mile, 77 per cent., or more than in any other part of the district, being agricultural. Mahomedans hardly exceed 4 per cent; high-caste Hindús are slightly above the average; so also are Ahírs; Kurmís are rather below it.

1414. Of the entire pargana, 56 per cent. is cultivated, 20 per cent is culturable waste, 6 per cent. is under groves, and 18 per cent is unproductive, a third of this being barren. The cultivation contains 58, 34, and 4 per cent. respectively of doras, matyár, and bhúr; 66 per cent. of it is irrigated (more than half from wells) and 34 per cent. is manured. "A fourth of the area ... being the portion of it through which the Biswi flows, is of light soil. The rest of the land is excellent and well cultivated, yielding a good rental." It is not uncommon for the crop statement to show half the rabi area wheat and a tenth cane.

Rates employed.

1415. The rates used in the assessment were—

	<i>Average rent-rates.</i>			<i>Class rates.</i>		
	Goind.	Majhar.	Pálo.	First.	Second.	Third.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Old pargana ...	{ 6 1 7	{ 3 11 10	{ 1 11 2	{ 4 5 0	{ 3 10 0	{ 3 3 0
	{ to	{ to	{ to	{ to	{ to	{ to
	{ 7 7 4	{ 4 2 5	{ 2 1 1	{ 5 2 6	{ 4 4 0	{ 3 11 0
Transferred ...	{ 6 2 3	{ 3 6 11	{ 1 10 4	{ 4 3 6	{ 3 7 10	{ 3 0 0
	{ to	{ to	{ to	{ to	{ to	{ to
	{ 6 15 2	{ 4 0 9	{ 1 12 9	{ 4 12 0	{ 3 14 6	{ 3 6 6

The test jamas.

1416. The test jamas for the old pargana were:—

	Rs.
Soil ...	2,23,341
Deducted ...	2,19,082
Rent-roll ...	...
Class ...	2,18,476

1417. The result of the assessment was to fix the Government demand on the old pargana at Rs. 2,21,145, inclusive of cesses.

The corresponding demand on the present pargana was Rs. 2,62,200-9-10 land revenue, or, cesses included, Rs. 2,68,755-14-0. Its incidence was Rs. 2-1-3 per acre of cultivation, and it was 33 per cent. more than the summary jama, Rs. 1,96,996-12-4 (exclusive of cesses) It was declared on the 10th January, 1868, and introduced in 1277 fasli. Respecting objections made at the time, see para. 1395.

1418. Of reasons given by Mr. Carnegie in the tahsíl report for such increase as took place in the Government demand (1) increased cultivation (para. 40), (2) increased rents (para. 41), (3) systematic assessment of waste, and (4) nominal

assessment of revenue assignment on account of cesses, the two last refer more particularly to this pargana.

1419. So far as the enhancement was due to the former of these two, it was admitted to be substantial, and it was represented by an addition of Rs. 12,150 to the Government demand. But, so far as it was the result of the assessment of muáfis, it was apparently implied that it was either nominal, or at all events less than the amount stated seemed to show. The reverse, however, rather appears to be the case. Perpetual muáfis are the only ones in which the assessment is likely to remain nominal for the whole of this settlement, and these, now assessed at Rs. 7,953, were at the summary settlement assessed at Rs. 5,229. On the other hand, several muáfis were at the summary settlement assessed at an aggregate sum of Rs. 12,785, which at the regular settlement was raised to Rs. 21,578. The apparent increase was therefore only about Rs. 8,800; the actual increase was Rs. 21,578 less the Rs. 7,953 on perpetual muáfis, or about Rs. 13,600.

1420. The number of petitions disposed of during the recent revision was 578. They related to 418 villages in 90 maháls, and on 377 of them the jamas were modified of 253 villages in 78 maháls. The reductions amounted to Rs. 7-8-10 per cent. of the former jama of the entire pargana, Rs. 8-11-6 of that part of it which came under examination, and as much as Rs. 13-5-8 per cent. of that part of it which was found too high. Progressive jamas were further allowed, as shown in statement Va.

1421. The causes of these comparatively large reductions cannot be explained in detail, but prominent among them may be noticed the assessment of waste land, and the fact that a large part of the pargana is included in the most troublesome estates, Mahdona, Kapradih, Sihipur (para. 1196) and Samrathpur (para.).

1422. The revisions took effect from 1283 fasli (1st July, 1875). The Government demand, as left by them, is Rs. 2,42,408 land revenue, or, cesses included, Rs. 2,48,460-9-6, its incidence being Re. 1-11-9 per acre of cultivation. The difference

between it and the summary jama, Rs. 1,96,996, without cesses, is 3 per cent.

PARGANA AMSIN.

1423. A small pargana, of oblong form, to the east of Haveli Oudh. With an area of only 99 square miles, it is divided into 180 villages. Its principal bazaar is at Goshainganj, and there are eight others.

Description of pargana.

1424. The Gogra runs all along the north of the pargana, and the railway cuts it from north-west to south-east; but its only roads are a section of that from Lucknow to Jaunpur, and branches from it east and south to Tánda and Bhíti.

1425. Of 180 villages in the pargana, 21 only are held by independent communities; but though the remainder are in talukas, all but 10 of them are sub-settled.

1426. The population falls at the rate of 604 to the square mile, 66 per cent. of it being agricultural. The only noticeable deviation from the district average is in the case of high-caste Hindús, and that is limited to an excess of 5 per cent.

1427. The cultivated area amounts to no less than 63 per cent. of the total area, a higher proportion than in any other pargana in the district; 14 per cent. is culturable waste; another 5 per cent. is grove land; and of 18 per cent. that is unproductive, only 4 per cent. is actually barren. The cultivation contains 63, 25, and 12 per cent. respectively of doras, matyár, and bhúr; 58 per cent. of it is irrigated (nearly two-thirds from wells) and 35 per cent. is manured. There are nine villages with manjhas.

1428. "The natural soils are good and level, but the non-laborious classes preponderate amongst the agriculturists, and the cultivation is therefore somewhat below the average. The talukdari tenure largely prevails, but the land has been extensively held by the ex-proprietary and contumacious

Barwárs, who are indifferent farmers and decidedly slothful rent-payers."

1429. The rates used in the assessment were as follows :—
Rates employed.

Average rent-rates.			Class rates.		
Goind.	Majhar.	Pálo.	First.	Second.	Third.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
5 6 0	3 13 4	1 6 1	3 10 6	2 15 7	2 9 10
to	to	to	to	to	to
6 12 3	4 2 3	1 11 7	4 11 6	3 12 9	3 5 6

1430. It should be stated that in assessing this pargana Mr. Carnegie in several instances raised the class assigned to a village by the inspecting officer; the grounds for the alteration are not stated, but they were probably the manure and irrigation statistics.

1431. The test jamas for the old pargana were, inclusive of cesses:—
The test jamas.

	Rs.
Soil	91,232
Deducted	88,324
Rent-rate	---
Class	82,595

1432. The result of the assessment was to fix the Government demand on the old pargana at Rs. 85,210, inclusive of cesses. Original demand. The corresponding demand on the present pargana was Rs. 78,043-4-0 land revenue, or, cesses included, Rs. 79,975. Its incidence was only Re. 1-9-8 per acre of cultivation, but it was 54 per cent. higher than the summary jama, Rs. 50,447-15-6. It was declared on the 25th April, 1867, and introduced at the beginning of 1275 fasli.

1433. Whether any of the objections referred to in para. 1395 referred to this pargana I am unable to say; but, as in Akbarpur, the re-adjustment of rents after the introduction

of the new demand seems to have been attended with some difficulty.

1434. Mr. Carnegie was absent at the time, but in a memo. written after his return he says the complaints were only in Mahārāja Mán Singh's estate, and that talukdar's property in this pargana was formerly held by powerful and pugnacious Barwárs. These well held their own under native rule, and their claims to sub-settlement had not all been decided. In such cases it was proposed that the talukdar should go on collecting as before, but that when the rent was less than the Government demand, the talukdar should take that demand plus 5 or 10 per cent. It was also stated that the rent-schedule procedure had been different in this pargana as compared with others, and the Mahārāja's agent seemed to have taken advantage of the change in the settlement officership to create much needless confusion; he had issued notices to tenants of all classes to pay in future double the Government demand plus 8 per cent., "including those who think themselves sub-proprietors. In khám villages, in which there were no sub-proprietors, rents at double the Government demand were readily enough accepted."

1435. An European officer was accordingly deputed to visit every village in which either proprietor or sub-proprietor alleged over-assessment, and the conclusion he arrived at was that the demand was relatively fair and moderate. He assisted the proprietors to enhance their rents in the presence of the cultivators, and in no case was the enhancement objected to. In one instance birt and shankalp were found to be the cause of the difficulty, but it was admitted that, if the land were held by ordinary tenants, it would be equal to the Settlement Officer's estimate.

1436. In the recent revision there had to be disposed of 186 petitions relating to 149 villages in 23 maháls, on 107 of which the jamas of 83 villages in 17 maháls were modified. The reductions amounted to 5.65 per cent. of the original demand on the pargana, progressive jamas being also allowed to the extent shown in statement Va. The revisions began to take effect in 1284 fasli (1st July, 1876).

The revision.

1437. The Government demand as now fixed is Rs. 73,633 land revenue, or, cesses included, Demand ultimately fixed. Rs. 75,478-15-0, its incidence being Re. 1-8-3 per acre of cultivation. It is still nearly 46 per cent. more than the summary demand.

TAHSIL BHARTIPUR.

1438. This tahsil contained three parganas, Sultánpur, Isauli, and Khandansa, the two first of which have now been transferred to the Sultánpur district. The assessments were all introduced in 1870, and the report was submitted to the Commissioner on the 18th March, 1871.

1439. A further change was here made in the test jamas. Of the four originally employed, it has been seen the "plough" was discarded in the Fyzabad tahsil, while deduced *data* were partially set aside, and a "soil" jama was adopted. In this tahsil, the plough test not being revived, the soil test was retained; but the "deduced" was completely abandoned "because it was found that the results obtained by that calculation were so nearly identical with those obtained by the soil test that to retain both was waste of labour."

1440. Two of the original tests were thus abandoned, the soil test being substituted for one of them. The rent-roll test was still used, except in Khandansa, where the rent-rolls were condemned as "utterly unreliable." But regarding the assessment of that pargana I need only refer to the separate notice given further on.

1441. The original rule for the assessment of waste was still nominally maintained, but its application was very considerably relaxed.

PARGANA SULTANPUR.

1442. A large pargana, with an area of 259 square miles, divided into 460 villages, in twenty of which are bazaars. It is bounded all along the south by a navigable river, the Gumti, but its interior means of communication are somewhat scanty.

1443. The 460 villages constitute 103 maháls, of which 14, containing 287 villages, are talukas, and among them re-appear Mahdona, Kapradih, and Sihipur, already mentioned in para. 1421 in connection with pargana Pachhimráth. Of the remainder, 40 are held by single proprietors, and the rest, 133, by communities. Of the talukdari villages 127 are sub-settled.

1444. The population gives a rate of 601 to the square mile and 67 per cent. of it is agricultural. Beyond that the proportion of high-caste Hindús is 5 per cent. above the district average, details are not required.

1445. Of the total area of the pargana, 19 per cent. is unproductive, 6 per cent. being actually barren; 6 per cent. is occupied by groves, 19 per cent. is culturable waste, and 56 per cent. is cultivated. The last contains 70, 17, and 13 per cent. respectively of doras, matyár, and bhúr; 63 per cent. of it is irrigated, about half from wells, and 34 per cent. is manured. The southern portion of the pargana, that lying along the bank of the Gumti, is broken and intersected by ravines: the rest of it is level.

1446. The rates used in the assessment were as follows :—
Rates employed.

<i>Average rent-rates.</i>			<i>Class rates.</i>		
Goind.	Majhar.	Pálo.	First.	Second.	Third.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
5 13 5	3 6 11	1 0 4	3 14 6	3 3 0	2 10 6
to	to	to	to	to	to
6 15 2	4 0 9	1 12 9	4 12 6	3 14 6	3 6 6

1447. With respect to waste, the rule for its assessment was nowhere rigidly enforced, and in one circle it was left altogether free.

1448. The test jamas for the old pargana were, inclusive of cesses :—

			Rs.
Soil	...	...	2,64,010
Rent-roll	...	...	...
Class	...	...	2,54,743

1449. The result of the assessment was to fix the Government demand on the old pargana at Rs. 2,59,425, inclusive of cesses. The corresponding demand on the present pargana was Rs. 1,91,613-6-1 and revenue, and cesses included, Rs. 1,96,404-3-7. Its incidence was Rs. 2-0-11 per acre, and it was 33 per cent. more than the summary jama, Rs. 1,44,392-14-3 (without cesses). It was declared on the 10th March, 1870, no objections being then raised, and introduced in 1278 fasli (the year, it will be observed, immediately preceding that in which the heavy floods occurred).

1450. The number of petitions disposed of during the recent revision was 410, and they related to 305 villages in 74 maháls; and on 215 of these the jamas were reduced of 151 villages in 48 maháls. The reductions made amounted to rather less than 5 per cent of the original demand on the pargana. They took effect from 1284 fasli, or 1st July, 1876.

1451. It will be observed that the result of the revision is much less marked in this pargana than in Pachhimráth, though some of the troublesome estates of the latter reappear here; but on the other hand it has been seen that in the original assessment waste was more lightly treated here than in Pachhimráth, and other drawbacks, such as the large numbers of some of the coparcenary communities, also received more consideration.

1452. The Government demand as it now stands, irrespective of the progressive jamas detailed in statement Va., is Rs. 1,82,180 land revenue, or, cesses included, Rs. 1,86,736-9-5, being an increase of 126 per cent. on the Government demand. Its incidence is Re. 1-15-4 per acre of cultivation.

PARGANA ISAULI.

1453. A small pargana, triangular in form, on the left bank of the Gumti, formerly occupying the south-west corner of this district and now combined with another of the same name in the district of Sultánpur. It remained unaltered by the territorial changes of 1869, and now, as before, has an area of 87 square miles, divided into 99 villages, in five of which are bazaars. It is very poorly supplied with roads, those marked in the map as running north-east and south-west from Isauli being little more than nominal. The Gumti is navigable all along the south.

1454. About a fourth of the pargana as measured by the number of villages or shares in villages, but only about a seventh as measured by the amount of revenue, is held by the talukdars of Samrathpur and Kurwár, principally the former. The remainder is divided between 49 maháls, of which 7, including between them only fractional portions of villages, equivalent in all to $2\frac{1}{4}$, are held by single proprietors, while all the rest of the pargana is in possession of (in some cases very numerous) proprietary communities.

1455. The population falls at the rate of 636 to the square mile, 55 per cent. of it only being agricultural. The proportion of Musalmáns is somewhat above the district average, partly owing to the town of Isauli, but partly also to the existence of a Musalmán branch of the Bhále Sultán clan. Kurmís are comparatively few; Ahírs are exceptionally numerous, being nearly 19 per cent. of the population.

1456. Of the total area of the pargana, 54 per cent. is cultivated, 21 per cent. is culturable waste, 18 per cent. is under groves, and 17 per cent. is unproductive, 6 per cent being barren. The cultivation contains respectively 66, 20, and 14 per cent. of doras, matyár, and bhúr; 64 per cent. of it is irrigated (more than half from wells) and 37 per cent. is manured.

1457. "The natural soils," says Mr. Carnegie, "are the best in the tahsíl. About a sixth of the area is somewhat broken and undulating, the rest is flat and easily worked.

The pargana is divided into the high (uparwar) and the low (tarāi) assessment circle, the latter being, if anything, the more productive of the two. The cultivation and the rents are not so high as the natural capabilities would seem to indicate that they should be, which is accounted for by the prevalence of high-caste husbandmen of the less laborious orders."

Rates employed.

1458. The rates used in the assessment were :—

			<i>Average rent-rates.</i>			<i>Class rates.</i>		
			Goind.	Majhar.	Pálo.	First.	Second.	Third.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
6 9 5			3 15 2	1 12 0	4 9 0	3 12 6	3 5 9	
			to	to	to	to	to	to
8 3 7			4 9 2	2 5 7	5 10 6	4 10 9	4 2 0	

The test jamas.

1459. The test jamas were, inclusive of cesses—

					Rs.
Soil	...	...	...	...	73,934
Rent-roll	...	...	...	...	...
Class	...	...	...	...	71,787

1460. The result of the assessment was to fix the Government demand at Rs. 72,073 land revenue, or, including cesses, Rs. 73,875. This was an increase of 28 per cent. on the summary jama, Rs. 56,217-6-6 (without cesses); its incidence was Rs. 2-6-5 per acre of cultivation. It was declared on the 25th January, 1869, and introduced in 1278 fasli (1st July, 1870).

1461. No objections were raised when the new jamas were declared, but the assessment seems to have pressed very heavily upon the revenue-payers.

1462. Here, as elsewhere, no doubt, there were several things, besides an excessive demand, to interfere with the working of the assessment, and some of them were more felt here than in most

The revision.

parts of the district. Such, for instance, was the case with the non-completion of khewats, which were more generally, if not more urgently, needed than in most parganas. As in Sultánpur, again, the heavy floods of 1871 followed hard upon the introduction of the new demand, and the south of the pargana suffered severely from them. The river-circle is described as having been, when surveyed, "if anything, the more productive of the two" into which the pargana was divided. Many of the villages in it, however, were visited by Mr. Capper two or three years after the floods of 1871, and I quote the following passages from his notes. Regarding one village he says:—"The land is now very precarious. The old bed of the Gumti may at times be highly productive, but when I saw it much of it was spongy and waterlogged," and regarding another, "much of the land had not recovered from the effect of flood. The village was in a very poor way, and cultivation for the most part slovenly, with large patches of fallow. It would take capital and time to recover, and there is no capital among the Bhále Sultán owners." All the villages in which the revenue was reduced were again visited in 1876-77, and changes were then still pointed out which were attributed to the floods of 1871.

1463. Still, allowing for these circumstances, the assessment appears to have been heavy; the reductions granted in the recent revisions were among the largest in the district. The number of petitions filed was 107, relating to 82 villages in 39 maháls, and on 69 of them the jamas were modified of 53 villages in 30 maháls. The reductions amounted to nearly $8\frac{1}{2}$ per cent. of the original demand on the entire pargana and $1\frac{1}{3}$ per cent. of that modified.

1464. With the surface of what was the better part of the pargana so altered, it is difficult to form an opinion as to the suitability of the assessment rates at the time they were framed. It is, however, obvious that those rates were exceptionally high, and, though they are in part at least derived from jamabandis, it is not clear they were safe average rates. In the first place, though, even according to jamabandis admittedly correct, rents do in some places admittedly run very high, yet by the same showing also there are places where they run to the opposite extreme. And again, to the extent of a third of the pargana, the jamabandis are said to be

unreliable "owing partly to the prevalence of large cultivating communities and partly to mortgages at low rents," while most of the remainder is held by similar communities, and part at least of all their villages is *sir* and *shankalp*. There is but one *taluka* which contains any appreciable part of the *pargana*, and this is one in which rack-renting is the custom. The area from which safe rent-rates could be obtained is thus comparatively narrow.

1465. As in many other parts of the district, moreover, while the rates are those of ordinary tenants, they have been applied without distinction, both in the soil *jama* and in the correction of *jamabandis*, not only to lands held by such persons, but to *sir* and sub-tenures also.

1466. With respect to culturable waste too, though the "usual rule" was not strictly adhered to, it still added 4 per cent. to the Government demand, which on cultivation alone was already raised 24 per cent.; and while this was the percentage for the entire *pargana*, it was sometimes much exceeded in particular villages, even where they were poor and the rise was otherwise great.

1467. The Government demand, as now fixed, is Rs. 65,972 land revenue, or, including cesses, Rs. 67,620-2-0. It is only about 17 per cent. more than the summary demand, but its incidence is still high, being Rs. 2-3-2 per acre of cultivation. It came into force, except where progressive *jamas* (statement Va.) were allowed, in 1284 *fasli* (1st July, 1876).

PARGANA KHANDANSA.

1468. This *pargana* lies to the north of *Isauli*; it contains an area of 117 square miles, divided into 128 villages, in 10 of which are *bazaars*. It touches the *Gumti* on the south-west, but for a few miles only, and it is poorly provided with roads.

1469. The *pargana* contains the head-quarters of one *talukdar* only, and his estate comprises but 11 villages; 6 other villages are included in *talukas*. Six *mabáls*, containing between them only three villages, are held by single

proprietors, and the remaining 108 villages belong to coparcenary maháls, of which the intricate character is noticed in para. 201.

1470. The population gives a rate of 631 to the square mile ; 70 per cent. of it is agricultural. High-caste Hindús exceed the district average by no less than 8 per cent. Musalmáns are few, though one of the talukdars belongs to this class. Ahírs are comparatively numerous, Kurmis are extremely few.

1471. Of the total area of the pargana, 56 per cent. is cultivated, 19 per cent. is culturable waste, 7 per cent. is covered with groves, 18 per cent. is unproductive, though only 5 per cent. is barren. The cultivation contains respectively 69, 21, and 10 per cent. of doras, matyár, and bhúr ; as much as 74 per cent. of it is irrigated (about half from wells) and 40 per cent., more than in any other pargana, is manured.

1472. Respecting the agricultural capabilities of the pargana, the tahsíl report says : "the natural soils are excellent ; the cultivation is of average quality, being largely in the hands of Bisens and Chauháns." In the appendix to that report, however, it is said "there is but one circle in this pargana. The soil is average doras, the surface is level. More than half the cultivation is irrigated ; the cultivation is fair." The latter description is, I think, the better of the two, it being understood, of course, the soil of the pargana is not exclusively of the kind here specified.

1473. In the broad statement made in para. 943 about the system of assessment, it will be seen no exception is made with reference to this pargana. But though the same system may have been followed here as elsewhere in the district, there are some material differences in the manner of its application. The peculiar circumstances of the pargana did not escape notice, and some correspondence took place and memoranda were written of which the substance must now be briefly given.

1474. From a memorandum of the 6th February, 1869, drawn up by Mr. Carnegy shortly before he made over

charge of the settlement to his successor, it appears that part of the assessment data, including average rent-rates, had at that time already been prepared. The way those rates were obtained is thus shown.

1475. "The patwáris' rent-rolls of 1274 fasli for 103 villages have been examined. In the method of assessment adopted in this district one of the tests hitherto worked was the corrected jamabandi, but this is a test which it is hopeless to apply in this pargana, owing to the nature of the prevailing local tenure, *viz.*, the complex mahál in its most complicated aspect. Such jamabandis as are produced are mostly worthless, having been framed to mislead. Of all the jamabandis above indicated, those of 37 mauzas only have any appearance of reliability about them, and even these give results which are obviously below the mark; but, such as they are, average artificial soil rates have been deduced from them as follows:—goind Rs. 3-13-5, kaoli Rs. 2-2-4, pálo Re. 1-1-7, per Government bigah."

1476. These rates were applied to the "amín's soils," and a rough estimate of the Government demand made, which was further subjected to two tests—(1) comparison of the incidence of the demand with that on each of three adjacent parganas (one of these being Isauli, in which the incidence was Rs. 2-7-4); and (2), as more advisable, owing to the "mixed tenure of the teeming independent communities," comparison with the average incidence in the three.

1477. The assessment of the pargana did not take place, however, until the beginning of the succeeding year, 1870, when it was entrusted to the Assistant Settlement Officer. This was in January, and, towards the end of February, he received intimation that the new jamas must, without fail, be declared by the 14th of the next month. His notes supply me with a description of the method of assessment he adopted.

1478. "Dissatisfied with the reasons for a discrepancy in the area returns everywhere* remark-
* e. g., In Pithla it amounted to bigahs 511 out of 1,753; in Akman, 759 out of 1,675; and Sirsind, 952 out of 2,648.
 ed, and unable," owing apparently to the shortness of the time allowed, "to institute the minute enquiry which could

alone determine the proportion of tenants holding at favoured rates, the situation of their holdings, and the amount of favour shown them, I was unable to make, village by village, that correction of jamabandis, which was the basis of my assessments in pargana Mangalsi. I was able to do little more in my village inspections than compare the general features of neighbouring villages and check the entries of the amíns. Consequently, in assessing the basis of my assessments was a comparison of one village with another."

1479. The basis of the assessment being as thus described, four checks were constructed. The first of these was obtained by the application to the soils given by the amín of the rates paid by tenants-at-will, as shown by the papers of the 37 villages referred to in para. 1475. The second was a class-rate founded on the same rent-rates, which however, were for this purpose applied to manured and irrigated land, in the proportion in which each of the two former was necessary to constitute the class in which the village was placed. A third check lay in rates elicited on local enquiry by the assessing officer and the Sadr Munсарim. The fourth was an average revenue-rate derived from the correction of jamabandis of all the talukdari villages in the pargana. The first, second, and fourth, of these are shown in the No. II. statement as the amíns, the class, and the talukdars' jamas. The rates here referred to were:—

	<i>Average rent-rates.</i>									<i>Class rates.</i>								
	Goind.			Majhar.			Pálo.			First.			Second.			Third.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Old pargana ...	6	12	3	3	6	11	1	12	1	4	3	6	3	7	10	3	0	0
Transferred ...	6	11	7	4	0	5	1	12	6	5	6	0	4	6	3	3	6	8

1480. With respect to waste lands, the rates in other parganas were 3 annas per acre on grazing lands and 13 annas on the remainder: in Khandansa, in view of the largeness of the rise, the character of the tenures, and the poor-

ness of the soil, a uniform rate of 3 annas per acre was in the first instance substituted, and ultimately, on the suggestion of the Settlement Officer, even the charge thus made was remitted, and waste lands were left entirely unassessed.

The test jama. 1481. The test jamas for the old pargana were:—

			Rs.
Soil	...	...	83,268
Talukdars	...	...	...
Rent-roll	...	...	...
Class	...	...	72,588

1482. The result of the assessment was to fix the Government demand on the old pargana at Rs. 81,255-6-0. The corresponding demand for the present pargana was Rs. 86,437-10-6, land revenue, or, cesses included, Rs. 88,600. The assessment of the pargana, as a whole, was found to be well within the limit given "by all the checks, except the class-rate, and this," says the assessing officer, "is to be accounted for by my reluctance to rank any village in a high class, unless it indubitably entered it." The assessment was further referred to another standard of comparison,—its incidence per acre,—the parganas by the incidence in which this was tested being the three named in para. 1476 and Rudauli in the Bara Banki district.

1483. The precise results of the assessment were only determined on the 13th March; they were, however, as had been enjoined, declared on the 14th, with the intimation that they would begin to take effect from the commencement of the next fasli year.

1484. The increase in the Government demand was, Great enhancement of taking the pargana as a whole, 70 per cent. upon that of the summary settlement, Rs. 50,785 (without cesses), being much greater than this in some instances, and falling more heavily on coparcenary villages than on talukdari ones. Of 118 villages in the (old) pargana, the jama of 6 was reduced, and in 28 the increase was within 50 per cent. In 8, however, it was more than 75 per cent.: in 50 it was more than 100, and in 29 it exceeded 125.

1485. This was very much what had been anticipated; Progressive jama re- and Mr. Carnegie's memorandum had commended. been written with the main purpose of putting on record that this was the case, of explaining the wide difference between the two demands, and of expressing his opinion as to the necessity for a progressive jama.

1486. "The summary jama," says Mr. Carnegie, "falls at the rate of Re. 1-3-5 on present cultivation. This was altogether disproportionate to the capabilities of the pargana, and did not secure to Government even a fourth of the assets. Enquiry shows that when this pargana was

* It was then in that assessed by the Dariabad* authorities, district. the cultivation was exceedingly backward, owing to the disputes of the Bisen and Chauhan communities, who greatly preponderate, and who were all at war amongst themselves. The consequence, of course, was that the real assets, owing to uncultivated land, were small, and such as they were, they were greatly understated by the patwáris." It seems probable, also, that the lowness of the demand is also to be in some measure traced back to the opposition the excessive numbers of the coparcenary communities enabled them, under native rule, to make to any attempted enhancements, just as the lowness of the former demand in Aldemau is explained to be due to "the powerful clanship of the Ráj Kumárs." Mr. Carnegie expected the rise to be about 86 per cent., and considered a progressive jama desirable.

1487. The assessing officer and the settlement officer both concurring in this opinion, the latter submitted a proposal that such a jama should be allowed. At the same time, however, he had to express his regret that "for the first time in this district dissatisfaction was expressed at the demand of the settlement officer. For a long time the zemindars *steadily refused* to attach their signatures to the revenue-roll, and they were only eventually prevailed on to do so on the distinct understanding that this would be considered no bar to a subsequent objection to assessment." The grounds of the zemindars' complaints were not that half-assets were exceeded; but that (1) the rise was enormous; (2) the

proprietors were a numerous community ; and (3) they were given uncommonly short notice, and would be unable to meet the demand at the next kharif.

1488. The remedy for the first of these was the progressive jama recommended ; the second, it was believed, had received every consideration from the assessing officer. "Regarding the third," however, wrote the Settlement Officer, "I confess that I was unable to offer any explanation when I was repeatedly asked why Khandansa was to be differently treated from other parganas; why it was not to have the usual notice? I venture to think that it is greatly to be regretted that in this, perhaps the most difficult pargana of the district, time was not allowed for a more deliberate assessment, and that the Settlement Officer was permitted no discretion, but was compelled to announce that the revised demand would be enforced from a date which allowed landlords an utterly inadequate period within which to make their arrangements."

1489. A progressive jama by which the demand was temporarily reduced to Rs. 71,452-7-0 without cesses, or, cesses included, Rs. 73,240, was sanctioned by the Chief Commissioner in May, 1870, and in forwarding the sanction to the Settlement Officer, the Officiating Commissioner expressed himself quite willing to assume "the responsibility of seeing the new demand introduced at the ensuing kharif."

1490. Numerous objections to the assessment, extending to 63 villages, had been filed, but had been disposed of before the above instructions were received, and the new jamas were accordingly introduced at "the ensuing kharif,"—that of 1278 fasli.

1491. They were, of course, the progressive jamas only, in which an increase of 50 per cent. was not exceeded; and as the period for which they were granted was ten years, they still remained in force at the time of the recent revision. They had, nevertheless, only been collected with considerable difficulty, and the peshkar of the tahsil had for some years to be almost permanently located in this pargana.

1492. Not only can it not be said, however, that this was the result of the assessment, but it may be distinctly asserted that it was not so.

Reasons.

Notwithstanding the haste with which the assessment had to be made, a much slighter modification, even of the *full* demand originally fixed, was considered necessary in the recent revision than in any of the three neighbouring parganas, and in few cases only was the demand *till then in force* reduced.

1493. The reasons why that demand proved difficult of realisation are very much the same as those which led the zemindars to object to it at the time of its declaration. In the first place, liberal as was the concession that the immediate increase of a jama was to be limited to 50 per cent., it is evident that even such an increase, and it was common to the entire pargana, with the exception of 34 villages, must be very much felt by persons circumstanced as the zemindars of this pargana were (and are); and in the next place, there was the unusually short time given for making arrangements to meet the new demand; and, again, the great numbers of the proprietary communities (combined with the nature of the tenures) gave unusual importance to the non-completion in this pargana of khewats which were more wanted here than even in Isauli. There the maháls were at least fairly compact; here we have the "complex mahál in its most complicated aspect." Nor should it be forgotten that here, as in the other two parganas of the tahsíl, the introduction of the new jamas was followed very closely by the heavy floods of 1871.

1494. With reference to this subject, it is remarked in the Government Resolution concerning the revisions in this pargana, that, "it is stated that the difficulty experienced in realising the assessments introduced in 1870 was principally due to the fact that those assessments, representing a greatly enhanced demand, were suddenly imposed in full on a community whose individual rights as sharers, superior proprietors, or subordinate holders, had not been defined. This view is supported by the test of experience, which has amply justified the objections referred to in the reports now under consideration of the Settlement Officer, who pleaded that the revised demand should be postponed until progress

had been made with the record of rights, but who was overruled, mainly, it is believed, on the ground of financial exigency."

1495. I now come to the revision of the assessment, about which, however, I shall have very few words to say, as it was carried out in the same way as in other parganas. For various reasons, which need not be detailed, the lines of the original assessment were not followed.

1496. The number of petitions disposed of during the revision was 141, relating to 102 villages in 96 maháls, and on 81 of these the jamas were modified of 58 villages in 85 maháls. The reductions amounted to 6·81 per cent. of the original demand. For reasons given in the pargana revision report no progressive jamas, other than those from the first in force, were allowed.

1497. The Government demand, as it now stands, is Rs. 80,549 land revenue, or, cesses included, Rs. 82,563, its incidence being Re. 1-14-8 per acre of cultivation. It is still nearly 59 per cent. in excess of the summary jama. In the few cases in which the revisions altered the demand previously in force it took effect from 1285 fasli (July, 1877); in all other cases they will come into force when, but for them, the full regular assessment first made would have been levied, *i.e.*, 1288 fasli (July, 1880). The demand from 1285 fasli to 1287 fasli is Rs. 70,389 land revenue, or, cesses included, Rs. 72,135-4-0; from 1288 fasli it becomes, as above, Rs. 82,563.

THE DISTRICT.

1498. It still remains to show the results of the assessment for the entire district, and this must be done in two ways—firstly, for the district as at present constituted, this being convenient for future use and reference; and secondly, for the entire settlement district, this being necessary in order to include the whole area of which the settlement is reported.

PRESENT DISTRICT.

1499. The present district is in form approximately a parallelogram, of which the north, one

of the longer sides, rests on the Gogra. It has an area of 1,689 square miles, comprising 2,569 villages, in rather more than a hundred of which are bazars (para. 72). It is traversed nearly diagonally by the Oudh and Rohilkhand Railway, of which it contains eleven stations. With roads it is, on the whole, rather poorly provided. The Gogra and part of the Tons are navigable.

1500. Of the 2,567 villages in the district, 694, or rather more than a fourth, are held by petty proprietors or proprietary communities; and though 1,873 are held by talukdars, no less than 1,341 are sub-settled. Thus there remain only 532, or a little more than a fifth, held by talukdars in single proprietorship.

1501. Five villages or portions of villages belong to Government, of which two—Fyzabad and Ajudhya—are exempted from assessment; seventeen tracts were formerly demarcated as grants, of which, however, some have since been resumed. There are 109 villages on the bank of the Gogra exposed to fluvial action, and 37 villages contain manjhas.

1502. The total population of the district is 1,063,820, giving a rate of 630 to the square mile, and 65 per cent. of it is agricultural. Musalmáns form 10 per cent. of the total population, high-caste Hindús (Bráhmíns and Chhattris only included) 24, and the principal agricultural low castes (Kurmís, Muraos, and Ahírs) 6, 3, and 12 respectively.

1503. Of the total area of the district, 56 per cent. is cultivated, 16 per cent. culturable waste, and 5 per cent. covered with groves; 13 per cent. is unproductive, being occupied by habitations and tanks; and 10 per cent. is barren. Of the cultivated area, 58 per cent. is doras, 31 matyár, and 11 bhúr; 58 per cent. of it is irrigated, rather less than half from wells, and 27 per cent. of it is manured.

1504. The rates used in the assessment of cultivation, excluding the exceptionally high ones of the small Fyzabad circle (para. 1391),
 Rates employed.
 were as follows :—

Average rent-rates.*			Class rates.*			Remarks.
Goind.	Majhar.	Pālo.	First.	Second.	Third.	
Ra. a. p.	Ra. a. p.	Ra. a. p.	Ra. a. p.	Ra. a. p.	Ra. a. p.	
5 6 0	3 6 11	1 6 1	3 10 6	2 15 7	2 9 10	*These do not include the special rates on Fyzabad and its suburbs; see para. 1392.
to	to	to	to	to	to	
7 7 4	4 12 10	2 8 5	5 6 6	4 9 6	3 14 4	

1505. In the assessment of waste land the same rates were maintained throughout, viz., 3 annas per acre on as much as was estimated to be required for grazing purposes, and 13 annas per acre on the remainder, but this rule was often relaxed (para. 996). Groves in excess of 10 per cent. of total area were treated as culturable waste.

1506. The test jamas cannot be given here, as has been done with individual parganas, as one of them only, the class jama, was used throughout; and even this has not been calculated for the area to which the present remarks refer.

1507. The result of the assessment was to fix the Government demand at Rs. 12,35,801-12-7 land revenue, or, cesses included, Rs. 12,66,703-6-10, the incidence of which was Rs. 2-0-8 per acre of cultivation and Re. 1-9-5 per acre of malguzari area. It was an increase of 42 per cent. on the summary demand.

1508. In the recent revision there had to be disposed of 3,071 petitions, relating to 1,896 villages in 445 mahāls, and on 1,644 of these the jamas were modified of 1,015 villages in 362 mahāls. The reductions amounted to Rs. 6-10 per cent. of the original demand on the district, 7-75 per cent. of that on the villages which came under objection, and 13-69 per cent. of that on the villages in which reductions were made. Progressive jamas were also allowed to the extent shown in statement Va.

1509. The Government demand as now fixed is Rs. 11,60,462 land revenue, or, cesses included, Rs. 11,89,478-11-0, its incidence being Re. 1-14-8 per acre of cultivation and Re. 1-7-10 per acre of malguzari area. It is still a rise of more than 33 per cent. on the summary jama, Rs. 87,00,098, without cesses. Owing to progressive jamas, however, it will not be levied in full until 1293 fasli (1st July, 1885).

THE SETTLEMENT DISTRICT.

1510. The settlement district is, roughly speaking, an irregular quadrilateral figure, of which the Gogra and the Gumti form two, the north and south, sides. It is very narrow on the west, but widens gradually towards the east. Containing an aggregate area of 2,344 square miles, it is divided into 3,601 villages, in about 130 of which are bazaars (para. 72).

1511. The old district is in many respects similar to the new, but for convenience sake the same statistics will be here separately given for the former, as have been already given for the latter.

1512. With respect to means of communication, as the railway is included in those of the smaller area, it is, of course, included in those of the larger, but, at the same time, with the exception of a few miles of it without any station in pargana Aldemau, it is confined to the former. What was said of the former—that it was rather poorly provided with roads—is equally, and perhaps more, applicable to the latter. To the Gogra and Tons, as the navigable rivers in the former, may be added also the Gumti in the latter.

1513. Of the 3,601 villages in the old district, 1,187, or about a third, are held by petty proprietors or proprietary communities, and of the remaining 2,414 held by talukdars, 1,713 are sub-settled, so that only 701, or less than a fifth, are held by talukdars in single property.

1514. Five villages or portions of villages belong to Government, the only ones exempted from assessment being the two, Ajudhia and Fyzabad, in the present district. The

number of demarcated "grants" was originally 22, including those which have since been resumed. There are 109 villages, including those only on the banks of the Gogra and the Gumti, exposed to fluvial action: 37 contain manjhas.

1515. The total population of the district is 1,440,957, which gives an average of 614 to the square mile, and 66 per cent. of it is agricultural. Musalmáns form rather more than 9 per cent. of the total population: high-caste Hindús (including only Bráhmíns and Chattrís) 25, and the principal agricultural castes (Kurmís, Muraos, and Ahírs) 6, 3, and 12 respectively.

1516. Of the total area, 55 per cent. is cultivated, 17 per cent. is culturable waste and 5 per cent. is under groves, 13 per cent. is occupied by habitations and tanks, and 10 per cent. is barren. Of the cultivated area, 61 per cent. is doras, 23 matyár, and 16 bhúr; 58 per cent. of it is irrigated, rather less than half from wells, and 27 per cent. of it is manured.

Rates employed.

1517. The rates used in the assessment were:—

Average rent-rates.*			Class rates.*			Remarks.
Goind	Majhar.	Pálo.	First.	Second.	Third.	
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
5 6 0	3 6 11	1 6 1	3 10 6	2 15 7	2 10 6	*These do not include the special rates on Fyzabad and its suburbs; see para. 1392.
to	to	to	to	to	to	
8 0 0	5 0 0	2 5 7	5 12 0	5 0 0	4 4 0	

1518. The rates applied to waste land were the same as in the present district (para. 1505).

1519. It was explained in para. 1506 that the test jamas could not be given there, as has been done with individual parganas, even in respect of the "class" jama, which was used throughout the assessment. This last, however, can be given here, as the totals for the old parganas, together, make up the total area at present under consideration; it was, inclusive of cesses, Rs. 17,45,259.

The test jamas.

1520. The result of the assessment was to fix the Government demand at Rs. 17,22,363-2-8 land revenue, or, cesses included, Rs. 17,65,429-10-5, its incidence being Rs. 2-1-3 per acre of cultivation or Re. 1-9-9 per acre of malguzari area. It was more than 42 per cent. higher than the summary jama.

This demand was declared at various times between the 6th April, 1865, and the 14th March, 1870, and was introduced at various times between 1273 and 1278 fasli.

1521. In the recent revision there had to be disposed of 4,175 petitions relating to 2,645 villages in 666 maháls, and on 2,382 of these reductions were made in the jamas of 1,506 villages in 544 maháls. These reductions amounted to 6 per cent. of the original demand on the entire district, about 8 per cent. of that portion of it which came under examination, and about 14 per cent. of that part of it which was modified. They began to take effect at various times between 1282 fasli (1st July, 1874) and 1285 fasli (1st July, 1877).

Remarks concerning the results of the revision.

1522. A few remarks are necessary concerning these results.

1523. First as to petitions. The above figures show that about 43 per cent, or rather less than half, were rejected, and 57, or rather more than half, admitted.

1524. At the outset it appeared that "many, very many, of the petitions were frivolous," and some, no doubt, turned out to be so; but, on the other hand, many of those probably alluded to were not eventually found to bear out the *prima facie* impression they had created, and among these were two rather large classes, *viz.*, those in which the total jama of the holding under objection was apparently a very paltry sum, and those in which two or more petitions were filed about the same village.

1525. The first of these two classes finds justification in the nature of the tenures of the district, and I think its real significance is that the revenue-payers here find it necessary to complain of what elsewhere would not be felt. Many

maháls, small in themselves, are composed of portions considerably smaller (para. 201), and if the owners did not work through the-e, they would be debarred from obtaining any relief at all. If the proprietor of a compact mahál, comprising (say) one entire village assessed at Rs. 200, were to petition that his jama be reduced to Rs. 180, his application would not be thought unreasonable; and if the proprietor of a mahál assessed at the same sum, but composed of portions lying in ten or a dozen different villages, were to file separate petitions for each portion, it is obvious that, though his petitions might individually seem absurd, he is of the two the more entitled to consideration. In the recent revision distinction was drawn, as far as possible, while the mauzawar assessments were under examination, between such cases and those in which one or two small holdings formed parts of an otherwise compact mahál; and for this purpose I kept by me a memo. showing in one line for each mahál the number of whole mauzas and the number of parts of mauzas it contained, together with its aggregate jama. Where there were petitions of the latter kind only, they were, as a rule, rejected.

1526. With respect to the second class of cases, those in which there were two or more petitions about the same village, this plurality was often due only to the sub-division of the village. The instances in which one petition was exceeded in a single mahálwar fraction of a village were very rare and were even then probably by different people,—the proprietor and mortgagee for instance.

1527. Next, as to mauzawar results, it is enough to say they show about the same percentages as petitions.

1528. The results for maháls, on the other hand, are materially different, for in no less than 80 per cent. of the maháls under objection was the assessment modified. This, however, is not an unnatural consequence of the mauzawar assessment, combined with the sub-division of villages between different maháls, for, while the alteration of an assessment affects but one mauza, it may, and often does, affect several maháls; and while a mahál may comprise several villages or portions of villages, the alteration of the jama of

any one of its component parts necessarily alters the jama of the whole.

1529. Nor do I think the number of maháls in which the jama was modified could advantageously have been reduced. It has been seen that in the mauzawar revisions endeavours were made to avoid all unnecessary changes, and the same course was continued in writing up the mahál files.

1530. As a consequence of the limited scope of the revision, indeed, all the parts of a mahál did not usually come under examination, and even as between those that did, under-assessment in one could not always be set off against over-assessment in another ; but, where possible, this was done, and if the two were evenly balanced, the Government demand was left unaltered. In other cases, again, though in the mauzawar proceedings no reductions amounting to less than 5 per cent. were proposed, it sometimes turned out, when the whole mahál came under consideration, that so small a proportion of it was affected that the total reductions contemplated formed an inappreciably small percentage of its jama. Here, where possible, the reductions were cancelled.

1531. The reservations above made are necessary, because the cancellation of reductions was not always feasible or expedient. The only portions of maháls affected were, perhaps, sub-settlements or villages, in all but the revenue engagement (para. 1690), quite distinct from the remainder of the mahál, and even where this was not the case, alteration of figures was found liable, in complicated tenures, to create confusion.

1532. Lastly, there is the amount of the reductions made. These were equivalent to 6 per cent. only of the former jama ; and had the over-assessment which this implies been rateably distributed over all villages alike, and had the recent reductions been so too, there would not have been much relief afforded, nor would there have been much pressure to relieve. But while the reductions amounted to 6 per cent. only of the total original demand, they reached 14 per cent. of that part of it which has undergone modification ; and it thus follows that, while the loss to Government

is small, the relief afforded to individual mahāls at first heavily assessed is far from inconsiderable.

1533. The Government demand, as it now stands, irrespective of the progressive steps Demand ultimately fixed. detailed in statement Va., is Rs. 16,11,059 land revenue, or, cesses included, Rs. 16,51,342-3-5, its incidence being Re. 1-15-2 per acre of cultivation and Re. 1-8-1 per acre of malguzari area. It is still an increase of 33.31 per cent. on the summary land revenue demand, Rs. 12,08,551.

1534. The instalments in which the Government demand is to be paid were not fixed by Revenue instalments. the Settlement Department, and they are liable to variation; but it will not be out of place to give here a list of those at present in force. They are as follows :—

	annas.		annas.
October 15th	... 2	April 1st	... 3
December 15th	... 3	May 15th	... 3
February 1st	... 3	June "	... 2

1535. The period fixed for the duration of the assessment is thirty years from the introduction of the original demand; this, as above shown, varying from 1273 fasli (1st July, 1865) in pargana Aldemau to 1278 fasli (1st July, 1870) in the three parganas of the old Bhartipur tahsíl.

Section IV.—Record of Rights.

PART I.—JUDICIAL.

1536. Judicial work commenced in different parganas on different dates, which may be regarded as those of the notices prescribed by Settlement Rulings 5 and 16, calling upon all claimants of rights in land to come forward within one month. These notices, which were issued as soon as the survey of each pargana was sufficiently advanced, were dated as follows :—

Name of pargana.	Date of proclamation.	
	30 days.	15 days.
1. Sultánpur	4th September, 1868	30th March, 1869.
2. Isauli	7th December "	15th March "
3. Aldemau	12th February, 1863	19th May, 1863.
4. Akbarpur	1st October "	21st June, 1865.
5. Birhar	4th February "	16th July "
6. Majhaura	27th July "	19th September, 1863.
7. Sarharpur	15th September "	20th May, 1864.
8. Tānda	10th June, 1865	21st July, 1865.
9. Amsin	12th October, 1866	25th February, 1867.
10. Pachhimráth	21st November "	9th November, 1867.
11. Haveli (Udha	1st June, 1868	23rd July "
12. Khandansa	7th December "	...
13. Mangalsi	10th December 1867	...

1537. It was originally directed that, on the decision of all claims thereupon instituted, other notices should be issued to the effect that, except on special grounds, no claims would be admitted after the expiration of a further period of fifteen days. This order was very soon cancelled, however, and suits continued to be admitted until the district was formally declared to be no longer under settlement. This took place on different dates. With regard to the three parganas now included in the Sultánpur district, *viz.*, Sultánpur, Isauli, and Aldemau, they not only belong to another district, but also to another division—that of Rae Bareli. As soon, therefore, as the revision of assessment was completed, and there remained nothing but the single tie of judicial work to connect them with this district, it was recommended that they should cease, for judicial purposes, to be under settlement. These recommendations were approved and the requisite notifications were issued in January, 1877, for Aldemau, and in the following August for Isauli and Sultánpur. In the ten parganas, forming the present Fyzabad district, the Settlement Courts retained their jurisdiction till the end of September, 1878, or till just a month before the department altogether ceased to exist.

1538. While this was the case, however, it is material, as affecting the completeness of the Record of Rights, to point out that, even Settlement jurisdiction not exclusive.

for the shorter of the periods above named, the Settlement Courts had not exclusive jurisdiction. Certain cases and classes of cases were from time to time transferred to the ordinary Civil Courts. In 1865, for instance, suits for land not assessed or assessable to revenue (an important class, as it was judicially pronounced to include all suits relating to the two cities of Ajudhya and Fyzabad) were declared cognizable only by those Courts, as were in 1867, most suits in which the cause of action arose, or the claimant had not had possession after the summary settlement; and shortly afterwards the Rent Courts were invested with powers to decide questions of right arising in suits before them. In 1870, again, it was ordered that, when once the settlement records of a village were ready to be placed in the hands of the binder, all suits in that village should be referred to the ordinary Courts, and after the introduction of Act XXXII. of 1871, section 26 of the Act was for a time brought into play. There were then grounds for hope that all suits pending in the Settlement Courts might be disposed of and the courts closed by the end of the succeeding year. This hope, however, it is now almost needless to say, was not realized; and at the beginning of 1874, as a large influx of suits took place, in consequence of the measure described in para. 1541, it was directed that all those instituted in the Settlement Courts should be tried there, and transfers to the ordinary Courts were discontinued.

1539. The Settlement Courts were at first "Courts of Civil Judicature;" by Act XVI. of 1865 they became for a time Courts of Revenue; by Act XXXII. of 1871 they became Civil Courts again. At first the Settlement Officer and his assistant only were invested with judicial powers. In a short time, however, extra Assistant Commissioners were entrusted with the decision of claims to groves, and by the end of the year 1865-66 the powers of those officers had been enlarged, and Sadr Mun-sarims had begun to be employed in a judicial capacity. Jurisdictions were at first defined by classes of cases, pecuniary limits being substituted by Act XXXII. of 1871.

1540. Suits were admitted on plain paper from the opening of the Settlement Courts until sufficient time was considered to have been allowed for their institution. The exemption from court fees was then withdrawn, the dates from which the withdrawal took effect being those given below :—

1. Haveli Oudh	...	...	1st April 1870.
2. Mangalsi ...	...	...	Ditto.
3. Amsin ...	...	...	Ditto.
4. Pachhimráth	...	...	Ditto.
5. Khandansa ...	...	...	1st May, 1871.
6. Akbarpur...	...	...	29th December, 1868.
7. Tánda ...	...	...	Ditto.
8. Birhar ...	...	...	Ditto.
9. Majhaura...	...	...	Ditto.
10. Surhampur	...	...	Ditto.
11. Aldemau ...	...	...	Ditto.
12. Sultánpur...	...	...	1st January, 1871.
13. Isauli ...	...	...	Ditto.

1541. From these dates full court fees were levied until the beginning of 1874, when it was discovered that, in "Fyzabad and some other districts, the privilege of filing complaints free of stamp duty for rights to be recorded in the settlement papers had been too soon withdrawn. The result was that the status of many subordinate holders remained undefined, and was not recorded in the settlement papers; and thus the difficulty of working the revised assessments was much increased." To remedy this state of affairs, the Government of India "was pleased to reduce the court fee on suits for a declaratory decree, in respect of any underproprietary right, from Rs. 10 to Rs. 8, and it is thus in the power of either the superior landlord or the subordinate holder to secure at a moderate cost a judicial declaration of the condition of each subordinate tenure."

1542. The total number of suits disposed of by the			Fyzabad Settlement Courts was 71,728,
Amount of litigation.			or much more than twice as many as
Sultánpur	... 26,043	in the most litigious of the other districts in the province of which the Settlement reports have yet been published, and it was thus very great, both absolutely and comparatively.	
Partabgarh	... 20,736		
Rae Bareli	... 22,693		
Lucknow	... 27,139		
Sitapur	... 17,290		
Bahraich	... 7,496		
Unao	... 12,658		
Very great.	...		

1543. As the enormous amount of litigation in the Fyzabad district has frequently formed the subject of remark, the result above described is not more than might have been expected. The explanation of it is to be found in several causes, some of which were peculiar to this district, while others, though common to other districts, also operated more widely here than elsewhere.

Reasons.

1544. One of these causes was the extra period for which the Settlement Courts were kept open, in consequence of the revision of assessment, and this produced the greater effect, because the low fee on declaratory suits was then in force. About 9,000 cases were instituted during that period.

1545. Another cause is furnished by the size of the district, though the rate per square mile (here 30), is far higher than in any of the other districts above named. A third cause was the denseness and notorious litigiousness of the population, and a fourth was the intricate nature of tenures. A fifth, the effect of which was increased by the fact that it worked in combination with the fourth, was the "note" system (para. 1570) based on the directions to revenue officers, according to which, where a suit affected two or more villages, a note was made in the records of each. This system, which in many districts would very slightly, if at all, affect the number of cases, in a district like this, increases it considerably.

1546. Again, undistinguished among "all others" in the judicial statement are some hundreds, if not thousands, of Rent Act suits, objections to notices of ejection, and claims for adjustment of rent. Many suits of these kinds were tried by the Settlement Courts in other districts, but they appear to have been exceptionally numerous in this. It seems also that these suits sometimes had duplicates under other heads, such as *sir* or *shankalap*.

1547. In one of the annual reports I find it suggested that many claims owed their origin to the action of pleaders, and in another it is stated that the "vakils of Fyzabad had of late been using their best endeavours to gain a

footing in the Settlement Courts." It is, however, added that "they had met with no encouragement," and I do not know that Fyzabad was more unfortunate in this respect than other districts.

1548. Of the whole amount of litigation part was, no doubt, as remarked in the Financial Commissioner's report for 1864-65, merely nominal, having for its object only the formal decree which was indispensable for the entry of a right, even though undisputed, in the settlement records. This, however, was common to the entire province, not peculiar to the Fyzabad district.

1549. At one time also (in 1870) it appears there was reason to suppose that "the large number of cases instituted in Fyzabad" was "unduly increased by the splitting-up of suits and a complicated system of transfer from one court to another. But, though to some extent, when subordinate rights were claimed, the plaintiffs were referred to separate suits for *sir* and other rights, it is clear from printed reports and circulars that the practice was more or less general throughout the province, and also that it was one which it was rather advisable to limit than interdict entirely; and though enquiry was made as to the large number of cases which had attracted notice, the result was to satisfy the Financial Commissioner that the "apparently enormous litigation in Fyzabad was real."

1550. In connection with this subject it should be noticed that in his report for 1868-69 the then Settlement Officer, *proprio motu*, drew attention to the fact that in the registers the same cases had sometimes appeared twice or more, and thus inordinately swelled the totals. Steps had, however, been taken, it was said, to eliminate such cases, large numbers having been struck off, and it was hoped the entries in the annual returns were then correct. Nor, after this, does there seem to have been any reason to doubt the accuracy of the returns, except on one occasion, when it was found that *khationi* orders had been included in them. These however, so far as I am able to ascertain, did not go beyond some of the final orders in "*misl taqsim*" cases, of which there were in all 1,181 only.

1551. From the foregoing remarks it will be seen that a larger and even proportionately larger number of suits was due to the system of record in this district than in many others ; but, on the other hand, it will also be seen that besides this there were other amply sufficient reasons for an unusually great amount of litigation.

1552. The procedure followed in the disposal of suits was, generally speaking, that laid down in the laws and circulars from time to time in force, but, more particularly during the earlier years of the settlement, it possessed a distinctive feature in the systematic efforts made to effect an amicable adjustment of disputes, the Fyzabad Courts, as is well known, having been more successful in this respect than those of any other.

1553. " From the moment of entering upon settlement duties," says Mr. Carnegie in the annual report for 1863-64, " I have been guided by what I consider the imperative necessity of working as much as possible through the people themselves ; of associating the talukdars and larger zemindars with the department in all arrangements ; of considering myself as the physician to whom the delicate task has been assigned of healing the many sores that repeated changes of system, since annexation, have created between the superior and inferior holders of the soil, the peacemaker whose duty it is to reconcile the most discordant elements ; and I have devoted myself by exhortation, by kindness, and, where necessary, by sternness, earnestly to overcome all difficulties and to create none. I have never adjudicated a sub-proprietary case until I had first failed in bringing the parties together, knowing full well that to decree a sub-proprietary claim in Court is to sow the germs of a never-ending enmity."

1554. This statement, however, is made in connection with sub-tenures, being principally applicable to them, and the subject is one which will be more appropriately left till those tenures come under notice. It will suffice here to state that, of the total number of cases decided, in 26 per cent. the decisions were passed on compromise and consent.

1555. While compromises were thus numerous, arbitration, except in so far as it formed part of the compromise procedure, was not at all popular.

Arbitration.

1556. With regard to the other modes in which cases were disposed of, as during the greater part of the settlement the institution of suits was* (owing to the low court fee) easier than in the ordinary Courts, it might perhaps have been expected that the dismissals for default would have been comparatively more numerous. They amounted, however, to about $5\frac{1}{2}$ per cent. only, which is much lower than the average for some years past in the ordinary Courts.

Default.

1557. Of the cases decided on trial, a little less than half were decreed, and a little more than half dismissed. The number of cases, however, in which the claimant wholly or partially succeeded is to be measured by the total of compromises and decrees on trial, and these together amount to about 56 per cent. of the grand total.

Suits decided on trial.

1558. Proceeding to details, statement VI. shows that, of the 71,728 suits decided, only 5,059 refer to proprietary right, 13,614 to shares in either superior or subordinate tenures, and 53,055, or close upon three-fourths, exclusively to subordinate tenures.

Classes of suits.

1559. First, with respect to Proprietary Right. In talukdari villages, though the superior title was protected by sanad, instances were not wanting of claims to that right. What was usually intended, however, was a claim to sub-settlement only, and when such was the case the claimant was allowed to amend his plaint in the real sense of the claim.

(1) Proprietary right.

1560. In non-talukdari villages there were generally one or more claims to proprietary right, and they were often numerous. In those exceptional cases in which no claimant at all came forward the initiative was at first taken by the Settlement Department, Government being made plaintiff, as it was considered essential that a decree should issue in regard to every village. This order was afterwards

cancelled, however, and it was directed instead that "all claims to full or superior proprietary right in entire villages must be brought against the Government as defendant."

1561. All claims, where more than one, to a village or any particular part of it were at first taken up together, one single record being formed. This however, owing to the extreme difficulty of bringing all the parties and their witnesses together when wanted, was found to lead to confusion, to get rid of which each claim was for a time separately taken up. This in turn was found to entail a good deal of additional labour, and "the following plan, an improvement upon the original one, was adopted:—All claims of the same nature in a village were taken up at the same time; each had a distinct number, and was carefully indexed on the fly-leaf; all the proofs were kept apart according to cases; one kánúngo's report, one reply by the defendant, and one judgment did for the whole village, and each case had its separate decree. Where the same pleadings and particulars applied to several villages, the record of enquiries was made with reference to the principal or parent village, and a note was filed with the papers of all the other villages, referring to it for details."

1562. Under this head are included three classes of suits which call for special notice.

1563. The first includes suits by talukdars for villages not in their sanads. In respect of these, the talukdar came into Court on the same footing as ordinary proprietors. So comprehensive, however, were the lists attached to the agreement or kabuliát executed by the talukdars at summary settlement that 20 claims of this kind only were decreed.

1564. A second class consists of those in which a village was under native rule included in a máhal, not a taluka; but the original proprietor, without in any way alienating his right, continued to retain possession, in subordination to the owner of the máhal, until annexation, and perhaps during the summary settlement, and at the present settlement came forward to assert a claim to the superior right. Here, where the inclusion of the village in the máhal took place within

limitations, the claim was always decreed. But where it occurred beyond that period, the plan adopted in the earliest cases taken up, with the view of maintaining the *status quo* before annexation, was to decree a subordinate's right to the original proprietor. It was subsequently ruled that sub-proprietors could not be recognized in non-talukas, and some few decrees that had been passed were brought under review and reversed, and it was directed that the proprietary title should be decreed exclusively to one party or the other, as the case might be. Ultimately, however, this principle was relaxed, and it was conceded that if the party under engagement had received any appreciable beneficiary interest for a period beyond limitation, it should be continued to him, while at the same time the position of the original proprietor was maintained.

1565. A third class of cases consists of those in which villages were declared the property of Government. This is extremely small; it was only in about one-third (the non-talukdari portion) of the district, indeed, that such cases were possible. The villages decreed to Government were the following:—

- | | |
|--------------------|-----------------|
| 1. Tendha Pavasur. | 4. Bāgh Bijesi. |
| 2. Birahimpur. | 5. Alamaui. |
| 3. Jhāta. | 6. Asaf Bāgh. |
| 7. Irwal. | |

1566. Of these, the first three only were retained in the hands of Government; the last three were restored either to the persons found in possession or to the old proprietors; the fourth was made over to the nazul department, subject to the payment of the ordinary revenue demand. The list above given does not of course include mauzas (among which are Ajudhya and Fyzabad) or parcels of lands of which the nazul department was already in possession.

1567. The total number of claims to proprietary right preferred was 5,059, or, though two-thirds of the district is talukdari, more than the number of mauzas in the whole of it. The claims did not all extend to entire villages, however, but were often for máhal shares only, and the number of these shares is 6,763.

1568. There is not the same room for compromise in cases of this sort, where one or other of the disputants usually had exclusive possession under native rule, as in sub-proprietary cases, where both parties had concurrent possession, and in 89 only of the former did the parties come to terms. "Petty zemindars," says Mr. Carnegy, speaking of cases of this kind tried in 1868, "if they escaped the usurpations of others under native rule, were not usually powerful enough themselves to encroach; what they held, therefore, in those days was generally their own, and they consequently retain it under us. This accounts for the large proportion of summary settlement awards shown above, 59 out of 64 remaining undisturbed." This proportion was not maintained, however; in no less than 2,526 cases, or, as nearly as possible, one-half of those instituted, were decrees passed in favour of claimants, and apparently the possession of summary settlement disturbed. This looks as if at that time the ownership of villages was very uncertain (though it may be doubted whether the decrees do not include some (and perhaps many) which, under the procedure described at the end of para. 1560, were in favour of the persons actually in possession); but it may with confidence be asserted that it has now been clearly determined, there having been 32 cases only relating to it within the last seven years.

1569. In connection with suits for subordinate tenures a few remarks which refer to all classes
 (2) Sub-tenures. of them alike are wanted before they are separately noticed.

1570. Of the course pursued in the investigation of these rights the following account is given by Mr. Carnegy:—"I began," he says, "by directing all the talukdars of the district to prepare lists of all parties on their estates whom they knew to have sub-proprietary claims." Such lists are among the means mentioned as open to Settlement Officers to obtain information regarding subordinate rights in Circular No. 46 of 1863; but Mr. Carnegy states that the practice was in force in this district before the issue of that circular. In these lists rights which were admitted were to be detailed separately from those that were contested. "Several meetings were convened, and the subject in all its bearings was

repeatedly discussed and explained, and in due time the lists were filed. In the admitted claims, the parties either presented themselves or were sent for, and their rights judicially recorded. The contested claims and all others that were filed and not acknowledged were brought to issue, and I may state that many of these also were admitted after the lists were given in."

1571. "Great pains," Mr. Carnegy says elsewhere, apparently with regard to contested cases, "were taken to induce parties to endeavour to come to terms amongst themselves. Where they came to an adjustment, the same was reduced to writing and a decree by consent was briefly recorded. When the issues were confined to narrow limits, the parties were exhorted to compromise, and any of their compeers who were in attendance were desired to aid them in doing so; and it was only when these means failed that contested cases were disposed of by the Fyzabad Settlement Court."

1572. The litigation, it is said, during the currency of the summary settlement was unusually great, and this by sickening people of law paved the way for compromises at the regular settlement.

1573. These remarks were made regarding the Dostpur tahsil, but they also hold good for the entire district, with the exception of a single pargana, Birhar; and Birhar alone, to judge from the prominent place it occupies in the annual reports, was slow to welcome the mission of the peace-maker. In consequence of the ill-feeling between the talukdar and the subordinate holders, difficulty had been foretold in this direction by the Commissioner, Mr. Simson, and Mr. Carnegy, in spite of his previous success at first, entertained fears that Mr. Simson's prediction would be fulfilled. But "after much litigation and futile exhortation," says Mr. Carnegy, "I appointed the committee marginally named to try and bring the parties to reason. This committee brought the litigators together and in fact made a short enquiry in regard to each village, and I am happy to say their labours were eventually attended with

Mir Ghazaffar Husain.
Bābu Jaidat Singh.
Bābu Chandrez Singh.
The parganah kánúngo.

a large measure of success." The talukdars filed revised lists by which 80 claims were admitted.

1574. The number of sub-tenure cases compromised was 15,566. The talukdars to whom praise seems to have been considered to be most due for their conciliatory disposition were the late Mahārāja Sir Mán Singh of Mahdona and the late Bábu Rámsarup Singh of Kapradih.

1575. "The relief that has resulted to the parties themselves and to the presiding officers from this procedure," says Mr. Carnegy," is incalculable; and the subject has been on different occasions favourably noticed by the Commissioners, Messrs. Simson and Mayne." And to this, moreover, it may be further added that the procedure referred to received also the commendation of the Supreme Government. "Wherever," it is said in a letter of the Foreign Secretary written in 1865, "the temper of the parties will admit of an agreement between themselves for the recognition of proprietary right, such a course is deserving of every encouragement, and the Settlement Officer of Fyzabad is fortunate in having to deal with circumstances which have allowed him such success in procuring the termination of disputes by amicable arrangement out of Court."

1576. The most important, though not the greatest number, of the decrees by compromise and consent were passed in the Settlement Officer's Court, and though exact details are not forthcoming for each officer, the following table will furnish them approximately:—

Detail of compromises in Settlement Officer's Court.

Official year.	Number of compromise.	Settlement Officer.
May, 1863, to April, 1864 ...	233	With the exception of a few months now and then, Mr. Carnegy was Settlement Officer until March, 1869.
" 1864, ditto 1865 ...	351	
" 1865, ditto 1866 ...	747	
" 1866, to Sep., 1866 ...	158	
Oct., 1866, ditto 1867 ...	70	
" 1867, ditto 1868 ...	133	From March, 1869, Captain Erskine. From July, 1870, Mr. Woodburn. From March, 1872, Mr. Ferrar. Ditto ditto. From April, 1875, Mr. Millett.
" 1868, ditto 1869 ...	194	
" 1869, ditto 1870 ...	50	
" 1870, ditto 1871 ...	2	
" 1871, to Dec., 1872 ...	1	
Jan., 1873, ditto 1874 ...	4	
" 1875, to Oct., 1878 ...	1	

1577. Of subordinate officers, the following are those who exceeded the district average of 26 per cent., and against their names are shown the percentages they reached. Far first comes Hasan Ali, Sadr Munsarim, 60, and after him Ali Husain Khan, Extra Assistant Commissioner, 48; then come Mr. Nicholson and Munshi Harprashad, Extra Assistant Commissioners, 38; then Chiranji Lal, Sadr Munsarim, 33; and then Munshi Shioprashad, Extra Assistant Commissioner, and Mohan Lal, Sadr Munsarim, 27.

1578. In para. 1541 it has been seen that, owing to the too early withdrawal of the exemption of Settlement suits from stamp-duty, the institution of claims to sub-tenures for a time received a check, which was at last removed by the notification reducing the court-fee on such suits; and though suits under the notification were not so numerous as had been anticipated, they were sufficiently so for it to be evident that the concession had been a substantial benefit to many of those in whose interest it was proposed.

1579. The total number of cases in which subordinate rights were decreed was 53,055, the area awarded to sub-proprietors being 438,611 acres out of a total of 1,017,951. The profits intercepted by the sub-proprietors on these lands are, according to statement VII., Rs. 3,10,218 against Rs. 5,34,651 received by the talukdars. Both these sums, however, are somewhat below the mark, as in that statement the total profits are estimated as equal only to the Government demand, while, as that demand has sometimes been fixed at less than half assets, they are really in excess of it. Owing, moreover, to the manner in which the rents of sub-proprietors are generally fixed, the under-statement here alluded to is greater with respect to their profits than those of the talukdars.

1580. Different classes of suits for sub-proprietary rights have now to be noticed separately.

1581. Of claims to sub-settlement in talukas the total number was 6,237, among which, there being no other place for them in the periodical returns, were included those of the kind mentioned in para. 1381, in which the talukdar took the initiative.

Sub-settlement.

A case gained by the ex-proprietor was entered as a sub-settlement decree, and one decided in favour of the talukdar was entered as dismissed.

1582. Of these claims 1,171 were settled by compromise or consent, 668 were withdrawn or allowed to go by default, and 4,398 were decided on trial.

1583. The principles followed with respect to the last-named cases are thus described in the note referred to in para. 182 :—

1584. “In conferring proprietary right upon the talukdars, Lord Canning stated that they were granted subject to any measures which the Government might think proper to take for the purpose of protecting the inferior zemindars and village occupants from extortion, and of upholding their rights in the soil in subordination to the talukdar. In answer to the Chief Commissioner’s objections the Governor-General further stated that he did not see how the talukdars could with any show of reason complain. The zemindari tenure, intermediate between the tenures of the talukdar and the ryot, is not a new creation, and it is a tenure which, in the opinion of the Governor-General, must be protected.” The Chief Commissioner subsequently issued a circular and a ruling which were the first to guide settlement officers in determining the right to hold entire villages in subordination to a superior holder. These rules were as follows :—

1585. “The head of a former proprietary body may have held an uninterrupted lease of the entire village (held it *pucka* as the phrase is). Leases of this kind must be distinguished from mere casual farming leases (*mustajiri*) at varying terms. The Chief Commissioner does not think that any term of possession can be fixed as determining the right to hold *pucka*. The Chief Commissioner believes that the question can only be decided by reference to the previous history of the village from the time it came into the taluka. If it has been held *pucka* from that day, few talukdars would dispute the right of the occupants to a continuance of the tenure. The circumstance of the village having once or twice been held *khám* by the

talukdar would not, even in his estimation, necessarily invalidate the right to hold *pucka*. Again, in Settlement Ruling No. II. the Chief Commissioner remarked that rights to sir and *nánkár* are quite another thing from the right to enjoy a lease of the village otherwise than at the pleasure of the talukdar. In his review of the Settlement Report for 1863-64, the Chief Commissioner observed that the principle for determining a claim to hold *pucka* is that the claimants must for a reasonable time have held, if not a permanent lease, yet such a position as shows that the management and control of the village affairs was entirely in their hands."

1586. "A judicial decision by the Financial Commissioner in 1865, however, eventually brought about an entire reconsideration of the qualifications to be required in under-proprietors of talukdari villages, prior to a decree entitling them to sub-settlement being passed in their favour. The result of the discussion is embodied in the Sub-Settlement Act No. XXVI. of 1866 and the Financial Commissioner's interpreting circular No. VI. of 1867."

1587. Under the provisions of this Act, not only were all subsequent claims to be governed by it, but all cases previously decided became open to review, and of these there were 2,462. Owing, however, to the construction that had been placed in this district upon the rules above quoted, and the number of cases decided by agreement (and therefore not liable to be re-opened), the effect of the Act, either upon original decisions or upon those passed on review, was almost inappreciable. On the subject of review the office records do not furnish much information; but, so far as I can ascertain, there were 15 cases only in which an application was even presented. And as to original decisions, from an analysis made by Mr. Woodburn of 444 cases disposed of by him in the latter half of the year 1866-67, it appears that his decision had not been "influenced in more than 17 by the special regulations of the Act and the circulars subsequently issued." In two instances only was the claim thrown out for want of proof of the requisite margin of profits, and in one of these a decree was given on appeal.

1588. At first the decision of sub-settlement cases was looked upon as complete without the determination of rent.

This, however, was soon found to lead to inconvenience, and by Settlement Ruling No. 13 it was laid down that the question of rent was to be disposed of simultaneously with that of right.

1589. The one question like the other was frequently settled by compromise, and agreements were then taken, judicially confirmed, and put with the record. These were generally to the effect that the parties would "divide the profits according to the gross rental accepted by the assessing officer, and after payment of the Government demand, with patwāris' and chaukidars' dues, the balance will be at the disposal of the parties in the proportion of one-half each, or seven annas and nine annas, or any other proportion mutually agreed upon, the arrangement to hold good during the currency of the revised settlement."

1590. This at first sight seems satisfactory; but while, as here shown, the rent was to be based on the Government demand, or the assumed rental on which it was fixed, the rent had also, according to the rules in force, to be determined before the Government demand was declared; and it will thus be obvious that two things which could only be done (completely) in succession had to be done at the same time. A way out of the difficulty was found in the indefinite agreement above described, and thus, though compromises were effected, it was unfortunately necessary to leave in them a blank to be subsequently filled in with an amount of which not even a rough estimate could be formed. The sub-proprietors, therefore, had to take a leap in the dark, and they complain that it did not land them at all where they expected, while in many cases it is clear that their rent was raised much more than it would have been under the ordinary operations of the rules on the subject. This is one phase of the "judicial over-assessment" referred to in para. 1037, and it is mentioned both on that account, and also because compromises have not always worked well: and in this is probably to be found one of the chief causes.

1591. Where the parties did not come to any agreement about the rent, it had to be determined at first in accordance with Settlement Ruling No. 13, which is based on the relation between assessments under English and Native rule.

“ But in order to the literal obedience of the instructions there given, it was necessary that the king's demand on each mauza should be known. But a talukdar's contract with the Native Government was usually fixed at a lump sum on an estimate of the entire yield of the taluka, and the ruling was in many cases inapplicable. A special correspondence on this subject took place, and finally the Sub-settlement Act laid down that in all sub-settled villages the rent of the under-proprietor should bear the same proportion to the present gross rental of the village as his rent under the king's administration bore to the then gross rental.”

1592. These being the rules for the determination of sub-proprietors' rents, it is necessary to allude briefly to the manner in which they were applied in certain cases, as this was another cause of “judicial over-assessment.” Where, as sometimes unfortunately happened, village papers were not forthcoming, it was almost hopeless to attempt to supply their places by oral evidence; and probably on this account other means were resorted to for the ascertainment of the former gross rental. Of these, the two most common in vogue, more especially towards the beginning of the settlement, were as follows.

1593. In some instances, the assessing officer's gross rental being taken as showing present assets, a certain proportion, say one-third, was cut off as representing the improvement under our rule, and the balance was accepted as showing assets previous to annexation. The effect of this procedure was to raise the sub-proprietors' rent (in the example given here just 50 per cent.) where, for anything on the record, it should apparently have remained unaltered. It is, indeed, stated in the Dostpur report that “it is well established by enquiring.....that the cultivated area has increased.....since annexation; but whether this be accurate or not as a general statement, it can hardly be otherwise than dangerous to apply it to individual cases without individual enquiry. This is more particularly the case, also, with villages in which sub-settlement has been decreed, as in these possession was little disturbed under native rule, and not even the average extension of cultivation probably has since taken place.

1594. In other instances again, though it is plainly stated in the Dostpur report and elsewhere that the "summary assessment was unjustifiably low," the fact appears to have been overlooked where, as was sometimes the case, it entered into the calculation of sub-settlement rents. The assets on which the summary assessment was based were treated as having been actuals at that time, and also as accurately representing the gross rental under native rule. They were accordingly compared with the gross rental assumed for the regular assessment, and the difference regarded as due to improvement in the interval. The result was to cause a proportionate increase in the sub-proprietor's rent, for which, if what is said at the beginning of this paragraph had been kept in view, it would have been perceived there were scarcely sufficient grounds.

1595. The rent having been fixed, on whatever principle, a printed statement was filled in and attached to the sub-settlement file. This was of two kinds, known as BB and CC. The latter was used where the terms on which the sub-proprietor was to hold had been settled by agreement, and showed the conditions of the agreement, the gross rental, the Government demand, the wages of patwári and chaukidar, the distribution of profits between the talukdar and the sub-proprietor, and the rent payable by the latter. Form BB was used where the rent had to be entirely determined by the Court, and showed the rent and gross rental (known or assumed) under native rule, similar data for the present time, the Government demand, the wages of patwári and chaukidar, the distribution of profits, and the total rent payable by the sub-proprietor.

1596. The number of sub-settlement cases decreed was 1,171. They include 1,713 villages, with an aggregate area of 347,264 acres and rental of Rs. 7,91,584, the Government demand being Rs. 4,95,687, while of the profits (assumed as equal only to that demand, see para. 1579), against Rs. 1,52,849 received by the talukdar, the sub-proprietors intercept Rs. 2,33,048. Their number being 24,000, this gives them an average of Rs. 9-11-4 each.

1597. The number of these cases dismissed was 4,159. But at the same time this does not mean that in all of them the

claim was absolutely and unconditionally rejected ; in some the order of dismissal was qualified by the reservation of certain rights to the plaintiff. In those, for instance, brought by persons " who, with strong equitable claims for consideration, have no case in law," the most suitable form of relief was pronounced in the Financial Commissioner's report for 1868-69 to be an hereditary farming lease, and with regard to this Mr. Carnegie writes :—" There is no denying the old proprietors dislike the provision of the law which gives the sir only when their profits were small. They infinitely prefer a *profitless* lease of the whole village, which enables them to reserve the shadow of their positions to a *profitable* tenure extending over a tenth or a fifth of the area only." There are 30 sub-maháls in which this tenure has been decreed, 16 of them being in the Mahdona estate.

1598. In other cases again, while possession in any shape of the entire village ceased to be assured to the ex-proprietors, the order dismissing their claim provided that they should obtain sir yielding a profit equal to not less than one-tenth of the gross rental. And there were other similar cases also in which, though no particular percentage of profits was specified, some arrangement was made about the sir of the whole sub-proprietary body. No register was kept of cases of this kind, so that I am unable to state their number.

1599. There remain to be added those " hard cases" for which special provision is made in Financial Commissioner's Book Circular IV. of 1867. It does not appear that any such cases were made the subject of report, and there were few, I believe, to which the rules were applicable.

1600. Claims to sub-settlements in non-talukdari maháls in all numbered only 136, and of these no more than 55 were decreed, 9 by compromise and 46 on trial. The mode in which these cases were dealt with has been explained in para. 1564. Act XXVI. of 1866, as was ruled soon after it was passed, was not applicable to them.

1601. In one of his reports Mr. Carnegie advocated the issue of special rules for the disposal of these cases, principally

with reference to the party who should be admitted to engage for the Government demand. But the Financial Commissioner, though he looked upon Mr. Carnegie's proposals as "sound and practical," did not consider it advisable to publish them for general observance. Nor does there appear to have been in this district any deviation from the ordinary rule that the superior proprietor is admitted to engage for the revenue.

1602. Shares, though constituting a distinct class of cases, which is mentioned here in accordance with the place assigned to it in statement VI., pervade all, or very nearly all, of the tenures which form the subject of other classes. It is only necessary here to point out that under this head are included not only claims to entire shares, but also those to parcels of land as forming parts of shares.

1603. The general rule concerning *sir* is that the ex-proprietor is to have "any amount of such land that he held at any time within the twelve years preceding the annexation of the province, and on the most favourable terms enjoyed by him within that time."

1604. At first, with a view to carrying out the order that all rights should as far as possible be ascertained and recorded when a suit for sub-settlement was rejected, the parties were questioned about *sir*. Still claims of this nature were for some time very few in number, and the circumstance was noticed as general throughout the province in the Financial Commissioner's report for 1867, where it was also remarked that, even so far as the zemindars had come forward, they had not been so successful as might have been anticipated. The Supreme Government thereupon desired that it might be ascertained what were the causes that, with the *sir* rules so favourable to ex-proprietors, led to the failure of so many claims.

1605. For this district the reply was submitted by Mr. Carnegie, who represented that the objection did not seem applicable to the results obtained here. Of the claims that

had been disposed of, 498, close upon three-fourths were shown to have been decreed, and, as partially explaining the failure of the remainder, it was pointed out that it was not an invariable rule that ex-proprietors got sîr on losing their village, and that, even where they did so, they were perhaps reduced to the condition of tenants-at-will long before annexation.

1606. The fewness of the claims was not touched upon (there being no occasion for it), but it will be seen there had been no more than 498. The principal reason for this was, doubtless, that they were kept back until sub-settlement claims had been decided, and another reason is perhaps to be found, when sub-settlement disputes were over, and had gone against the zemindar, in his unwillingness, in the face of a recent defeat, to risk his luck in Court again.

1607. Later years made up for any deficiency there may have been at first in the number of suits for sîr, for altogether as many as 6,731 were instituted. But the proportion of decrees stated by Mr. Carnegy was not maintained; the number of cases disposed of by compromise or consent was only 819, or about 12 per cent. of those instituted, and of those decided on trial little more than half were decreed. In all 53 per cent. only of the claims terminated in favour of the ex-proprietors, or not much more than elicited the Financial Commissioner's comments in 1867. It would, therefore, appear that the results here shown are not what might have been anticipated, but I am not aware of any special reasons that led to them.

1608. The nature of the tenure decreed varied ; sometimes it was heritable and transferable, sometimes the power of transfer was withheld (para. 238).

1609. With respect to rent, when the land decreed had formerly been held rent-free or at a low quit-rent, the former terms were in some instances maintained ; but even then, when the land amounted to an entire village or the share of a mahâl in a village, a provision was, in accordance with a ruling of the Financial Commissioner, entered in the administration paper, declaring the liability of the sub-pro-

prietor, should the proprietor fail in his revenue engagement ; and the rule more generally followed, except in cases of special agreement, was that all land was made subject to a minimum rent of the Government demand plus 5 or 10 per cent.

1610. The total area decreed as sîr, dihdâri, and das-want (and this includes all lands so decreed, whether in suits for these rights or in any others) is 39,646 acres, the rental being approximately Rs. 1,63,979, out of which the decreeholders retain Rs 65,024. To complete the list of lands awarded to ex-proprietors those held on an "occupancy" tenure must be added. These include 11,118 acres, with an estimated rental of Rs. 45,826, the rent paid on them being Rs. 41,398. Thus, exclusive of sub-settlements, the lands decreed to ex-proprietors amount to 50,764 acres, with an approximate rental of Rs. 2,09,805, of which the sub-proprietors intercept Rs. 68,912. What average this represents for each sub-proprietor I do not attempt to say, as the number who take under the decrees (in which the name of one only of several sharers may be given) cannot be stated with sufficient accuracy to make the calculation of any value.

1611. With regard to birt and shankalp cases, I quote
 (b) and (c) Birt and shan- again from the memorandum mentioned
 kalp. in para. 182 :—

1612. "The decision of the claims to purchased birt was clear from the commencement of settlement operations. It was directed by the Record of Rights Circular that these should be maintained as representing the proprietary right of the 'birtîâs, who by purchase have acquired the position of intermediate holders.' Birts granted by the original owners of a village before incorporation in a taluka have also been upheld, unless the talukdar had resumed them prior to the limitation period.

1613. "The purchased shankalp was at first ruled to be a redeemable tenure, but this direction was shortly so far relaxed that the Settlement Courts were permitted to decree or refuse the right of redemption according to the custom prevailing in the district.

1614. "There remained the class of unpurchased birts and shankalps. As has been said, these were treated at first as tenures which the superior had the right to resume at his pleasure. The legal position of the holders of these tenures was long uncertain. In 1868, the Financial Commissioner issued a series of decisions which have since guided the Courts in the determination of all these cases. It was left for the decision of the Court in each case, whether by the custom of the neighbourhood, if not from the express terms of the contract, the tenure was resumable, and if not, whether it was heritable or transferable. As regards rent, if a claimant sues for a rent-free tenure, he must prove that he is entitled to hold rent-free, and that he so held in the years 1262-63 fasli (1855-56 A.D.). In this case his position rent-free is upheld for his life, but his heirs are liable to pay the Government revenue assessed on his land. If the tenure is a rent-bearing one, the former rent is maintained with these provisos, that it is not less than the rent actually paid in 1262-63 fasli, nor less than the Government revenue plus 10 per cent.

1615. "The general custom of the district as regards resumption has been described above. The uncertainty of the law relating to these tenures prevented any large number of them being decided in the earlier stages of the settlement; but at all times the claimants of birt and shankalp have had their rights very freely admitted by the superior."

1616. Yet another change than those described above took place in the law relating to these and other low-rented tenures in 1876, for, by Act XVII. of that year, a proprietor is under certain conditions permitted to resume unpurchased grants.

1617. The total number of birt and shankalp cases was 4,363. Of these 1,168 were compromised or decreed by consent and 1,360 decreed on trial.

1618. All that is necessary under this head is to specify the principal classes of cases it includes, these being sayar, marwat, right of occupancy (para. 1610), and adjustment of rent, and to state that it embraces a larger number of decisions by compromise and

(d) All others.

consent than any other class in talukas. Out of a total of 21,195 cases 7,244 were disposed of in this way.

1619. "In other maháls" are repeated very much the same kinds of suits as "in talukas," and (2.) In other maháls. the only circumstance that requires notice with regard to the former is that, while petty proprietors disputed every claim to sub-settlement, many of which were admitted in talukas, they far outstripped their taluk-dári brethren in their readiness to admit claims to other sub-tenures. Of 14,393 cases under this head, 5,155, or nearly 36 per cent., were compromised or decreed by consent, the full number decreed being 9,215.

1620. Statement No. VI. exhibits only suits tried by Courts of original jurisdiction. It thus excludes the appellate branch of judicial work, and it may therefore be stated that from first to last 5,088 appeals were disposed of by the Settlement Officer.

1621. This statement, in showing the number of cases decided by the Settlement Courts, does not necessarily imply that when the Courts were closed a clear file was left, nor is this what actually occurred. At the same time, up to a month before the closing of the Courts, such a result had been confidently looked for. There were pending at the earlier date only 229 cases, and these might have been decided in the interval that remained. No sooner, however, had the notification required by Act XXXII. of 1871 (which appeared in the *Guzette* of the 31st August, 1878) been issued than a great number of new suits were instituted, and the consequence was that 691 remained pending when the Courts were finally closed at the end of the following month.

PART II.—FORMATION OF THE RECORD.

The Settlement records.
(a) Mauzawar; (b) Farganawar.

1622. The Settlement records are partly Mauzawar and partly Parganawar.

1623. The Mauzawar records consist of two parts, the Judicial volume (misl haqqiat) and the Settlement volume (misl bandobast or kishtwar).

Mauzawar records.
(a) Judicial, (b) Settlement.

JUDICIAL.

1624. There is a separate Judicial volume for each village, with the exception of those few, where there were not any suits. In such cases, in order to prevent doubts as to its having been lost, its place has been supplied in some districts by a memorandum, bound up in the usual kind of cover ; here no record of any kind has been formed.

Judicial volume.
For each village.
Exceptions.

1625. The Judicial volume does not profess to hold all the files relating to the litigation that went on during the Settlement. Two reasons for this have been already given (para. 1538). Another is that, when the revival of litigation caused by the reduction of the court fee on declaratory suits took place, the records of many villages had been already handed over to the district office, and, after discussion of the subject, it was thought inexpedient to disturb them. For one thing, the inclusion of the new files in the Settlement volume was not all that would have been required ; if this had been carried out it would have entailed amendment also of the papers of the Settlement volume wherever a decree was issued. Again, even where the records still remained in the Settlement office and were unbound, it was obviously impossible to close them, where there was still a chance of their being affected by fresh cases, and a date was therefore fixed by the direction of the Commissioner, cases instituted after which were to be excluded from the bound records. At the same time, in order to prevent confusion, wherever any cases were so excluded, a detailed list of them was prepared and attached to the Judicial volume of the village.

SETTLEMENT.

1626. The Settlement or Kishtwar volume has been prepared in duplicate for every village, one copy for the district and the other for the tahsil office. The latter copy,

Settlement volume.
For each village.
In duplicate.

however, has omitted from it two or three of the papers to be found in the former.

1627. The kishtwar volume of the principal village of a mahál contains various papers peculiar to it, such for instance as the khewat and kabuliát. It sometimes happens, however, that a mahál consists of parts lying in different parganas, and here each parganawar part of it has been treated as a separate mahál. A distinct name, taken from one of its villages, has been assigned to it, *e. g.*, Mahdona, which bears its own name in Pachhimráth, becomes Bharti-pur in Sultanpur and Bhatkauli in Khandansa, and each such village has, for the preparation of records, been treated as the principal village of a mahál.

1628. The system on which the Settlement record is formed is not uniform throughout the district. At first that of the North-Western Provinces, with the alterations made in Circular No. 23 of 1864, was adopted; but before long a modification of the more recent one introduced by Mr. E. A. Prinsep into the Panjáb was substituted for it. On which of these two systems the records of each pargana are drawn up is shown in the following lists :—

<i>North-Western Provinces.</i>	<i>Panjáb.</i>
1. Surhampur.	1. Haveli Oudh.
2. Majhaura.	2. Mangalsi.
3. Aldemau.	3. Amsin.
4. Sultanpur.	4. Pachhimráth.
5. Isauli.	5. Khandansa.
	6. Akbarpur.
	7. Tánda.
	8. Birhar.

1629. The first three parganas constituted the tahsíl, Dostpur, in which settlement operations first commenced, and one of these, Aldemau, and the two last, are those which were transferred to the Sultanpur district, where the old system was adhered to.

1630. First, with regard to the North-Western Provinces system, the papers of which the mauzawar record should consist are

specified in Circular No. 23 of 1864 ; those of which it actually consists are slightly different. A list of both is given in the subjoined table, and the differences will be subsequently explained.

<i>Actual contents.</i>	<i>Circular No. 23 of 1864.</i>
1. Fihrist, or list of papers.	1. Shajra.
2. Misl hadbast, or demarcation proceedings.	2. Khasra.
3. Shajra kishthwar, or field map.	3. Shajra abádi.
4. Khasra kishthwar, or field book	4. Khasra abádi.
5. Shajra abádi, or map of village site.	5. Fard cháhát.
6. Khasra abádi.	6. Jamabandi.
7. Fard cháhát-o-toláb, or list of wells and tanks.	7. Khationi.
8. Khationi No. I.	8. Statement No. II.
9. Ditto No. II.	9. Khewat, or statement No. III.
10. Misl taqsim, or partition proceedings.	10. Darkhwast or kabuliat.
11. Khewat.	11. Schedule of rent arrangements.
12. Kabuliat, or revenue engagement.	12. Wajib-ul-arz.
13. Tasfiya lagan, or schedule of rent arrangements.	13. Rubakár akhír.
14. Wajib-ul-arz, or administration paper.	
15. Abstract of cultivators (occasional only.)	
16. Rubakár akhír, or final proceeding.	

1631. According to Mr. Prinsep's system, in its original form, the settlement record is divided into three parts, of which one, the second, does not refer to individual villages, but to entire parganas. They are—

The Panjáb system.

- (1) The Misl Bandobast.
- (2) The Misl Riwáj-i-am.
- (3) The Misl Mutafarriq.

1632. The introduction of this system into the Fyzabad district was, in the first instance, recommended by Mr. Carnegie, and a report was thereupon called for as to the feasibility of adapting it to Oudh. This report was submitted in 1868 by Captain Forbes, then Officiating Settlement Officer, by whom several modifications were proposed.

1633. As the system was finally adapted to this district, the misl riwáj-i-am was retained as a separate record ; but the other two misls were formed into one, some of the component parts of each being discarded.

1634. As arranged by Mr. Prinsep, the contents of these two misls were as follows :—

<i>Misl Bandobast.</i>	<i>Misl Mutafarriq.</i>
1. Fihrist kaghazat misl.	1. Rubakári.
2. Khasra.	2. Naqsha kami-o-beshi.
3. Shajra kishtwar.	3. Fard badr.
4. Shajra nasb mai khewat.	4. Naqsha tasfiya hukúk.
5. Darkhwast malguzári.	5. Khasra abádi.
6. Fihrist radifwar malikan.	6. Shajra abádi.
7. Muntakhab or khationi.	
8. Naqsha chahat.	
9. Naqsha tashkis jama muáfiat.	
10. Rubakár akhír	

1635. One of the former and some of the latter were pronounced superfluous in this province, while, on the other hand, the addition of certain other papers was recommended. No mention was made of the Misl Hadbast, this not being strictly one of the Settlement papers, but it does not seem to have been intended to exclude it from its usual place in the volume with them.

1636. The misl bandobast, in the form it ultimately assumed then, contains—

1. Fihrist sighawar.
2. Misl hadbast.
3. Shajra kishtwar.
4. Khasra kishtwar.
5. Shajra nasb malikan mai khewat.
6. Fard radifwar malikan.
7. Khationi I.
8. Ditto II.
9. Fard kami-o-beshi.
10. Misl taqsim.
11. Fard cháhát-o-taláb.
12. Shajra abádi.
13. Khasra abádi.
14. Kabuliat.
15. Tasfiya lagan.
16. Rubakár akhír.

1637. The new system had been introduced into one pargana, Tándá, at the time the report concerning it was written, and it thereafter continued to be applied to all others, with the exceptions noted in para. 1629.

1638. The composition of the settlement volume in both its different forms has thus been described. Individual papers will now be, as far as necessary, noticed, those of the old series and the corresponding ones of the new being taken up together; those peculiar to the new series are only the "fard radifwar malikan" and the "fard kami-o-beshi," which are sufficiently explained in paras. 1676 and 1684.

1639. The Fihrist is, according to the older system, simply what its name denotes, a list of Individual papers. (1) List of papers. the papers in the record; that of Mr. Prinsep's system is much more elaborate, and contains not merely a list of papers, but also many particulars relating to the village. These convey much useful information in a condensed form, but it appears to me that it would have been better to make them the subject of a separate paper, and leave the list unencumbered with any entries but those proper to it. A sign-post serves its purpose better by merely furnishing in a clear and distinct form the names of places, and the way to get to them, than if it contained also topographical accounts, which, however interesting in themselves, tend to make the names of the places less easily distinguishable.

(i) Misl Hadbast. 1640. The Misl Hadbast, or demarcation proceedings, require no com-meet.

1641. The preparation of the Shajra has been almost sufficiently described in connection with (ii) Shajra. survey. A few observations only need be added here.

1642. Financial Commissioner's Book Circular No. 7 of 1865 required that in villages, different parts of which belonged to different maháls, the "fields possessed by disconnected proprietors or communities should be marked with a different colour for each." So far as possible this was done, but where the subdivision of villages was very great it had to be neglected.

1643. In the shajra are often shown with the same marks as wells still in use many which had ceased to be used and even fallen in before survey. It would apparently be

better, when shajras are again prepared, that some separate mark should be put upon the latter (such as a black line drawn across them); and indeed that wells used for irrigation should be distinguished from all others, not only those that have fallen into disuse, but those also which are exclusively used for drinking purposes. And it would also be better, with a view to its being specially checked by the inspecting officer, that "recent fallow." (see para. 162) should be immediately apparent on the face of the shajra.

1644. The Panjab shajra has this peculiarity only, that it has entailed upon it an agreement by the proprietors about manure, waqf, and nazul.

1645. As a general rule there is a single Khasra for each village; but in the cases referred to in para. 1642 it was laid down that (4) Khasra. "distinct khasras, or rather distinct extracts from one general khasra, to be kept with the record of each separate mahál," should be made. This was done in four parganas, Aldeman, Majhaura, Amsin, and Tanda, but elsewhere the additional extracts were dispensed with. They were the less wanted that the lands belonging to each mahál are separately detailed not only in the khationi, but also the serial number of the khasra being followed in the "misl taqsim."

1646. The Panjab khasra has attached to it an agreement on the part of the proprietors about baghs and trees at the time in existence, those that might thereafter be planted or grown, spontaneously, the rights of the proprietors respecting tenants' baghs, the right of cultivators to land for cane-press and threshing-floors, the right of tenants to fire-wood, and customs relating to grazing lands.

1647. In the mauzas of Fyzabad and Ajudhya, the column for the name, parentage, and caste of owners is left blank, this being the result of a special reference to the Commissioner. There were various reasons for the omission, among them being these, that the mauzas were excluded from assessment, and that the Settlement Courts had nothing to do with the determination of the ownership of the land, suits relating to it not being cognizable by those Courts.

1648. Regarding the Shajra abádi, Khasra abádi, and I
 Fard cháhát-o-taláb, all that need be
 (5) Shajra abádi. noted is that, according to the Pan-
 (6) Khasra abádi. jáb system, the first contains some
 (7) Fard cháhát. particulars regarding the abádi, and the last some agreements
 about irrigation, the repairs of existing wells, and the sink-
 ing of new ones.

1649. The No. II. statements, though separately pre-
 pared for each village, are bound up to-
 No. II. Statements. gether in pargana volumes (see para.
 1707).

1650. In Circular No. 23 of 1864, the jamabandi is
 Jamabandi. spoken of as distinct from the Schedule
 of rent arrangements required by Circular No. I. of 1863, where no such distinction is drawn. The
 object of the jamabandi is in the later circular said to be to
 “give the Settlement Officer some idea of the alleged rent-
 roll at the time the assessment is being made,” and it has
 been seen above that a “rent-roll jama,” based upon pre-
 assessment jamabandis, was one of the checks employed in
 the assessment. But these jamabandis were not included in
 the kishtwar misl ; they do not appear (para. 1133) to have
 been even retained in the Settlement office.

1651. Attached to the report above mentioned on the
 adaptation of Mr. Prinsep's system to Oudh is a supplement-
 ary one on the jamabandi, and in it occur some remarks
 concerning that paper which presumably explain its elimination
 from the record. These are: (1) the paper is one which in its
 very nature is liable to contain much that is inaccurate and
 unreliable, and experience has proved the rottenness of those
 assessments which are *mainly* based on the rent-roll obtained
 from a jamabandi ; (2) a circular of the Sadr Board of
 Revenue, North-Western Provinces, lays down that “bar-
 ring.....exceptional cases, the Board do not think that the
 preparation of the jamabandi, as a preliminary record of
 settlement, should be recommended to the Settlement Officer ;
 (3) the settlement record is prepared with reference to
subsequent utility, for which the schedule of rent arrangements
 was considered to supersede the jamabandi.

1652. Khationi No. I., as usually prepared, I believe follows the khasra. In this district, however, such is not always the case. The details of cultivated and uncultivated land are not taken from that paper, but from the "corrected jamabandis" (para. 1107), and thus the details of the khationi and khasra are not always in harmony with each other. A further peculiarity of the khationi in this district is that it sometimes contains a "hissa-kashi," or detail of shares; but, so far as it is affected by the khewat, it will be again referred to in connection with that paper.

In the preparation of Khationi No. II. the ordinary course was followed. It was made a register only of decreed lands.

1653. The Misl Taqsim is confined to subdivided villages belonging in whole or part to complex maháls. Its main purpose was the complete separation of the lands belonging to the different maháls, by the partition of those previously held in common by two or more of them; but, even as regards the lands previously held in severalty, a great difficulty had to be encountered in the fact that the "records of these holdings, as found in the public offices, did not by any manner of means tally with actual possession." Three points had to be looked to and, if possible, reconciled: (1) *ancestral* share, (2) *recorded* share, and (3) *possessed* share.

1654. "At the outset of Settlement operations it was thought that it would be of great advantage if the more-influential land-holders could be induced to arrange exchanges amongst themselves of their small outlying and isolated holdings, so as to reduce their possessions as far as possible to entire villages. Such a measure is strongly advocated in Thomason's despatches. The saving in trouble to the public officials and expense to the proprietors, if it could have been carried out, would have been incalculable. But experience has proved the impossibility of reconciling so many conflicting interests to the introduction of the reform; and those concerned find ready excuses in the difficulty that undoubtedly exists in finding holdings in which the title,

area, and profits are so evenly balanced as to induce an exchange. The measure was therefore reluctantly abandoned. There is perhaps no great reason for regretting this result since the Financial Commissioner has ruled that complete partition must be made of all holdings within villages which belong to different estates, and by this means somewhat similar results are achieved."

1655. The case of complex maháls is governed by Book Circular No. 7 of 1865. Shortly before the issue of that circular Mr. Carnegy had written and submitted two memoranda, in which he described the complex maháls existing in parts of this district, and requesting instructions regarding the distribution of the Government demand over the fractional holdings they contained, and the mode of exhibiting such maháls in the settlement returns. He explained how they had up to that time been treated, which was that the land held in severalty by each mahál had been ascertained, and where ancestral share and possession did not coincide, the former was not reverted to if the bar of limitation existed, except under agreement ; but a new fractional (*biswát*) share was struck in accordance with the lands it held in severalty, and this was then made the measure of its interest in the common lands and common rights. He pointed out that similar tenures had been found in the older provinces, and that the instructions there in force concerning them were also capable of application here ; but he suggested that the complete partition of lands held in common by the maháls (which those instructions necessitated) should be dispensed with in this district. He gave as reasons for the course proposed the great time and trouble the partition would require (there being 1,181 subdivided mauzas), and the great delay there would be in the introduction of the Government demand, while he contended that the distribution of that demand on the common lands might very well follow the shares fixed as above.

1656. The Financial Commissioner, while recognizing Mr. Carnegy's "perfect acquaintance with the structure of these tenures," considered the necessity of having the work done by experienced agency, while still available, was "in proportion to its intricacy and difficulty" ; and though he conceded that, in order to avoid unnecessary delay in introducing

revised jamas, the partition need not be made before their introduction, after much reflection he arrived at the conclusion that it was advisable to "adopt the course prescribed by lengthened experience and excellent authority," and insist on the partition. It was stated that the issue of the circular had been for some time and was still contemplated, and it was directed that it should be acted up to. This was accordingly done.

1657. In carrying out the provisions of the circular the original procedure was as follows. In its fullest form (confined nearly to the Majhaura and Surhampur parganas), after the decision of claims to proprietary right had been completed in a village, agreements about the adjustment of shares were taken from the decree-holders and filed in the judicial volume. Generally, however, the first steps relating to the partition were only taken when it was on the point of being made. A written agreement, sometimes a twofold one, was then demanded from the parties concerned, expressing their acquiescence in the partition, after which a goshwára or abstract was drawn up in the annexed form, showing what each mahál had previously held in severalty, what it should receive, and the amount of common land awarded to it ; and detailed lists were then drawn up, showing the plots finally comprised in the share of each mahál as the result of the partition. The proceedings, being thus complete, were sent with a report by the Sadr Munsarim or Munsarim to the Extra Assistant Commissioner entrusted with the supervision of the record-work, and, if considered satisfactory, were formally approved by him.

1658. "Our enquiries," says Mr. Carnegie, "soon led to the conclusion that the proprietary communities as a rule were desirous that the holdings to be recorded at this settlement should be shown in accordance with long existing possession rather than according to ancestral share....They were encouraged to carry this out to the utmost extent amongst themselves without resort to Government officials. This has resulted in this portion of the work being disposed of in a satisfactory manner without extraneous intervention and with comparatively little trouble to this Department. The people have adjusted their respective holdings amongst

Nagsha goshvadra tagim, Mauza Harnathpur, pargana Pachhinrath, tahsil and zila Fyzabad.

DETAILS OF PARTITION.																		
Amount to which (mahal) entitled according to biswat.				Former possession.		Present partition.					Total.							
Name of mahal.	Name of the owner of the mahal.	Detail of share according to biswat agreement.		Government demand fixed according to the share entered in biswat agreement.	Cultivated.	Culturable, including groves.	Unculturable.	Nikasi.	Cultivated.	Culturable, including groves.	Unculturable.	Cultivated.	Culturable, including groves.	Unculturable.	Nikasi.			
		Ancestral or according to possession.	Amount of share.															
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mahdona	Maharaja Man Singh.	Ancestral,	Bg. b.	Bg. b.	Bg. b.	Bg. b.	Bg. b.	Rs. a. p.				Bg. b.	Bg. b.	Bg. b.	Bg. b.	Bg. b.	Bg. b.	
Kodilla	Kariaram	Ditto	12 10	122 0	86 14	28 13	7 13	237 8 0	...	...	...	87 0	28 7	7 13	87 0	28 7	7 13	...
Sital Parshad.	Sheopal.		7 10	73 0	52 0	17 3	4 11	142 8 0	...	...	...	51 7	17 7	4 19	51 7	17 7	4 19	...
	Total	...	...	195 0	138 14	45 16	12 4	380 0 0	...	...	...	138 7	45 14	12 12	138 7	45 14	12 12	...

themselves according to long existing possession, and an agreement signed by those concerned has been given in, verified, and filed in every village which has holdings in two or more distinct mahals."

1659. It appears also that in these "intermixed maháls ...much benefit has been derived by getting influential and disinterested members of the class concerned to assist...as jurors and arbitrators. These men were associated with the Sadr Munsarim, and after arranging disputes to the best of their power, the cases were made over for final disposal to the Extra Assistant Commissioner."

1660. The procedure described in the last three paras. was followed throughout the district, except in parts of Isauli and Sultánpur where no record was made of intermediate steps, and it was left to the khationi, signed and verified by the persons concerned, to show the land ultimately assigned to each mahal.

1661. If there was ever any doubt as to the advisability of the partition of common lands, it may be regarded as set at rest by what has been said in para. 1656 ; but there is another inconvenience connected with it, other than those mentioned by Mr. Carnegy, which does not appear to have been foreseen or provided for.

1662. So far as the partition depends upon agreement, it is of course essential that the acquiescence of each sharer should be beyond dispute. Unfortunately, however, it seems to have been taken for granted that this would be obtained as a matter of course, and the assumption was not altogether realized. Many villages, as stated by Mr. Carnegy, are broken up between from two to ten maháls, and in Khandańsa this number is considerably exceeded, while within each of these maháls again there are generally several sharers. It will therefore be manifest that it is frequently very difficult even to get hold of all the sharers, and it is needless to say it is still more so to obtain their consent. The record of that consent, moreover, had in great measure to be left to subordinate native agency, and it is not surprising, therefore, that agreements do not in all cases bear upon them as satisfactory an assurance as could be wished of the participation in them of all the persons concerned. A single omission,

however, may suffice to render the whole partition invalid, and cases have come into Court which have given reason for regret that it was not authoritatively decided at the outset, whether each individual sharer's separate consent was necessary, and whether, on the failure of any sharer to attend when summoned, the record department had power to proceed with the partition, and, as in a judicial suit, make the result binding on the defaulter.

1663. In connection with this subject of partition, it is important to note, as perhaps sufficient to reconcile apparently great discrepancies of various kinds, that the "biswat," by which the shares of maháls are described, do not always refer to the same unit; even in the same village the same share is at different times differently denoted. The unit is sometimes the entire hadbast mauza; but where two or more villages are demarcated together, each of them, irrespective of their relative size, may be constituted the unit, and assumed to contain twenty biswas. The contrary process again is not uncommon, especially where two villages only are included in the same boundaries; the entire hadbast mauza is retained as the unit, but each of the component parts, whatever its size, is assumed to be ten biswas, and the shares in each are then calculated by the ratio they bear to that fraction. Instances again are to be found of a mode of reckoning not unknown under native rule, with this difference however, that it has now been followed only where villages are demarcated together; each of these villages being made to contain twenty biswas, they together yield forty, or some other multiple of twenty, and the biswas are then calculated with reference to the total, whatever it may be.

1664. The shares of maháls having been defined, it remained to apportion the Government demand between them. As to the way this was done, Mr. Carnegie states that "the new jamas were given out village by village," and "this procedure approves itself to the judgment for various reasons." These I give in as condensed a form as possible.

(1) The distribution of demand according to estates is much facilitated, as the owners of different maháls at once set themselves to estimate how it will fall on their respective holdings, and this mutual distribution obviated much litigation and ill-feeling.

(2) The majority of proprietors are unintelligent, and would probably have often raised objections on suddenly hearing the aggregate increase in the mahálwar jama, though they would have found it impossible to object to the assessment of the component holdings.

(3) Full latitude is given for compliance with para. 63 of the Directions to Settlement Officers.

1665. Taking these in inverted order, the applicability of para. 63 of the Directions—a caution against attaching too much weight to the ready acceptance of a jama—is not immediately perceptible ; but what I think is meant is that by the time the malguzar has to sign his revenue engagement, he has had ample time to reflect upon what he is going to sign. The value of the opportunity, however, depends very much on the soundness of the first and second “ reasons.”

1666. The second of these again is partly dependent on the first ; but besides that its force is weakened by more than one consideration. A mahál in the first place being the regular assessment unit, consistency would seem to require that the demand should be determined and announced according to maháls. Again, it is unquestionably desirable to prevent objections founded only on misapprehension ; but there would appear to be a possibility of doubt whether the precaution adopted is appropriate, or, as the enhancement which suggests it is precisely the same on the total number of mauzas as on the total number of maháls, is even likely to be efficacious. Even at the risk of having to meet some few objections (which, if groundless, would be easily disposed of probably), it is apparently better to let the malguzar know at once and in the plainest terms the exact amount he is to be called upon to pay ; and if an objection is to be confuted by simple examination of the distribution of the entire demand over component holdings, the fact only furnishes a strong argument in favour of declaring simultaneously both the aggregate jama of the mahál and its distribution over the component mauzawar portions. The Dostpur report would appear to speak of the latter as identical with the mauzawar assessments, but this point is more or less closely bound up with the first “ reason.”

1667. With regard to that "reason," while fully recognizing the force of the arguments in favour of leaving the distribution of jama as much as possible to those who have to pay it, in the case of single maháls, where joint liability and joint interest have always existed, I am very much inclined to doubt whether the owners of different maháls, with no common liability or interest, are by any means the best qualified to make such an apportionment of a demand assessed on all their properties collectively as would bring into action in each mahál the various principles on which its assessment should be made.

1668. In practice, whether in observance of the principle of "mutual distribution" or of its neglect, it will generally be found that the old rule has been followed of distributing the jama according to (obsolete) hereditary shares without regard to possession, or that the jama of each mahál share in a mauza bears to the jama of the entire mauza the same ratio as the quantity of land in the share bears to the area of the entire mauza, or, in other words, the jama is distributed according to present "biswat."

1669. The first of these may very possibly be correct. The original partition appears to have been made with jealous care, being often not only khetbat in a general sense, but extending also to the division of individual fields into long thin strips to ensure equality of soil. But from one cause or another the shares thus formed have seldom been maintained intact, and whenever any alteration has taken place in them, adherence to their original and now merely nominal proportion is apt to lead to more or less unsuitable results.

1670. With reference to the distribution of the revenue demand according to present biswat, it should apparently be even and correct enough. There is this difficulty, however, and allusion was made to it in the correspondence referred to in para. 1655, that the quality of the lands in the different shares may not always be in proportion to their quantity. Mr. Carnegy, however, represented that to proceed upon the former would amount to "a general zila butwara," and that it was also unnecessary "for there is a

great sameness about the natural soils of any village," and though the Commissioner and Financial Commissioner concurred that, where it was demanded, an apportionment of the revenue demand should be made according to the quality of the land, still they conceded that ordinarily the course proposed by Mr. Carnegie, of not going beyond its quantity, would be sufficient.

1671. Generally speaking, then, no exception can be taken to biswat distribution ; but there are two classes of cases at least to which the above arguments are not applicable, and the distribution of the revenue demand is in consequence at fault. In the first place, even where the biswat is struck on cultivation alone, the shares of different maháls may be in separate blocks, and thus equality of area may be attended with great inequality of value. And, in the second place, the biswat has not always been struck on cultivation alone, but on total areas, waste included ; and as the greater part of the waste may very possibly lie in one mahál, a biswat distribution may, like the one described in para. 1245, throw on that mahál much more than its fair share of the Government demand.

1672. There is one other flaw also, which must not be overlooked, in purely proportional distribution, whichever of the above methods may be chosen ; while we are not assessing land merely, but men (para. 1278), the animate element is no less liable to meet with inequality of treatment than the inanimate.

1673. The Khewats prepared in this district are of several different kinds. There are, first, the old system khewats for ordinary maháls ; then the "complex mahál" khewat, prescribed by Circular 7 of 1865 ; and, lastly, there is the "shajra nasab mai khewat" of the Panjáb system.

(11.) Khewat.

1674. The first set call for no remark, unless it is that apparently, either owing to a desire on the part of the record office to obtain extreme accuracy, or the extreme sub-division of shares, the biswat, representatives of those shares, are given not only in biswas and biswansis or annas and pies as

the case may be, but are further worked out to fractions with denominators of as many as ten figures. It is perhaps a question whether some slight sacrifice of exactitude might not have been made with the result of at least a proportionate increase in utility.

1675. Of the khewat prescribed by Circular 7 of 1865, as, though not uncommon in this district, comparatively little known elsewhere, I give a specimen in the appendix. It is sufficiently explicit in itself; indeed, it brings together heads of information which, with special reference to the size of the settlement records, might perhaps be advantageously separated. It is evident that the entries in the first columns must be briefer than the last, and thus what the former have to say is often exhausted in the first page, and they remain blank for pages afterwards, while the scores of names of pattidars which have to be entered in column 23, and are sometimes the only entry in an opening, are compressed into a narrow space about half-an-inch or less in width. It would apparently be a better plan, though perhaps not the best possible, to give the first five columns in a page by themselves at the beginning of the khewat, columns 6 to 11 at the beginning of each thoke, and perhaps even columns 12 to 17 at the beginning of each patti, the whole of an opening being thus left to columns 18 to 26.

1676. Of the "shajra nasab mai khewat," as adapted to this district, a specimen is also given in the appendix. It is well enough suited for simple maháls. For complex maháls it was not originally designed however, and all that was done to effect its adaptation to them was the insertion of a single column. This does not appear to me to have sufficiently answered its intended purpose, and it may be worth consideration at the next settlement, whether, even if the shajra nasab be retained, a separate khewat should not be prepared also. Where a mahál consists of two or three mauzas or parts of mauzas, with two or three sharers in each, the shajra nasab contains all the information that should be found in the khewat. But in maháls of a more complicated character, where there are many mauzas or many sharers, or both, a list of villages, with the amount of the mahál's share in them, and perhaps the number of sharers

only, is given, and the detail of shares and sharers is left to the khationi and the fard radifwar malikan (or alphabetical list of proprietors). In zemindari maháls the list of shares is entered in the body of the khationi, which, indeed, in such cases contains nothing else; while in pattidari maháls it is relegated to the column of remarks in that paper, which thus becomes the substitute for the greater and more intricate part of the elaborate khewat of Circular 7 of 1865. If such a khewat is necessary according to one system, it can hardly be less so according to the other.

1677. In the Panjáb khewats are given, in addition to its own more proper entries, the origin of the name of the village and of the zemindari right, customs relating to division of the area, and receipts from common lands, and also those relating to partition, inheritance, and transfer.

1678. The broad principle observed in the preparation of the khewat was the record of actual possession. There were, however, some exceptions, and they occurred chiefly in the following cases :—

(a) Where previously existing possession was altered by decrees ; (b) where complex maháls existed ; (c) where equalization of shares took place.

1679. Where decrees necessitated changes, they also defined their nature and extent. The changes caused by the existence of complex maháls have just been described.

1680. As to equalization of shares, it was pointed out in Circular 22 of 1864 that “in coparcenary estates it frequently happens that some of the coparceners actually hold in severalty an amount of land which is more or less (as the case may be) than that to which they would be entitled were the entire lands of the estate apportioned according to ancestral shares.” It was then laid down that “whenever the coparcenary community express a desire to have their ancestral shares recorded in fractions of a rupee or bigah, the request should be complied with;” but it was to be understood that “no change of possession can be enforced in regard to lands held in severalty when they have been so held by their present occupants for a period exceeding the term of limitation.”

1681. In Circular No. 9 of 1866 however, though the infringement of the law of limitation by the Settlement Courts was admitted to be impossible, it was directed that as there was a strong feeling that holdings should be brought into accord with acknowledged shares, "full opportunity should be given to the brotherhood at the time of preparing the khewat to effect by mutual agreement or voluntary arbitration any redistribution of the holdings which they may determine upon."

1682. From a memorandum of Mr. Carnegy of the 13th January, 1865, it appears that in cases that had up to that time come to light of shares and possession being at variance within the same mahál, the same plan had been followed as when the shares belonged to different maháls—that is, where the variation was nominal, the ancestral shares had been maintained or reverted to; where it was marked, the fraction representing the share was corrected, possession remaining unaltered.

1683. Subsequently, however, other modes of adjustment were employed. Where there was no wide departure from the ancestral shares, a transfer of cultivated land was sometimes made, by which inequality was removed. In other cases again, where there was an appreciable deficiency in the ancestral shares, it was made up out of the waste land.

1684. Changes of these kinds are shown in the records drawn up on the Panjáb plan in a "fard kámobeshi," which shows the amount of land originally belonging to each patti, the amount it lost or gained, and the amount ultimately comprised in it. In the records prepared on the older method, the only indication of the transfer is the inclusion of the fields affected in their new pattis in the khationi.

1685. These changes, like those referred to in the misl taqsim, are conditional on the consent of all the parties concerned, and here, as there, that consent is not always clearly expressed. Similar difficulties have consequently arisen, and the recorded changes have now and then been contested or remained inoperative. This, however, is the case only in pattidari maháls; in others, even where possible, no equalization of shares was attempted.

1686. With respect to the distribution of the revenue demand, Circular No. 22 of 1864 directed that, where shares and possession did not agree, the demand was to be apportioned according to the amount and quality of land. In Circular No. 9 of 1866 the general principle was reiterated that "the assessment should be in accord with the extent and quality of land and the means of cultivation;" but, though officers superintending the preparation of khewats were instructed that the distribution of the assessment must be such as to secure its regular realization, they were also told that "ordinarily such a distribution would be best effected by leaving it in the first instance to the people themselves." Popular feeling, it was further said, was in favour of the maintenance of shares; claims to equalization of assessments with holdings were not to be considered to have necessarily a fair foundation, and discrimination in dealing with them was enjoined.

1687. In practice, the jama was distributed on ancestral shares in zemindari, and on possession in bhayachára, maháls. Where the pattidari tenure prevailed, as has been seen to be the case with land, so also in the original distribution of jama there was, I think, rather too strong a tendency to be guided by ancestral shares, even where they were previously unequal, and no equalization professed to have been made. In such cases the difficulties mentioned in para. 1669 were repeated, and though they were on a smaller scale, they were of the greater importance, as they more immediately affected individuals.

1688. While occasional inequality in the incidence of the revenue demand, however, is thus pointed out, its existence must not be taken for granted without a careful examination of the entire khewat. The incidence may at first sight seem very heavy, whereas, on further examination, it may turn out to be perfectly fair. This is owing to the way the demand is entered in the khewat, which is, that the entire amount due upon each share is shown against the land held in severalty, without any allusion to lands held in common with other shares, against which, whatever its amount, nothing at all is shown.

1689. It appears to have been for a short time doubtful whether engagements for the revenue should be taken for each mahál or each village. The former appears to have been recommended by Mr. Carnegy, and though in the Dostpur report he states that a memorandum of his of the 8th July, 1865, on this subject, had not been fully answered, and that he had proceeded on a general approval of his views intimated in a letter of the same month, I find that in earlier correspondence of the same year the Financial Commissioner wrote that he had "no doubt as to the necessity and expediency of taking revenue engagements and defining responsibilities in such cases"—complex maháls—"mahálwar not mauzawar."

1690. Whatever the authority for it, kabuliats have in all cases been taken for maháls, not for mauzas.

1691. The correspondence of July, 1865, though it touched upon the question of mauzawar and mahálwar kabuliats, did so only with reference to another district; it had a narrower scope, and referred mainly to those cases above mentioned (para. 200), in which maháls consist of part of a single village only. In such cases, and indeed wherever a mahál was very small,—a revenue limit of Rs. 200 being fixed,—Mr. Carnegy proposed that it should be attached to some other larger mahál, according to the choice of the proprietor. To this proposal the Financial Commissioner yielded an apparently doubtful approval.

1692. Maháls paying a revenue of less than Rs. 200, therefore, were included in the kabuliat of some larger one, a proceeding which does not seem to have been occasionally without its disadvantage to the smaller proprietors, to judge from a petition that recently came under my notice, in which one of them complained that he was threatened with various penalties on account of the default of the lumberdar of the larger mahál, and applied for a separate engagement for his own village. The multiplication of maháls is perhaps an evil, but it may be doubted whether the remedy lies in the multiplication of the hands through which the revenue has to pass.

1693. In all villages subject to fluvial action the usual conditions regarding revision of assessment are entered in the

kabuliat, which, where the Panjáb form of it is used, contains also agreements about village expenses, appointment of lumberdars, pay of patwári and chaukidar, and various other matters, *amurat ám o qánúní*.

1694. 'The Schedule of rent arrangements is defined in Circular 1 of 1863 to be "a record of (a) Tasfia Lagan, or schedule of rent arrangements, the rent-roll as adjusted between landlord and tenant after the determination of the revised demand." It was to be filed by every landlord for the fasli year succeeding the declaration of that demand, and was to be supported, as far as it concerned tenants-at-will, by kabalitats taken from them.

1695. "Any little trouble," says Mr. Carnegy, "that officers may take to bring about a proper understanding at that time will in the end be found to have been labour well bestowed;" and the procedure followed in this district, which is said to have been matured in communication with the Commissioner and Deputy Commissioner, is thus described:—

1696. "Proprietors were directed to send lists to the Sadr Munsarim of those tenants who had failed to come to terms. The parties were then sent for, and as a rule they were induced through the representations of assessors to settle their difference. When this course fails, each case is taken up by the Sadr Munsarim as a suit for adjustment of rent, is prepared in the usual manner, and is then sent up to the assistant or myself; but such cases, I may say, are quite exceptional."

1697. In a report written a few months after that first quoted, again, Mr. Carnegy further stated that "experience had confirmed his belief that . . . official intervention was not only necessary but *absolutely essential* to the successful starting of a new settlement. So utterly listless are the zemindars in regard to their own interests that, as a rule, they let the proper season pass without issuing the necessary notice of enhancements; and whenever this is the case and a dispute arises, the Rent Court has no alternative but to maintain the former payment of the tenant, while the landlord has to pay the new assessment, which ordinarily in this district means 50 per cent. more than he formerly paid.

The result, of course, is that the new arrangements are badly inaugurated, and mischief is done by the proprietor being thrown into difficulties, and the Settlement Officer bears the blame which belongs by rights to the proprietors alone.

1698. In 1868, again, Mr. Carnegy pointed out that the Rent Act had effected a change in the law regarding adjustment of rents. The redress open to the proprietor was to issue a notice of ejectment, and this at the settlement, when rents have to be speedily arranged, really "amounts to no redress at all. The tenants can all combine, and in such an emergency they cannot all be ousted without ruining the village and endangering the Government revenue. Under such circumstances it is fortunate that the landowners and the tenants of this district have alike found it to their advantage to continue the practice of having their rents adjusted and leases regularly exchanged, as before, through the intervention of this department, and so the procedure of Circular 1 of 1863 is still generally followed on the application of the parties on disputes arising, even though that procedure be somewhat different from the new law."

1699. Such was the procedure contemplated by Mr. Carnegy. Unfortunately, however, it had in great measure to be left to subordinate ministerial establishments to carry out, and though they do not seem to have been responsible for what occurred in Amsin and Akbarpur, it is to be feared their work was often perfunctorily and inaccurately done. It lay with them to decide (for the purpose of the schedules) what constituted sufficient acquiescence in the enhancement of rent on the part of those who had to pay it, and they appear to have been very easily satisfied.

1700. Some years ago the question was raised whether these schedules should not be altogether omitted from the settlement records. Ultimately however, after some correspondence between the Commissioners of this division and that of Rae Bareli, it was decided that for particular reasons they might be dispensed with in three parganas, Sultānpūr, Isauli, and Khandansa, but that elsewhere, in deference to Mr. Carnegy's strongly expressed opinion, they should be completed and included in the records.

1701. The Wajib-ul-arz in the Panjáb record is only conspicuous by its absence ; its *disjecta membra* lie scattered over various other papers which have been already mentioned.

(14.) Wajib-ul-arz.

1702. Where the wajib-ul-arz has been retained, one has, in accordance with Circular 20 of 1863, been made to suffice for an entire mahál, with the exception of those villages in which there are under-proprietary rights. There has, indeed, been one deviation from this course, in respect of the cases mentioned in para. 1627, the wajib-ul-arz being one of the papers separately prepared for each portion of a taluka scattered over two or more parganas. *

1703. The various clauses of the wajib-ul-arz do not require separate notice. It need only be pointed out, with respect to those that affect cultivators (the sixth, for instance, which records customs relating to groves), that while in some districts cultivators have been allowed a voice in their formation, here they are purely the accounts given by the proprietors. In the Panjáb system, indeed, the substitutes for the wajib-ul-arz do not profess to be anything else than "ikrar malikán."

1704. The Rubakar akhír, or final proceeding, the last in both systems of record of the mauzawar series of papers, requires no comment.

(16.) Rubakar akhír.

1705. The total number of mauzawar papers prepared was 123,805.

1706. The Pargana records are—(1) the No. II. statements, (2) the Revision files, (3) the "General statements," and (4), peculiar to the Panjáb system, the "Misl Riwáj-i-am."

Parganawar records.

1707. A specimen of the No. II. statements is given in the appendix, and an explanation of them is to be found in paras. 1082 to 1130. They have been separately prepared for each village, but have been bound up, as more serviceable in that form, in pargana volumes, in which they are so placed that the two

(1.) No. II. statements.

pages relating to the same village are brought together in the same opening. Many of these were completed before 1869, but they were all soon after re-arranged to bring them into accordance with the changes that took place in that year. To most of them a preface is attached, giving particulars of those changes, and also explaining the system of assessment. In connection with the recent revision, all that was done, as a rule, in the body of these books was to alter the figures of the Government demand, a note being recorded at the beginning of each, specifying the date of the Government orders sanctioning the revisions for the entire pargana, and stating that each revision was the subject of a separate file.

1708. The Revision files still remained unbound when the district ceased to be under settlement. Those of one pargana had some time before been arranged for binding, but it was found more convenient to keep them separate until the correction of the settlement records was completed. They will, however, ultimately be bound up in pargana volumes.

(2.) Revision files.

1709. Respecting the General Statement, all that need be said is that, in accordance with the provincial rule, it has been prepared mahálwar, details being given under each mahál for the various villages and parts of villages comprised in it.

(3.) General statement.

1710. The Misl Riwáj-i-ám contains, as its name denotes, a record of general customs. It is divided into four parts; (1) customs regarding inheritance and succession; (2) customs regarding accretion in riverine villages; (3) irrigation from rain-streams, jhils common to two or more villages, &c.; (4) remuneration of village servants.

(4.) Misl Riwáj-i-ám.

Section V.—Miscellaneous.

Officers,
district.

1711. Annexed is a list of the officers who took part in the settlement of the

NAME OF OFFICER.	NAME OF OFFICER.
<i>Settlement Officers.</i>	<i>Assistant Settlement Officers.</i>
1. Mr. P. Carnegy, C.I.E.	1. Captain (now Colonel) Ouseley.
2. Captain (now Colonel) E.G. Clark, Officiating.	2. Captain (now Colonel) E. G. Clark.
3. Captain (now Major) G. E. Erskine, Officiating.	3. Captain (now Major) G. E. Erskine.
4. Mr. J. Woodburn, C.S., Officiating.	4. Mr. J. Woodburn, C.S.
5. Mr. M. L. Ferrar, C.S., Officiating.	5. Mr. (now Major) C. S. Noble.
6. Mr. H. H. Butts, Officiating.	6. Mr. MacMahon.
7. Mr. A. F. Millett, C.S., Officiating.	7. Mr. W. C. Benett, C.S.
	8. Mr. C. Chapman.
	9. Mr. A. F. Millett, C.S.
	10. Mr. C. J. Connell, C.S.
	11. Mr. J. Deas, C.S.
<i>Extra Assistant Commissioners.</i>	<i>Sadr Munsarims.</i>
1. Munshi Najaf Ali.	1. Munshi Maslahuddin.
2. Mr. K. Nicholson.	2. Pandit Dayashankar.
3. Munshi Wazir Husen Khan.	3. Munshi Mohan Lal.
4. Munshi Shioprashad.	4. Munshi Hasan Ali.
5. Munshi Ali Husen Khan.	5. Munshi Chironji Lal.
6. Munshi Mahomed Hasan.	6. Munshi Shioprashad.
7. Munshi Harsukh Rai.	7. Bábu Judishthir Singh.
8. Munshi Ináyat-ul-lah.	8. Munshi Mahadeoprashad.
9. Munshi Harprashad.	9. Munshi Dhanpat Rai.
	10. Munshi Gayaprashad.

1712. Of the Settlement Officers, Mr. Carnegy, who, after leaving the settlement became Commissioner of the Rae Bareli Division, retired last year on pension ; the rest still hold various appointments under the Government of the North-Western Provinces and Oudh.

1713. Of subordinate officers, four only served in the Settlement Department during the time I was in charge of it, viz., Messrs. Connell and Deas, Assistant Settlement Officers, M. Shioprashad, Extra Assistant Commissioner, and Bábu Judishthir Singh, Sadr Munsarim.

1714. Mr. Connell is a very able and energetic officer and an unusually quick worker, while his services were the more valuable in the Settlement Department, as before entering it he had already taken a deep interest in questions of

land-revenue and tenures, and made them a special study. Mr Deas also possesses great ability, and is very careful and painstaking. To both of these officers, as I have already acknowledged in pargana reports, I am greatly indebted for their very earnest co-operation in the disposal of the numerous and difficult petitions against over-assessment.

1715. Munshi Shioprashad served in the department, with the exception of the first two years, during the whole of the time it existed, and this was but a comparatively small portion of a long period passed in the service of Government, throughout which he has maintained a high reputation for zeal and integrity. Bábu Judishthir Singh came to this district from Bahraich, where he had already gained the commendation of the Settlement Officer for the care and ability with which he supervised the preparation of the records and of the satisfactory manner in which he performed that duty in this district. It is sufficient to say that he was appointed to a tahsildarship in 1875, but that, with a view to his being retained in superintendence of record-work, he continued to be employed as Sadr Munsarim until the end of the settlement.

1716. The Demarcation of boundaries commenced in 1860 and terminated in 1861. Settlement operations commenced in October, 1862, and continued until the 31st October, 1878, when it was formally notified that the district ceased to be under settlement from that date.

1717. The total cost of the settlement was Rs. 8,77,167. This is not only, taken by itself, a very large sum, but it is also considerably more than the settlement has cost in any other district: so that if the figures had to be left to speak for themselves, they could hardly appear satisfactory.

Cost. Expenditure large.

1718. If, however, the expenditure they represent requires justification, there are several things which more or less help to furnish it, some of which have been already alluded to as

But not out of proportion to work done.

explaining the quantity or difficulty of various branches of work. First, there is the size of the district; and next, there is the number of villages it is divided into—a material fact, as it has a direct influence upon the amount of work to be done. Then there is further the great sub-division of villages, and yet again the smallness of fields, while, adding still other complications, are the character of tenures and the great number of sharers in many maháls and sub-settlements.

1719. Nor must it be forgotten that some kinds of papers have been prepared in this district which are not found in others, such as the statements mentioned in para. 1595, and the misl taqsim, or that work of a special character has had to be performed in this district which does not ordinarily devolve upon the Settlement Department, such as the separate demarcation of nearly 300 villages, and taking up lands for railway purposes in many others. The revision of assessment must probably be considered part and parcel of the settlement, but allowance should nevertheless be made for other work, such as the hearing of suits carried on during its progress, but entirely unconnected with it.

1720. Lastly, in estimating the cost of the settlement, not only expenditure must be taken into account, but receipts also, which in the shape of court-fees, amounted to some thousands of rupees.

1721. It is, however, doubtful how far any justification of the expenditure is required at all. It And already pronounced moderate. falls under three main heads: (1) measurement, (2) records, and (3) general and judicial. The measurement was completed many years ago at a lower rate than the provincial average (para. 941). Regarding expenditure on records, a general enquiry was made in 1870, not only past expenditure being criticised, but a rough estimate being also formed of what would subsequently be required. The total thus obtained for this district was considered moderate, and the amount actually expended was somewhat lower, the former having been [Rs. 2,92,509, the latter Rs. 2,66,527. There remains only the third head, which, consisting principally of the salary of office and of fixed

establishment, in each case dependent on the previous sanction of Government, it is beyond my province to discuss.

1722. The cost of the settlement, as shown in the second statement in the appendix, is about 53 per cent. of the revised demand for one year. The increase of that demand upon the one it superseded was Rs. 4,02,508, so that the cost of the settlement, Rs. 8,77,168, heavy as it may seem, was covered by the increase in a little more than two years.

1723. This completes my account of the settlement of the district. Though it may be long, it is not more so, I think, than is consistent with the proper explanation of the numerous subjects that have had to be considered. In some instances indeed, instead of confining myself to a simple description of the procedure followed, I have pointed out what appear to me to be defects in it ; but I trust it will be obvious that this is the result, not of any unnecessary criticism on my part, but of the necessity under which I lay, of showing as clearly as possible everything that interfered with the working of the assessment (and this will be found to include with all the defects adverted to) in connection with the revision of assessment in which I was principally engaged during the time that I was in charge of the settlement.

Conclusion.

A. F. MILLETT,

Officiating Settlement Officer.

APPENDIX.

No. 1.—Comparative statement of revenue and field survey.

Name of tahsil.		Name of pargana.		AREA IN ACRES BY THE												Remarks.		
				Number of mauzas.			Revenue survey.				Field survey.							
				Original de- marcation.	Settlement.	5	6	Culturable.	Barren.	7	8	Total.	9	Cultivated.	Culturable.		Barren.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13						
<i>Fyzabad District.</i>																		
Fyzabad	...	184	185	52,698	10,607	12,368	75,668	46,401	11,978	22,824	81,198							
"	Haveli Oudh	113	114	51,765	6,752	9,867	68,384	46,492	8,001	19,988	74,481							
"	Mangalsi	180	193	42,691	9,399	6,223	58,313	40,137	9,006	14,008	63,151							
	Amsin	478	492	1,47,149	26,758	28,458	2,02,368	1,33,080	28,980	56,820	2,18,830							
	Total	502	503	1,44,545	51,465	24,495	2,20,506	1,26,315	44,285	53,044	2,23,644							
Bikapur	...	128	128	48,598	15,064	9,613	73,215	41,995	14,486	18,388	74,819							
"	Pachhimrath	630	631	1,93,083	66,530	34,108	2,93,721	1,68,310	58,721	71,432	2,98,463							
	Khandansa	372	399	92,942	47,856	27,532	1,68,380	82,980	25,109	60,099	1,63,188							
	Total	245	266	52,361	20,092	10,389	82,842	48,400	13,956	20,233	82,569							
Akbarpur	...	617	665	1,45,303	67,948	37,921	2,51,172	1,31,380	39,065	30,332	2,50,777							
"	Akbarpur	215	279	51,831	12,164	9,671	73,866	47,081	9,609	22,634	79,274							
Tanda	...	392	520	84,368	32,535	21,321	1,38,224	78,427	26,546	37,406	1,41,379							
"	Birhar	235	238	55,331	27,456	10,622	93,409	50,043	14,334	27,879	92,266							
"	Surharpur	842	1,037	1,91,530	72,155	41,614	3,05,299	1,75,501	49,489	87,919	3,12,909							
	Total	2,567	2,825	6,77,065	2,33,391	1,42,101	10,52,557	6,08,221	1,76,255	2,96,508	10,80,979							
<i>Total of whole district.</i>																		
<i>Transferred to Sultanpur District.</i>																		
Kadipur	...	475	508	1,10,313	47,787	38,852	1,96,954	99,319	28,250	70,018	1,97,587							
Sultanpur	...	460	460	1,06,257	31,219	27,669	1,65,145	93,110	31,353	41,346	1,65,809							
Musafirkhana	...	99	99	36,592	10,362	7,947	54,901	30,043	11,487	14,009	55,539							
	Isauli	1,034	1,067	2,53,164	89,368	74,468	4,17,000	2,22,472	71,090	1,25,378	4,18,935							
	Total	3,601	3,892	9,30,229	3,22,759	2,16,569	14,69,57	830,693	2,47,345	4,21,876	14,99,914							
	GRAND TOTAL	...	...	...	...	...	...	...	...	...	...	...

No. II.—Statement of Cost of settlement.

Name of pargana.	Cost of											Remarks.
	Number of manuas.	Number of village pa- pers.	Measurement.	General and judicial.					Grand Total of cols. 4, 5, 9.	Cost per square mile.	Percentage of cost on revised demand.	
				Records.	Courtin gen- cles.			Total.				
					Officers.	Fixed estab- lishment.						
1	2	3	4	5	6	7	8	9	10	11	12	13
Aldeman	602	18,837	16,786	37,128	42,631	11,841	4,117	68,489	1,12,408	Rs. a. p. 818 0 9	46 13 8	Note.—Owing to the impossibility of reascertaining the data relating to measurement and records, the same arrangement of parganas cannot be fol- lowed in this statement as in others.
Surcharpur	235	7,500	6,985	15,404	21,245	5,940	2,059	29,244	51,693	Rs. a. p. 849 4 6	55 11 11	
Majhora	182	6,652	8,508	12,076	13,721	8,837	1,330	18,888	34,473	Rs. a. p. 465 13 5	64 9 6	
Total	1,019	32,889	27,380	64,668	77,497	21,018	7,506	1,00,921	1,98,569	Rs. a. p. 345 5 4	61 6 0	
Birhar	525	20,008	10,591	39,098	50,337	14,089	4,883	69,359	1,19,046	Rs. a. p. 631 7 6	79 11 10	
Akharpur	400	11,799	12,964	20,934	33,189	9,274	3,214	45,657	79,556	Rs. a. p. 295 11 11	43 0 1	
Tanda	220	6,547	4,159	8,071	14,460	4,040	1,400	19,890	32,120	Rs. a. p. 349 1 11	54 2 7	
Total	1,145	38,354	27,714	68,103	98,008	27,408	9,497	1,34,906	2,30,723	Rs. a. p. 394 6 4	58 10 0	
Pachhimrath	503	15,809	8,453	35,315	44,768	12,516	4,338	61,017	1,05,386	Rs. a. p. 867 3 1	51 7 3	
Amsin	202	6,433	3,840	9,954	12,956	3,427	1,188	16,871	30,165	Rs. a. p. 281 14 9	37 8 11	
Haweli Oudh	185	6,787	4,777	11,355	16,801	4,697	1,628	28,126	39,158	Rs. a. p. 305 5 5	41 4 4	
Mangalal	114	3,759	8,248	8,699	9,807	2,742	950	13,490	25,446	Rs. a. p. 201 15 1	24 7 6	
Total	1,004	31,888	19,818	65,223	83,627	25,382	8,104	1,16,113	2,00,154	Rs. a. p. 309 5 8	41 5 8	
Sultanpur	497	18,989	9,715	49,736	91,200	25,500	8,388	1,25,538	1,84,989	Rs. a. p. 540 14 6	75 13 2	
Khandansa	128	3,803	8,092	10,524	17,748	4,962	1,719	24,439	38,045	Rs. a. p. 352 4 3	50 0 7	
Isauli	99	2,982	1,762	8,373	10,645	2,976	1,032	14,653	24,686	Rs. a. p. 283 12 6	36 8 2	
Total	724	20,724	14,569	68,533	1,19,593	33,438	11,589	1,64,620	2,47,722	Rs. a. p. 461 4 11	63 14 6	
GRAND TOTAL.	3,892	1,23,806	89,381	2,66,527	3,78,723	1,05,341	36,696	5,21,260	8,77,168	Rs. a. p. 374 3 5	53 1 11	

No. III.—Census returns showing

Name of pargana.	Number of mauzas.		Detail of castes and occupation.	Number of houses.		
	Original demar- cation.	Settlement.		Masonry.	Mud.	Total.
1	2		3	4	5	6
<i>District Fyzabad.</i>						
Haweli Oudh	...	184 185	...	3,074	25,089	28,163
Mangalsi	...	114 114	...	2	16,180	16,182
Amsin	...	180 193	...	8	9,813	9,821
Pachhimrath	...	622 503	...	...	37,812	37,812
Khandansa	...	128 128	...	...	12,136	12,136
Akbarpur	...	372 399	...	13	23,329	23,342
Majhora	...	245 266	...	3	15,895	15,895
Tanda	...	215 279	...	22	14,203	14,225
Birhar	...	392 620	...	4	18,912	18,916
Surharpur	...	235 233	...	...	13,523	13,523
		2567 2825	...	3,126	1,36,847	1,39,973
<i>Parganas transferred to Sultanpur</i>						
Aldeman	...	475 508	...	15	35,067	35,082
Sultanpur	...	460 460	...	...	26,673	26,673
Isauli	...	99 99	...	8	9,777	9,785
Total	...	1034 1067	...	23	71,517	71,540
GRAND TOTAL	...	3601 3892	...	3,149	2,56,364	2,61,513

creed, occupation, sex, and population.

POPULATION.

HINDUS.

Agriculturists.					Non-agriculturists.					Total Hindus.
Adults.		Minors.		Total.	Adults.		Minors.		Total.	
Male.	Female.	Boys.	Girls.		Male.	Female.	Boys.	Girls.		
7	8	9	10	11	12	13	14	15	16	17
17,181	17,622	10,225	8,359	53,387	22,705	18,606	9,043	7,521	57,875	1,11,262
18,365	18,864	10,126	8,414	55,769	8,472	10,142	5,221	4,433	23,268	84,637
12,556	12,484	7,559	5,990	38,589	4,923	5,657	3,296	2,837	16,503	55,092
50,249	50,839	31,057	25,984	153,129	12,529	14,917	8,499	7,079	43,024	20,153
16,203	16,656	9,291	7,738	49,838	6,021	7,323	3,873	3,248	20,475	70,363
26,082	25,552	16,710	14,127	82,471	11,023	11,935	7,574	6,606	37,138	119,609
15,308	14,942	10,071	7,827	48,148	6,717	7,580	4,802	3,914	23,021	71,169
12,482	12,627	8,120	7,132	40,361	6,785	7,409	4,339	3,783	22,366	62,727
22,727	22,254	15,856	13,105	73,942	9,091	10,159	6,759	5,633	31,642	105,584
17,367	15,749	11,041	9,276	53,433	6,340	6,447	4,187	3,627	20,601	74,034
23,520	27,589	130,056	1,07,952	654,117	94,606	1,00,189	57,647	43,471	300,913	955,030
36,472	34,328	22,875	13,427	112,102	12,682	13,245	8,551	6,927	41,405	153,507
31,750	32,269	19,169	15,263	93,451	13,864	15,436	9,060	7,598	45,958	144,409
9,178	9,678	5,426	4,404	23,686	6,292	7,474	4,080	3,411	21,227	49,913
77,400	76,275	47,470	38,094	239,239	32,836	36,125	21,691	17,936	108,590	347,829
285,920	2,83,864	177,526	1,46,046	893,356	127,444	1,36,314	79,338	66,407	409,503	1,302,859

No. III.—Census returns showing creed,

Name of pargana.	Number of mauzas.		Detail of castes and occupation.	POPUL				
				MUSL				
				Agriculturists.				
	Adults.			Minors.		Total.		
	Male.	Female.		Boys.	Girls.			
1	2		3	18	19	20	21	22
<i>District, Fyzabad.</i>								
Haweli Oudh	...	184 185	...	996	1,160	614	477	3,247
Mangalsi	...	114 114	...	1,371	1,679	857	729	4,636
Amsin	...	180 193	...	312	385	196	163	1,006
Pachhimrath	...	502 503	...	1,595	1,890	1,120	877	5,482
Khandansa	...	128 128	...	474	562	391	276	1,703
Akbarpur	...	372 399	...	1,854	2,193	1,341	1,172	6,560
Majhora	...	245 266	...	323	385	227	190	1,125
Tanda	...	215 279	...	1,032	1,259	795	657	3,743
Birhar	...	392 520	...	2,438	2,808	1,743	1,484	8,473
Surharpur	...	235 238	...	899	941	568	519	2,927
		2567 2825	...	11,294	13,212	7,852	6,544	38,902
<i>Parganas transferred to Sultanpur</i>								
Aldemau	...	475 508	...	1,432	1,533	1,070	806	4,841
Sultanpur	...	460 460	...	2,033	2,411	1,347	1,136	6,927
Isauli	...	99 99	...	610	729	389	386	2,114
		1034 1067	...	4,075	4,673	2,806	2,328	13,882
		3601 3892	...	15,369	17,885	10,658	8,872	52,785

occupation, sex, and population—(continued.)

LATION.

MUSLIMS.					Total Musalman.	TOTAL.				
Non-agriculturists.						Agriculturists.				
Adults.		Minors.		Total.		Adults.		Minors.		Total.
Male.	Female.	Boys.	Girls.			Male.	Female.	Boys.	Girls.	
23	24	25	26	27	28	29	30	31	32	33
6,484	5,956	3,056	2,572	18,068	21,315	18,177	18,782	10,839	8,836	56,634
1,218	1,470	817	677	4,182	8,818	19,736	20,547	10,983	9,143	60,405
1,133	1,176	722	632	3,663	4,669	12,868	12,819	7,755	6,153	39,595
1,192	1,477	854	702	4,225	9,707	51,844	52,729	32,177	26,861	163,611
541	562	335	285	1,723	3,426	16,677	17,218	9,682	8,014	51,591
3,318	3,340	2,043	1,285	9,986	16,546	27,936	27,745	18,051	15,299	89,031
623	681	408	346	2,058	3,183	15,631	15,327	10,298	8,017	49,273
3,515	3,774	2,312	2,072	11,673	15,416	13,514	13,886	8,915	7,789	44,104
1,645	2,025	1,154	1,022	5,846	14,319	25,165	25,062	17,599	14,589	82,415
2,185	2,489	1,853	1,937	8,464	11,391	18,266	16,690	11,609	9,795	56,360
21,854	22,950	13,554	11,530	69,888	1,08,790	219,814	2,20,801	137,908	114,496	693,019
1,555	1,602	1,001	859	517	9,858	37,904	35,861	23,945	19,233	116,943
1,308	1,590	820	710	4,428	11,355	33,783	34,680	20,516	16,399	105,378
799	1,267	659	548	3,273	5,387	9,788	10,407	5,815	4,790	30,800
3,662	4,459	2,480	2,117	12,718	26,600	81,475	80,948	50,276	40,422	253,121
25,516	27,409	16,034	13,647	82,606	1,35,390	301,259	3,01,749	188,184	1,54,918	946,140

No. III.—Census returns showing creed,

Name of pargana.	Number of mauzas.		Detail of castes and occupation.	POPULATION				
	Original demarcation.	Settlement.		TOTAL.				
				Non-agriculturists.				
				Adults.		Minors.		Total.
				Male.	Female.	Boys.	Girls.	
1	2	3	34	35	36	37	38	
<i>District Fyzabad.</i>								
Haweli Oudh ...	184	185	...	29,189	24,562	12,099	10,093	75,943
Mangalsi ...	114	114	...	9,690	11,612	6,038	5,110	32,450
Amsin ...	180	193	...	6,056	6,833	4,018	3,259	20,166
Pachhimrath ...	502	503	...	13,721	16,394	9,353	7,781	47,249
Khandansa ...	128	128	...	6,562	7,890	4,213	3,533	22,198
Akbarpur ...	372	399	...	14,341	15,275	9,617	7,891	47,124
Majhora ...	245	266	...	7,340	8,270	5,209	4,260	25,079
Tanda ...	215	279	...	10,300	11,183	6,701	5,855	34,039
Birhar ...	392	520	...	10,736	12,184	7,913	6,653	37,488
Surharpur ...	235	238	...	8,525	8,936	6,040	5,564	29,065
	2567	2825	...	1,16,460	1,23,139	71,201	60,001	3,70,801
			European ...	...	...	...	...	...
			Native Christians.	...	...	...	...	...
			Prisoners with the Jail employes.	...	...	...	...	...
<i>Parganas transferred to Sultanpur.</i>								
Aldemau ...	475	508	...	14,237	14,847	9,552	7,786	46,422
Sultanpur ...	460	460	...	15,172	17,026	9,880	8,308	50,386
Isauli ...	99	99	...	7,091	8,711	4,739	3,959	24,500
	1034	1067	...	36,500	40,584	24,171	20,353	1,21,308
	3601	3892	...	1,52,960	1,63,723	95,372	80,054	4,92,109

occupation, sex, and population—(concluded.)

LATIONS.					AVERAGE OF SOULS PER			Remarks.
TOTAL.					Houses.	Square mile.	Square mile of cultivation.	
Total.								
Adults.		Minors.		Total.				
Male.	Female.	Boys.	Girls.					
39	40	41	42	43	44	45	46	47
47,366	43,344	22,938	18,929	1,32,577	5	2,044	1,816	
29,426	32,155	17,021	24,253	92,855	6	800	1,272	
18,924	19,652	11,773	9,412	59,761	6	604	949	
65,565	69,123	41,530	34,642	2,10,860	6	604	1,070	
23,239	25,108	13,895	11,547	73,789	6	631	1,118	
42,277	43,020	27,668	23,190	1,36,155	6	513	1,047	
22,971	23,597	15,507	12,277	74,352	5	576	978	
23,814	25,069	15,616	13,644	78,143	5	630	1,070	
35,901	37,246	1,25,512	21,244	1,19,903	6	543	975	
26,791	25,626	17,649	15,359	85,425	6	593	1,095	
3,36,274	3,43,946	2,09,109	1,74,497	10,63,820	6	630	1,119	
1,013	155	101	138	1,407				
20	9	9	3	41				
1,194	49	17	...	1,260				
3,38,501	3,44,153	2,09,236	1,74,638	10,66,528				
52,141	50,708	33,497	27,019	1,63,365	5	522	1,054	
48,955	51,706	30,396	24,707	1,55,764	6	601	1,074	
16,879	19,118	10,554	8,749	55,300	6	636	1,177	
1,17,975	1,21,532	74,447	60,475	3,74,429	5	572	1,076	
4,56,476	4,65,685	2,83,683	2,35,113	14,40,957	5	614	1,108	

No. IIIA.—Detail of castes

Name of pargana.	Brahmin.	Chattri.	Kayeth.	Arkh.	Ahr.	Bári.	Badhai.	Barvár.	Ban manus.	Banjara.
1	2	3	4	5	6	7	8	9	10	11
Haweli Oudh,	13,313	13,516	3,246	...	16,326	226	1,580	173	15	...
Mangalsi ...	10,347	12,384	1,682	...	9,616	81	1,124	33	29	...
Amsin ...	9,616	7,447	547	...	5,829	94	573	...	4	12
Pachhimráth...	38,632	20,190	2,970	55	32,779	704	2,892	...	170	...
Khandansa ...	14,572	9,554	682	...	11,678	121	1,000	3	...	...
Akbarpur ...	13,891	9,489	1,796	...	10,127	99	1,415	...	4	...
Majhora ...	13,838	7,278	829	...	7,575	292	849	13	30	...
Tanda ...	5,797	5,058	1,231	...	3,867	75	945	7	101	...
Birhar ...	17 007	7,854	1,087	...	17,884	747	1,104	5	41	82
Surharpur ...	13,132	8,194	472	...	11,312	176	258	...	...	...
Total...	150,195	100,964	14,542	55	126,993	2,635	11,740	234	384	94
Aldeman ...	28,054	19,630	1,861	69	15,194	765	729	14	...	...
Sultanpur ...	29,669	17,581	1,601	...	20,166	350	1,859	2	87	13
Isauli ...	8,991	6,893	773	...	10,352	156	637	...	30	...
Total...	60,714	44,104	4,235	69	45,712	1,211	3,225	16	117	13
GRAND TOTAL,	216,909	145,063	12,777	124	172,705	3,846	14,965	250	501	107

in the Fyzabad district.

Beldar.	Bairagi.	Bahelia.	Beria.	Bhut.	Bharia.	Bhat.	Bharbhuj.	Bhotia.	Péj.	Patalár.	Tarkohár.	Tamoli.
12	13	14	15	16	17	18	19	20	21	22	23	24
133	2,080	159	97	443	414	...	1,390	...	5,990	127	...	1,062
...	72	...	20	752	...	...	2,049	...	10,411	52	5	1,314
...	...	2	2	239	15	855	307	...	293	59	...	443
104	188	424	316	1,455	191	4	4,418	...	7,527	242	..	5,167
...	20	71	16	829	8	4	1,577	...	5,499	35	32	492
39	148	139	80	850	5	10,333	565	...	270	65	...	477
...	13	30	26	252	...	2,270	219	...	61	41	...	72
322	372	...	52	461	43	675	230	133	952	39	...	422
...	566	163	8	746	115	1,910	84	...	645	18	...	656
5	99	94	87	...	...	4,071	295	...	153	4	...	312
603	3,558	1,082	704	6,027	791	20,152	11,143	133	31,801	682	37	10,717
...	...	160	3	1,041	8	690	1,520	...	241	137	...	361
43	31	65	157	1,545	6	8	1,904	...	3,215	66	2	650
14	...	182	28	264	...	14	930	...	1,994	44	...	290
57	31	407	188	2,850	14	712	4,354	...	5,450	247	2	1,301
660	3,589	1,489	892	8,877	805	20,834	15,497	133	37,251	929	39	12,018

No. IIIA.—Detail of castes

Name of pargana.	Teli.	Thā.ū.	Thather.	Jāt.	Jain.	Chamār.	Halwai.	Hajjām.	Phobi.	Dharkār.	Rāj.
1	25	26	27	28	29	30	31	32	33	34	35
Haweli Oudh,	2,461	...	767	7	...	13,113	994	2,379	1,608	338	84
Mangalsi ...	1,981	...	49	...	...	9,059	145	1,805	1,100	129	...
Amsin ...	985	...	34	78	...	9,692	94	905	757	117	...
Pachhimráth,	3,259	...	4	1,226	...	21,975	367	3,306	2,481	763	167
Khandansa ...	1,128	...	312	...	.	8,008	77	1,435	802	143	...
Akbarpur ...	1,923	3	65	79	...	26,769	353	2,396	2,027	366	36
Majhora ...	975	...	...	...	...	14,872	90	1,329	1,035	178	5
Tanda ...	972	...	100	4	...	14,099	279	1,318	1,321	189	58
Birhar ...	1,399	...	...	...		24,921	112	1,633	1,730	272	187
Surharpur ...	951	...	319	77	.	15,215	89	1,317	992	229	...
Total...	1,634	3	2,046	1,471	.	1,57,723	2,600	17,823	13,850	2,724	529
Aldemau ...	2,453	...	10	29	.	32,410	295	2,312	2,263	356	3
Sultanpur ...	1,984	...	17	163	8	25,140	230	2,698	1,889	92	10
Isauli ...	1,024	...	67	...		5,849	14	969	648	165	52
Total...	5,461	..	94	197	8	63,399	539	6,479	4,800	613	65
GRAND TOTAL,	21,495	3	2,140	1,668	8	2,21,122	3,139	24,302	18,650	3,337	594

in the Fyzabad district—(continued.)

Ranki.	Rangdhār.	Sikh.	Sonār.	Kalvār.	Khatrl.	Khatik.	Kahāt.	Kurni.	Kumhār.	Kanjār.	Goshain.	Gaderia.
36	37	38	39	40	41	42	43	44	45	46	47	48
...	...	97	927	1,496	687	615	3,144	6,242	1,429	23	142	1,927
...	...	14	370	1,021	13	20	1,718	4,072	971	6	638	831
...	...	166	202	706	185	31	2,148	4,515	941	17	291	1,031
...	...	219	740	2,355	393	532	4,796	8,399	2,443	835	1,395	3,356
...	338	984	...	44	1,487	1,289	182	...	629	1,038
...	153	18	590	1,607	138	213	4,617	16,644	2,670	23	261	1,610
...	242	299	12	107	3,859	4,958	927	...	454	1,123
...	...	22	324	946	478	496	3,464	12,006	1,240	...	50	893
...	390	1,807	14	101	5,479	5,309	1,717	...	954	1,480
...	...	13	264	1,530	68	17	5,691	2,569	413	63	141	1,912
...	153	549	4,387	13,131	1,988	2,176	36,003	66,603	12,933	967	4,955	15,201
...	...	31	413	2,357	11	345	4,555	9,065	4,460	10	287	2,856
...	...	298	780	2,825	40	147	3,757	7,423	1,840	5	329	2,921
164	...	2	138	647	33	282	1,028	1,639	369	111	221	775
164	...	331	1,338	5,829	84	774	9,340	18,127	6,668	156	837	6,552
164	153	880	5,718	18,960	2,072	2,950	45,343	84,180	19,601	1,123	5,792	21,753

No. IIIA.—Detail of castes

Name of pargana.	Lohat.	Lodh.	Lonia.	Mali.	Mallah.	Marao.	Nat.	Sayad.	Sheikh.	Mughal.
1	49	50	51	52	53	54	55	56	57	58
Haweli Oudh,	7,923	54	583	790	3,578	6,307	12	1,227	1,950	849
Mangalsi ...	793	557	697	252	2,999	4,061	141	521	783	151
Amsin ...	498	5	252	147	2,260	2,231	319	370	225	...
Pachhimrāth,	2,227	284	1,738	463	8,673	7,323	698	522	375	187
Khandansa ...	670	810	495	38	446	32,006	70	17	1,098	18
Akbarpur ...	1,567	31	970	381	1,409	2,440	238	1,708	2,536	101
Majhora ...	663	...	211	90	1,701	1,148	77	51	209	112
Tanda ...	613	...	332	263	46	1,008	48	812	2,315	563
Birhar ..	1,500	...	1,867	272	3,534	1,836	174	351	4,582	31
Surharpur ...	1,452	...	713	174	2,238	1,260	119	133	344	...
Total...	10,996	1,741	7,858	2,875	27,884	30,820	1,896	5,712	14,467	1,962
Aldemau ...	2,456	52	1,618	199	10,598	1,846	141	289	565	38
Sultanpur ...	1,546	47	1,558	179	5,395	4,094	75	179	1,340	323
Isauli ...	488	...	72	150	1,012	1,844	88	481	1,089	130
Total...	4,490	99	3,248	528	17,005	7,784	302	949	2,995	491
GRAND TOTAL,	15,486	1,840	11,106	3,403	44,889	38,604	2,198	6,661	17,462	2,453

in the Fyzabad district—(continued.)

Pathan.	Bhatkara.	Bhanr.	Bhangi.	Jogi.	Jolaha.	Chhipl.	Khanzada.	Darzi.	Dafall.	Dharbi	Dhonia.	Rangrez.	Sikalgar.
59	60	61	62	63	64	65	66	67	68	69	70	71	72
3,113	94	50	706	331	2,865	80	...	753	...	17	7,527	...	43
2,218	129	14	95	34	1,284	1	531	684	133	...	1,029	110	42
140	44	8	64	3	2,084	...	...	209	...	...	1,192	...	...
1,112	9	87	...	170	574	761	116	694	323	5	3,944	25	...
885	...	6	59	...	267	3	...	174	70	...	821	19	5
2,333	63	...	242	257	5,108	67	...	571	116	...	1,713	32	7
602	...	220	81	571	712	...	...	276	31	...	1,233	...	99
1,226	29	86	165	32	5,686	...	...	429	467	...	3,304	135	24
3,379	11	...	79	31	1,729	142	23	192	286	...	1,302	10	32
678	64	6	52	32	4,999	3	...	264	100	...	1,039	24	7
15,636	443	477	1,543	1,461	25,308	1,057	720	4,246	1,531	22	23,109	355	252
1,412	29	38	139	286	3,227	...	...	678	...	...	3,070	...	...
1,669	55	2	181	302	1,347	120	...	733	400	4	2,710	...	...
1,446	...	5	150	57	532	...	...	286	37	13	605	20	17
4,527	84	45	470	645	5,106	120	...	1,697	437	17	6,385	20	17
20,163	537	522	2,013	2,106	30,414	1,177	720	5,943	1,968	39	29,494	375	269

No. IIIA.—Detail of castes in the Fyzabad district—(concluded).

Name of pargana.	Shakka.	Fakir.	Kasai.	Kankai.	Kingrha.	Kunjra.	Gojar.	Ghosi.	Madaria.	Mochi.	Manbar.	Hijra	REMARKS.
1	73	74	75	76	77	78	79	80	81	82	83	84	85
Haweli Oudh,	282	51	141	...	...	724	...	348	...	126	227	6	
Mangalsi ...	...	407	183	51	63	380	281	...	...	2	181	73	
Amsin ...	...	172	99	47	...	34	5	24	...	...	90	...	
Pachhimráth,	...	774	41	..	...	90	172	709	...	69	694	27	
Khandansa ...	...	205	...	...	...	127	143	112	...	1	210	...	
Akbarpur ...	...	575	139	...	...	92	14	488	...	67	225	...	
Majhora ...	...	...	...	...	...	128	7	25	...	79	163	...	
Tanda ...	...	614	280	...	...	...	...	...	331	92	121	73	
Birhar ...	...	266	30	...	...	...	35	167	...	...	113	12	
Surharpur ...	...	444	275	...	...	16	...	124	...	173	158	7	
Total...	282	3,508	1,188	98	63	1,591	657	2,002	331	609	2,182	198	
Aldemau ...	...	345	41	...	...	146	...	202	...	83	403	...	
Sultanpur ...	183	624	208	..	...	46	4	58	...	13	402	84	
Isauli ...	...	79	120	...	10	92	...	224	...	53	371	10	
Total...	183	1,048	369	...	10	294	4	484	...	149	1,176	94	
GRAND TOTAL,	465	4,556	1,557	98	73	1,875	661	2,486	331	758	3,358	292	

No. IV.—Statement of tenures, &c.,

Name of tahsil.	Name of pargana.	TENURES AND NUMBERS OF VILLAGES, &c., OF EACH KIND.										NUMBER OF PROPRIETORS AND SUB PROPRIETORS.					AVERAGE AREA.				Remarks.		
		Talukdari.			Independent.				Proprietors.			Number of sub-proprietors.		Of land p. of Sir p.		Proprietors.		Sub-proprietors.					
		Sub-settlement.		Villages not sub-settled.	Zamindari.		Bhuyachari.		Total.		Number of proprietors.		Number of sub-proprietors.		Resident cultivators.		Non-resident cultivators.		Proprietors.			Sub-proprietors.	
		Villages or fractions.	Small holdings.	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20				
<i>Fyzabad.</i>																							
Fyzabad	Haveli Oudh	81	72	14	117	44	11	12	67	184	5	763	81	871	21	253	259	289					
"	Mangulsi	27	41	2	70	16	27	1	44	114	1	1,323	93	1,850	255	1,02	294	198					
"	Amin	43	106	10	159	11	10		21	180	14	821	34	1,436	304	254	172	284					
"	Total	101	219	26	346	71	43	13	132	478	*14	2,907	203	4,157	247	27	251	247					
Bikapur	Pachlmirath	112	191	53	356	82	51	10	146	502	10	2,186	207	2,744	29	120	326	3					
"	Khandana	3	9	10	22	51	39	16	106	128	5	2,520	141	175	214	189	371	137					
"	Total	115	200	63	373	133	93	26	252	630	14	4,706	348	2,919	216	134	340	293					
Akbarpur	Akbarpur	81	71	107	319	36	15	2	53	372	15	662	57	1,284	37	197	462	471					
"	Majhura	95	50	26	171	34	30	4	74	245	16	727	59	2,621	286	191	684	271					
"	Total	176	121	133	490	70	51	6	127	617	22	1,389	116	3,909	3	195	587	320					
Tanda	Tanda	25	23	65	113	63	34	...	102	215	15	673	91	348	340	227	638	546					
"	Birhar	196	73	116	379	7	6	...	13	322	10	136	11	5,082	378	178	2094	288					
"	Surharpur	57	35	75	167	16	52	...	68	235	15	409	45	1,307	253	189	880	375					
"	Total	278	131	250	659	91	92	...	183	842	21	1,118	147	6,737	323	191	913	318					
Total of district		670	671	532	1,873	365	234	45	694	2,567	35	10,120	819	17,722	264	184	4,222	92					
<i>Parganas transferred to Sultanpur.</i>																							
Kailpur	Aldenu	75	49	105	229	98	141	7	246	475	11	3,313	170	2,417	227	108	56	311					
Sultanpur	Sultanpur Barona	121	110	56	237	75	30	63	173	460	15	3,262	171	3,854	3	155	284	280					
Musadr khum.	Isauli	...	17	8	25	19	36	19	74	99	2	3,232	102	7	3,955	216	175	686					
"	Total	196	176	169	541	192	207	94	493	1,034	20	9,807	443	6,278	270	180	318	262					
GRAND TOTAL		866	847	701	2,414	557	491	139	1,187	3,601	**37	19,937	1,262	24,000	265	183	372	291					

* The same talukdar sometimes owns villages in two or more parganas, and hence the number of talukdars in a tahsil is not always the total of the numbers in the column of talukdars.

No. V.—General statement, *expla*

Name of pargana.	No. of mahals and of their compo- nent parts.		Total area.	Non-assessable.			
	Number of mahals.	Number of component parts.		Barren.	Groves less than 10 per cent.	Revenue-free.	Total.
1	2	3	4	5	6	7	8
FYZABAD							
Haweli Oudh ...	57	240	81,198	15,626	4,818	4,802	25,246
Mangalsi ...	40	145	74,481	14,993	4,989	425	20,407
Amsin ...	26	216	63,151	10,964	2,949	599	14,512
Pachhimrāth ...	115	680	2,23,644	38,593	14,099	979	53,671
Khandansa ...	106	123	74,819	13,070	5,318	...	18,388
Akbarpur ...	56	478	1,68,188	55,106	4,736	1,038	60,880
Majhaura ...	47	625	82,589	16,761	3,212	751	20,724
Tanda ...	60	304	79,274	18,441	3,980	588	23,012
Birhar ...	22	928	1,41,379	31,839	5,567	...	37,406
Surharpur ...	38	463	92,256	25,306	2,523	153	27,987
Total ...	567	5,107	10,80,979	2,41,202	51,691	9,340	3,02,233
TRANSFERRED TO THE							
Aldemau ...	118	951	1,97,587	64,273	5,669	619	70,561
Sultanpur ...	103	534	1,65,809	30,762	10,534	...	41,346
Isauli ...	51	121	55,539	9,576	4,433	6	14,009
Total ...	272	1,656	4,18,935	1,04,611	20,686	619	1,25,916
GRAND TOTAL ...	839	6763	14,99,914	3,45,813	72,377	9,959	4,28,149

natory of the revised assessment.

Assessable.						Cultivators.			
Culturable.	Groves over 10 per cent.	CULTIVATION.				Total assessable.	Residents.	Non-residents.	Total.
		Irrigated by		Unirrigated.	Total cultivation				
		Wells.	Ponds.						
9	10	11	12	13	14	15	16	17	18
DISTRICT.									
10,369	566	11,123	17,208	16,636	45,017	55,952	11,944	3,204	15,148
7,248	334	11,503	17,741	17,248	46,492	54,074	8,053	6,482	14,535
8,740	26	15,108	7,902	16,868	39,873	48,639	4,118	3,254	7,372
43,543	302	42,266	41,012	42,850	1,26,128	1,69,973	34,243	8,303	42,546
14,102	334	15,221	15,701	11,073	41,995	56,431	11,388	1,935	13,323
24,500	96	14,199	26,847	41,666	82,712	1,07,308	18,473	7,073	25,546
13,864	29	12,191	15,089	22,692	47,972	61,865	8,165	3,056	11,221
8,961	281	7,013	15,213	24,794	47,020	56,262	9,182	3,009	12,191
25,496	50	15,757	24,196	38,480	78,427	1,03,973	10,745	8,387	19,132
14,287	...	9,646	15,868	24,468	49,982	64,269	12,038	4,104	16,142
1,71,110	2,018	1,54,021	1,96,772	2,54,825	6,05,618	7,78,746	1,23,349	48,807	1,77,156
SULTANPUR DISTRICT.									
27,849	...	14,643	36,233	48,301	99,177	1,27,026	22,894	7,936	30,830
30,135	1,218	28,112	30,490	34,508	93,110	1,24,463	16,617	8,106	24,723
10,874	613	9,666	9,461	10,916	30,043	41,530	4,487	1,553	6,040
68,858	1,831	52,421	76,184	93,725	2,22,330	2,93,019	43,998	17,595	61,593
2,30,668	3,848	2,06,452	2,72,946	3,43,550	8,27,948	1,071,765	1,72,347	66,402	2,38,749

No. V.—General statement, explanatory

Name of pargana.	Number of				Detail of	
	Plough.	Cattle.	Lakes, ponds &c.,	Wells.	Sir.	Other cultivation of proprietors.
1	19	20	21	22	23	24
FYZABAD DIS						
Haweli Oudh ...	9,046	41,342	2,052	3,777	12,868	...
Mangalsi ...	10,106	44,097	1,912	2,670	15,464	...
Amsin ...	8,152	35,420	1,481	1,730	16,647	...
Pachhimroth ...	26,664	1,25,972	7,202	9,410	44,460	...
Khandansa ...	9,225	38,541	2,363	2,892	13,958	...
Akbarpur ...	14,170	67,724	3,798	2,997	12,135	...
Majhaura ...	9,326	35,511	2,685	2,378	18,735	...
Tanda ...	7,778	33,976	1,800	1,510	8,194	...
Birhar ...	12,595	56,013	3,192	2,971	22,851	...
Surharpur ...	7,988	35,497	2,062	1,669	11,696	...
Total ...	1,15,140	51,4,093	28,547	31,004	1,77,008	...
TRANSFERRED TO THE SUL						
Aldemau ...	19,494	86,185	4,851	4,064	31,546	...
Sultanpur ...	18,419	85,158	5,212	5,637	31,275	...
Isauli ...	6,938	30,111	1,340	1,737	8,968	...
Total ...	44,851	2,01,434	14,403	11,438	71,789	...
GRAND TOTAL ...	1,59,991	7,15,527	39,950	42,442	2,48,797	...

of the revised assessment—(continued).

cultivation.		Percentage of										The demand of summary settlement.
Resident cultivators.	Non-resident cultivators.	Cultivation.	Culturable.	Groves.	Barren.	1st class soil.	2nd class soil.	3rd class soil.	Irrigated.	Manured.	Cultivation per cultivated.	
25	26	27	28	29	30	31	32	33	34	35	36	
TRICT—(continued)												Rs. a. p.
24,054	8,095	55	14	6	25	67	22	11	63	23	2.12	74,673 3 0
20,532	10,469	62	11	7	20	66	22	12	63	34	2.13	47,831 4 6
14,977	8,249	63	14	5	18	63	25	12	58	35	3.15	50,447 15 6
71,655	10,013	56	20	6	18	58	38	4	66	34	1.92	1,96,996 12 4
24,376	3,661	56	19	7	18	69	21	10	74	40	2.10	50,735 0 0
56,650	13,927	49	15	3	33	45	39	16	50	16	2.76	1,18,227 2 6
23,390	5,847	58	17	4	21	72	23	5	57	25	2.61	70,748 11 0
32,002	6,824	59	12	5	24	41	35	24	47	16	3.18	60,344 0 0
40,631	14,945	55	18	4	23	52	38	10	51	24	2.90	93,552 0 0
30,510	7,776	54	16	3	27	57	28	15	51	30	2.37	66,491 12 0
3,38,777	89,833	56	16	5	23	58	31	11	58	27	2.42	8,70,097 12 10
TANPUR DISTRICT—(continued).												
51,925	15,706	50	14	3	33	52	39	18	51	21	2.19	1,37,842 12 0
49,249	12,586	56	19	6	19	70	17	13	63	34	2.50	1,44,392 14 3
17,717	3,358	54	21	8	17	66	20	14	64	37	3.49	56,217 6 6
1,18,891	31,650	53	17	5	25	61	23	16	58	29	2.44	3,38,453 0 9
4,57,668	1,21,483	55	17	5	23	59	29	12	58	27	2.43	12,08,550 13 7

No. V.—General statement, explanatory

Name of pargana.	The net revised demand.	VARIATION.			
		Increase.		Decrease.	
		Number of mauzas.	Amount.	Number of mauza.	Amount.
1	38	39	40	41	42
FYZABAD DIS					
	Rs. a. p.		Rs. a. p.		Rs. a. p.
Hawali Oudh ...	a 97,504 11 9	a 156	a 24,267 7 9	a 25	a 1,435 15 0
	b 92,571 0 0	b 145	b 19,931 13 0	b 36	b 2,034 0 0
Mangalsi ...	a 1,05,692 2 0	a 97	a 19,708 4 0	a 16	a 1,847 6 6
	b 94,470 0 0	b 75	b 11,812 3 6	b 38	b 4,973 8 0
Amsin ...	a 78,043 4 0	a 174	a 27,747 13 6	a 4	a 152 9 0
	b 73,633 0 0	b 173	b 23,407 7 6	b 55	b 222 7 0
Pachhimrath ...	a 2,62,200 9 10	a 450	a 68,684 9 6	a 50	a 3,480 12 0
	b 2,42 408 0 0	b 414	b 51,691 11 8	b 86	b 6,230 8 0
Khandansa ...	a 86,437 10 6	a 123	a 36,124 10 6	a 5	a 472 0 0
	b 83,549 0 0	b 121	b 30,396 4 0	b 7	b 632 4 0
Akbarpur ...	a 1,74,970 3 0	a 349	a 57,105 7 6	a 21	a 362 7 0
	b 1,66,926 0 0	b 343	b 49,127 4 6	b 27	b 428 7 0
Majhaura ...	a 97,912 15 10	a 215	a 28,437 5 10	a 23	a 1,273 1 0
	b 89,136 0 0	b 211	b 19,360 5 0	b 32	b 1,473 0 0
Tanda ...	a 84,633 6 0	a 182	a 25,663 1 0	a 31	a 1,373 11 0
	b 81,986 0 0	b 184	b 23,257 12 0	b 29	b 1,615 12 0
Brihar ...	a 1,49,466 4 8½	a 382	a 57,563 4 8½	a 10	a 1,649 0 0
	b 1,44,453 0 0	b 382	b 52,579 0 0	b 10	b 1,678 0 0
Surharpur ...	a 98,940 9 0	a 224	a 32,839 3 0	a 10	a 390 6 0
	b 94,330 0 0	b 221	b 28,249 4 0	b 13	b 411 0 0
Total ...	a 12,35,801 12 7½	a 2,352	a 3,78,141 3 3½	a 200	a 12,437 3 6
	b 11,60,462 0 0	b 2,269	b 3,10,113 1 2	b 283	b 19,748 14 0
TRANSFERRED TO THE SUL					
Aldeman ...	a 2,22,875 0 0	a 446	a 86,825 15 0	a 27	a 1,793 11 0
	b 2,02,445 0 0	b 425	b 66,452 7 6	b 48	b 1,850 3 6
Sultanpur ...	a 1,91,613 6 1	a 417	a 53,964 15 10	a 43	a 6,744 8 0
	b 1,82,180 0 0	b 397	b 41,592 7 9	b 63	b 3,805 6 0
Isauli ...	a 72,073 0 0	a 88	a 17,019 14 6	a 11	a 1,164 5 0
	b 56,972 0 0	b 80	b 11,359 13 6	b 19	b 1,605 4 0
Total ...	a 4,86,561 6 1	a 951	a 1,57,810 13 4	a 18	a 9,702 8 0
	b 4,50,597 0 0	b 902	b 1,19,404 12 9	b 130	b 7,260 13 6
GRAND TOTAL ...	a 17,22,363 2 8½	a 3,303	a 5,35,952 0 7½	a 281	a 22,139 11 6
	b 16,11,059 0 0	b 3,171	b 4,29,517 13 11	b 413	b 27,009 11 6

NOTES.—The figures prefixed with letter *a* in columns 38 to 46 show the results

In columns 47 to 52, a single rate is shown for each class of land, there being

of the revised assessment—(concluded).

Rate per acre on.			Revised demand with cesses.	PARGANA RATES ON.					
Cultivation.	Culturable.	Total.		1st class.		2nd class.		3rd class.	
				Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
43	44	45	46	47	48	49	50	51	52
TRICET—(concluded).									
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
a 2 2 8	a 1 11 11	a 1 3 3	a 99,940 0 0	7 0 4		4 5 3		1 14 4	
b 2 0 11	b 1 10 6	b 1 2 3	b 94,883 0 0						
a 2 4 4	a 1 15 3	a 1 6 8	a 1,08,330 0 0	6 11 7		4 0 5		1 12 6	
b 2 0 6	b 1 11 11	b 1 4 3	b 26,831 8 0						
a 1 15 4	a 1 9 8	a 1 3 9	a 79,995 0 0	6 1 2		3 15 9		1 8 10	
b 1 13 7	b 1 8 3	b 1 2 8	b 75,478 15 0						
a 2 1 3	a 1 8 8	a 1 2 9	a 2,68,755 14 0	6 11 6		3 14 9		1 14 1	
b 1 14 9	b 1 6 10	b 1 1 4	b 2,48,460 6 6						
a 2 0 11	a 1 8 6	a 1 2 6	a 88,600 0 0	6 2 3		3 6 11		1 12 1	
b 1 14 8	b 1 6 10	b 1 1 3	b 82,563 0 0						
a 2 1 10	a 1 10 1	a 1 0 8	a 1,79,351 12 0	7 0 0		4 6 5		2 0 0	
b 2 0 3	b 1 8 10	b 0 15 11	b 1,71,105 11 0						
a 2 0 8	a 1 9 4	a 1 3 0	a 1,00,360 12 10	6 13 0		4 3 0		1 13 0	
b 1 13 9	b 1 7 1	b 1 1 3	b 91,364 7 6						
a 1 12 10	a 1 8 1	a 1 1 1	a 86,750 0 0	6 4 9		3 12 9		1 11 4	
b 1 11 11	b 1 7 4	b 1 0 7	b 84,031 0 0						
a 1 14 6	a 1 7 0	a 1 0 11	a 1,53,205 0 0	6 5 4		4 3 2		2 6 0	
b 1 13 6	b 1 6 3	b 1 0 4	b 1,48,069 10 0						
a 1 15 8	a 1 8 8	a 1 11 2	a 1,01,415 0 0	7 1 9		4 2 9		2 2 9	
b 1 14 2	b 1 7 6	b 1 0 4	b 96,690 14 0						
a 2 0 8	a 1 9 5	a 1 2 3	a 1,266,703 6 10						
b 1 14 8	b 1 7 10	b 1 1 2	b 11,89,478 11 0						
TANPUR DISTRICT.—(concluded).									
a 2 3 11	a 1 12 1	a 1 2 1	a 2,28,447 0 0	7 6 0		4 9 6		2 2 2	
b 2 0 8	b 1 9 6	b 1 0 5	b 2,07,506 13 0						
a 2 8 11	a 1 8 8	a 1 2 6	a 1,96,404 3 7	6 7 9		3 12 0		1 8 8	
b 1 15 4	b 1 7 5	b 1 1 7	b 1,86,736 9 5						
a 2 6 5	a 1 11 9	a 1 4 9	a 73,875 0 0	7 6 6		4 4 2		2 0 9	
b 2 3 2	b 1 9 5	b 1 0 3	b 67,620 2 0						
a 2 3 0	a 1 10 7	a 1 2 7	a 4,98,726 3 7						
b 2 0 5	b 1 8 7	b 1 1 2	b 4,61,863 8 5						
a 2 1 3	a 1 9 9	a 1 2 4	a 17,65,429 10 5						
b 1 15 2	b 1 8 1	b 1 1 2	b 1,651,342 3 5						

of the original assessment, and those with β of the revision.

no recognized distinction between the rates on "irrigated" and those on "unirrigated."

No. Va.—Statement showing

Name of pargana.	Jama originally proposed.		Jama	
	Rasdi.	Full.	1273 fasli.	1274 fasli.
1	2	3	4	5
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
				F Y Z A
Haweli Oudh ...	99,940 0 0	99,940 0 0	76,539 3 0	76,541 3 0
Mangalsi ...	1,08,330 0 0	1,08,330 0 0	90,026 4 3	90,028 4 3
Amsin ...	79,995 0 0	79,995 0 0	51,707 15 6	51,707 15 6
Pachhimrath ...	2,68,755 14 0	2,68,755 14 0	2,01,920 12 4	2,01,920 12 4
Khandansa ...	73,240 0 0	88,600 0 0	52,054 0 0	52,054 0 0
Akbarpur ...	1,74,201 12 0	1,79,351 12 0	1,25,632 12 6	1,30,334 14 6
Majhora ...	99,095 12 10	1,00,860 12 10	75,454 11 0	87,510 8 0
Tanda ...	86,750 0 0	86,750 0 0	61,851 0 0	76,110 0 0
Birhar ...	1,53,205 0 0	1,53,205 0 0	95,891 10 0	1,52,290 1 0
Surharpur ...	1,01,415 0 0	1,01,415 0 0	68,152 12 0	1,01,407 0 0
Total ...	12,44,928 6 10	12,66,703 6 10	8,99,231 0 7	10,19,904 10 7
				PARGANAHS TRANSFER
Aldeman ...	2,03,182 0 0	2,28,447 0 0	1,97,594 11 0	2,02,142 7 0
Sultapur ...	1,96,404 3 7	1,96,404 3 7	1,48,002 14 3	1,48,002 14 3
Isauli ...	73,875 0 0	73,875 0 0	57,622 6 6	57,622 6 6
Total ...	4,73,461 3 7	4,98,726 3 7	4,03,219 15 9	4,07,767 11 9
GRAND TOTAL,	17,18,389 10 5	17,65,429 10 5	13,02,451 0 4	14,27,672 6 4

*progressive jamas.**now proposed.*

1275 fasli.	1276 fasli.	1277 fasli.	1278 fasli.	1279 fasli.
6	7	8	9	10
Ra. a. p.	Ra. a. p.	Ra. a. p.	Ra. a. p.	Ra. a. p.
B A D .				
76,541 3 0	76,541 3 0	97,907 12 0	97,907 12 0	97,907 12 0
90,028 4 3	90,028 4 3	1,07,559 12 0	1,07,559 12 0	1,07,559 12 0
78,964 0 0	78,964 0 0	78,479 0 0	78,479 0 0	78,479 0 0
2,01,920 12 4	2,01,920 12 4	2,53,212 0 0	2,63,495 10 0	2,63,495 10 0
52,054 0 0	52,054 0 0	54,588 14 0	72,700 0 0	72,700 0 0
1,72,709 9 0	1,72,709 9 0	1,71,590 2 0	1,71,590 2 0	1,71,590 2 0
92,960 8 0	92,960 8 0	92,960 8 0	95,997 14 10	96,060 14 10
86,750 0 0	86,750 0 0	86,750 0 0	86,750 0 0	86,750 0 0
1,53,205 0 0	1,53,105 0 0	1,53,205 0 0	1,53,205 0 0	1,53,205 0 0
1,01,407 0 0	1,01,307 0 0	1,01,407 0 0	1,01,407 0 0	1,00,899 12 0
11,06,540 4 7	11,06,540 4 7	11,97,660 0 0	12,29,092 2 10	12,28,647 14 10
RED TO SULTANPUR				
2,02,142 7 0	2,02,142 7 0	2,02,142 7 0	2,02,142 7 0	2,02,142 7 0
1,48,002 14 3	1,48,002 14 3	1,48,002 14 3	1,93,826 6 3	1,93,826 6 3
57,622 6 6	57,622 6 6	57,622 6 6	73,875 0 0	73,875 0 0
4,07,767 11 9	4,07,767 11 9	4,07,767 11 9	4,69,843 13 3	4,69,843 13 3
15,14,308 0 4	15,14,308 4 0	16,05,427 11 9	16,98,936 0 1	16,98,491 12 1

No. Va.—Statement showing

Name of pargana.	Jama new			
	1280 fasli.	1281 fasli.	1282 fasli.	1283 fasli.
	11	12	13	14
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
	FYZABAD—			
Haweli Gudh ...	97,907 12 0	97,757 12 0	97,227 0 0	93,340 0 0
Mangalsi ...	1,07,559 12 0	1,05,849 4 0	1,03,563 12 0	95,627 8 0
Amsin ...	73,479 0 0	73,091 8 0	77,090 12 0	77,090 12 0
Pachhimrāth ...	2,62,609 12 3	2,61,859 12 3	2,53,407 14 3	2,43,406 12 6
Khandānsa ...	72,700 0 0	72,700 0 0	72,700 0 0	72,700 0 0
Akbarpur ...	1,71,559 2 0	1,70,587 8 0	1,69,447 2 0	1,69,447 2 0
Majhaura ...	95,320 6 10	94,656 7 10	93,794 14 10	89,819 8 10
Tānda ...	86,750 0 0	86,750 0 0	86,750 0 0	86,750 0 0
Birhar ...	1,53,205 0 0	1,53,205 0 0	1,53,205 0 0	1,53,205 0 0
Surharpur ...	1,00,899 12 0	1,00,887 0 0	95,376 14 0	95,376 14 0
Total ...	12,26,990 9 1	12,22,344 4 1	12,07,563 5 1	11,76,763 9 4
	PARGANAS TRANSFERRED			
Aldemau ...	2,01,986 5 0	2,01,652 9 0	2,01,242 15 0	1,91,732 1 0
Sultanpur ...	1,93,826 6 3	1,93,207 0 3	1,90,371 1 3	1,90,371 1
Isauli ...	73,875 0 0	73,875 0 0	73,375 2 0	73,375 2 0
Total ...	4,69,687 11 3	4,68,734 9 3	4,64,989 2 3	4,55,478 4 3
GRAND TOTAL,	16,96,678 4 4	16,91,078 13 4	16,72,557 7 4	16,32,241 13 7

*progressive jamas—(continued).**proposed—(continued).*

1284 fasli.	1285 fasli.	1286 fasli.	1287 fasli.	1288 fasli.
15	16	17	18	19
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
<i>(continued).</i>				
93,340 0 0	93,340 0 0	93,863 0 0	94,848 0 0	94,848 0 0
95,627 8 0	95,627 8 0	95,871 12 0	96,831 8 0	96,831 8 0
72,149 10 0	72,361 9 0	73,077 9 0	73,127 15 0	75,053 9 0
2,43,541 13 6	2,43,707 13 6	2,46,512 3 6	2,47,855 5 6	2,48,025 1 6
72,700 0 0	72,135 4 0	72,135 4 0	72,135 4 0	82,563 0 0
1,69,725 8 0	1,64,809 8 3	1,66,555 8 3	1,67,141 3 3	1,71,013 7 0
89,840 0 10	89,922 0 10	90,136 0 10	90,296 1 10	91,343 15 6
81,368 0 0	81,368 0 0	81,368 0 0	84,031 0 0	84,031 0 0
1,34,932 4 0	1,34,932 4 0	1,34,932 4 0	1,48,069 10 0	1,48,069 10 0
95,376 14 0	95,376 14 0	95,426 14 0	96,417 14 0	96,417 14 0
11,48,601 10 4	11,44,080 13 7	11,49,878 7 7	11,70,753 13 7	11,88,197 1 0
TO SULTANPUR— <i>(continued).</i>				
1,91,494 5 0	1,97,222 11 0	2,05,473 1 0	2,06,423 11 0	2,06,483 11 0
1,80,487 6 10	1,80,487 6 10	1,80,805 2 10	1,85,554 14 3	1,86,611 9 5
65,906 2 0	65,906 2 0	65,906 2 0	67,620 2 0	67,620 2 0
4,37,887 13 10	4,43,616 3 10	4,52,184 5 10	4,59,598 11 3	4,60,715 6 5
15,86,439 8 2	15,87,697 1 5	16,02,062 13 5	16,30,352 8 10	16,48,912 7 5

No. Va.—Statement showing progressive jamas—(concluded).

Name of pargana.	<i>Jama now proposed—(concluded.)</i>			
	1289 fasli.	1290 fasli.	1291 fasli.	1292 fasli.
	20	21	22	23
	Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.
FYZABAD—(concluded).				
Haweli Oudh...	94,883 0 0	94,883 0 0	94,883 0 0	94,883 0 0
Mangalsi ...	96,831 8 0	96,831 8 0	96,831 8 0	96,831 8 0
Amsin ...	75,258 9 0	75,258 9 0	75,340 9 0	75,478 15 0
Pachhimráth ...	2,48,025 1 6	2,48,025 1 6	2,48,373 9 6	2,48,460 9 6
Khandánsa ...	28,563 0 0	82,563 0 0	82,563 0 0	82,563 0 0
Akbarpur ...	1,71,013 7 0	1,71,013 7 0	1,71,013 7 0	1,71,105 11 0
Majhaura ...	91,343 15 6	91,343 15 6	91,364 7 6	91,364 7 6
Tánda ...	84,031 0 0	84,031 0 0	84,031 0 0	84,031 0 0
Birhar ...	1,48,069 10 0	1,48,069 10 0	1,48,069 10 0	1,48,069 10 0
Surharpur ...	96,417 14 0	96,417 14 0	96,545 14 0	96,690 14 0
Total ...	11,88,437 1 0	11,88,437 1 0	11,89,016 1 0	11,89,478 11 0

PARGANAS TRANSFERRED TO SULTANPUR—(concluded).

Aldemau ...	2,07,379 5 0	2,07,425 13 0	2,07,425 13 0	2,07,506 13 0
Sultanpur ...	1,86,611 9 5	1,86,611 9 5	1,86,736 9 5	1,86,736 9 5
Isauli ...	67,620 2 0	67,620 2 0	67,620 2 0	67,620 2 0
Total ...	4,61,611 0 5	4,61,657 8 5	4,61,782 8 5	4,61,863 8 5
GRAND TOTAL,	16,50,048 1 5	16,50,094 9 5	16,50,798 9 5	16,51,342 3 5

Note—Details of land revenue and cesses are omitted in this statement, as it is already long without them.

*No. Vb.—General statement explanatory of the revised assessment,
according to the original assessment circles.*

Name of pargana.		Number of circle.	Number of mahals and of their component parts.		Non-assessable.				
			Number of mahals,	Number of component parts,	Total area	Barren.	Groves less than 10 per cent.	Revenue free.	Total.
1			2	3	4	5	6	7	8
Haweli Oudh	{	I	...	...	6,100	441	100	4,802	5,343
		II	...	...	3,115	574	273	...	847
		III	...	...	58,600	8,665	4,362	...	13,027
		IV	...	...	14,459	6,547	83	...	6,630
			...	...	81,734	16,227	4,818	4,802	25,847
Mangalsi	...	I	...	...	30,690	16,454	5,406	425	22,295
Amsin	{	I	...	...	64,340	10,562	2,441	591	13,994
		II	...	...	3,971	1,087	206	...	1,293
		...	...	68,311	11,649	3,047	591	15,287	
Pachhimráth	{	I	...	...	20,457	3,277	1,301	...	4,578
		II	...	...	119,637	19,825	7,974	299	28,093
		III	...	...	43,548	8,375	2,096	681	11,752
			...	...	183,642	31,477	11,371	980	43,823
Khandánsa	...	I	...	...	69,005	11,753	4,740	...	16,493
Akbarpur	{	I	...	...	64,006	15,083	2,765	328	18,176
		II	...	...	83,433	27,178	2,384	563	30,130
		III	...	...	26,282	6,677	650	...	7,327
		...	...	173,726	48,933	5,799	896	55,633	

No. Vb.—General statement explanatory of the revised assessment, according to the original assessment circles—(continued).

Name of pargana.	Number of circle.	Number of mahals and of their component parts.		Total area.	Non-assessable.			
		Number of mahals.	Number of component parts.		Barren.	Groves less than 10 per cent.	Revenue free.	Total.
1		2	3	4	5	6	7	8
Majhaura ...	I	...	...	46,888	9,938	1,896	200	12,034
Tánda ...	I	...	...	42,929	8,383	2,405	729	11,517
	II	...	...	12,909	4,414	610	...	5,024
Manjha now assessed,	...	...	...	2,918	1,041	...	...	1,041
				58,751	13,838	3,015	729	17,582
Birhar ...	I	...	...	46,105	9,595	2,517	...	12,112
Manjha Khamhain and Arazi Dewara.	...	...	...	4,133	1,327	...	...	1,327
	II	...	...	60,686	12,401	2,429	...	14,830
	III	...	...	32,076	8,541	592	...	9,133
				143,000	31,864	5,538	...	37,402
Surharpur ...	I	...	...	29,841	7,549	1,050	..	8,599
	II	...	...	25,255	8,092	571	158	8,821
	III	...	...	39,423	16,167	659	...	16,826
				94,519	31,808	2,280	158	34,246

No. Vb.—General statement explanatory of the revised assessment, according to the original assessment circles—(continued).

Name of pargana.	Number of circle.	Number of mahals and of their component parts.		Total area.	Non-assessable.			
		Number of mahals.	Number of component parts.		Barren.	Groves less than 10 per cent.	Revenue free.	Total.
1		2	3	4	5	6	7	8
Aldeman	I	...	...	52,674	20,176	942	...	21,118
	II	...	...	37,487	12,007	649	619	13,328
	III	...	...	38,900	8,886	1,697	...	10,583
	IV	...	...	31,511	8,079	1,239	...	9,318
	V	...	...	28,979	12,647	501	...	13,148
	VI	...	...	35,620	10,494	943	...	11,437
				2,25,171	72,342	5,971	619	78,932
Sultanpur	I	...	...	61,591	10,241	4,461	...	14,702
	II	...	...	39,675	7,013	2,844	...	9,857
	III	...	...	73,314	14,159	3,603	550	18,312
	IV	...	...	45,291	9,565	2,799	...	12,364
				2,19,871	40,978	13,707	550	55,235
Isauli	I	...	...	21,452	3,435	1,689	...	5,421
	II	...	...	33,993	6,240	2,408	...	4,648
				55,445	9,675	4,394	...	14,069

No. Vb.—General statement explanatory of the revised assess

Name of pargana.		Number of circle.	ASSESSABLE.						
			Culturable.	Groves over .10 per cent.	CULTIVATION.			Total assessable.	
					Irrigated by		Unirrigated.		Total cultivation.
					Wells.	Ponds.			
1		9	10	11	12	13	14	15	
Haweli Oudh	I	67	87	479	5	119	603	757	
	II	96	93	526	608	945	2,079	2,268	
	III	5,470	386	11,024	15,906	12,247	39,177	45,033	
	IV	4,531	...	39	26	3,233	3,298	7,829	
		10,164	566	12,068	16,545	16,544	45,157	55,887	
Mangalsi	I	8,053	360	12,842	18,017	18,123	49,982	58,395	
Amsin	I	10,266	26	15,894	8,278	15,882	40,054	50,346	
	II	164	...	143	253	2,118	2,514	2,678	
		10,430	26	16,037	8,531	18,000	42,568	53,024	
Pachhimráth	I	4,032	17	3,906	4,951	2,973	11,830	15,879	
	II	21,625	154	21,688	25,060	23,012	69,760	91,539	
	III	10,625	11	8,186	5,534	8,040	21,760	32,396	
		36,282	182	33,780	35,545	34,025	103,350	1,39,814	
Khandánsa	I	13,618	318	14,016	14,439	10,121	38,576	52,512	
Akbarpur	I	8,285	48	5,151	11,359	20,987	37,497	45,830	
	II	12,711	96	6,502	13,946	20,053	40,501	53,308	
	III	4,855	...	2,782	4,064	7,254	14,100	18,955	
		25,851	144	14,435	29,369	48,294	92,098	1,18,093	
Majhaura	I	7,981	12	6,623	8,034	12,204	26,861	34,854	
Tánda	I	4,404	198	4,376	10,221	12,213	26,810	31,412	
	II	1,012	106	1,010	1,958	3,799	6,767	7,885	
Manjha now assessed.	...	1,300	...	...	...	572	572	1,872
		6,716	304	5,386	12,179	16,584	34,149	41,169	

ment, according to the original assessment circles—(continued).

Cultivators.			Number of				Detail of cultivation.			
Residents.	Non-residents.	Total.	Ploughs.	Cattle.	Lakes, ponds, &c	Wells.	Sir.	Other cultivation of proprietors.	Resident cultivators.	Non-resident cultivators.
16	17	18	19	20	21	22	23	24	25	26
739	126	865	278	2,023	11	242	59	...	406	133
999	111	1,110	526	1,373	54	132	914	...	1,020	145
29,160	2,763	31,923	8,242	37,943	1,332	1,357	11,895	...	22,768	4,514
...	204	294	1	3	...	7	...	...	...	3,298
30,898	3,204	34,102	9,047	41,342	1,097	1,738	12,868	...	24,194	8,095
40,527	6,647	47,124	11,130	47,420	1,500	1,816	16,465	...	22,673	10,844
26,485	2,966	29,451	8,364	36,482	1,196	1,361	16,026	...	16,777	7,551
978	363	1,341	299	1,520	20	18	1,046	...	614	854
27,463	3,329	30,792	8,663	38,002	1,216	1,379	17,072	...	17,091	8,405
10,887	902	11,789	3,049	29,232	508	562	3,150	...	7,305	1,355
52,697	4,631	57,328	15,450	49,783	2,631	3,913	25,931	...	39,913	3,916
14,000	1,455	15,455	4,180	26,208	727	990	7,177	...	11,966	2,677
77,584	6,988	84,572	22,680	105,223	3,916	5,465	36,198	...	59,204	7,948
28,467	1,811	30,278	8,418	35,534	1,619	2,002	13,082	...	2,236	3,358
17,517	2,345	19,862	6,019	25,572	1,060	664	8,062	...	29,496	4,939
22,070	4,385	26,455	6,904	32,235	1,178	988	5,049	...	27,643	7,809
6,755	921	7,676	2,232	9,591	452	278	2,064	...	10,336	1,700
46,342	7,651	53,993	15,155	67,398	2,690	1,930	10,175	...	67,475	14,448
16,781	1,610	18,391	5,642	22,140	900	915	14,153	...	9,336	3,372
14,272	1,871	16,143	4,817	21,381	884	564	6,884	...	13,207	4,719
3,173	365	3,538	1,037	4,590	124	97	1,098	...	1,956	683
...	...	...	...	...	...	...	...	...	572	...
17,445	2,236	19,681	5,854	25,971	1,008	661	7,982	...	20,765	5,402

No. Vb.—General statement explanatory of the revised assess

Name of pargana.		Number of circle.	ASSESSABLE.						
			Culturable.	Groves over 10 per cent.	CULTIVATION.				Total assessable.
					Irrigated by		Unirrigated.	Total cultivation.	
					Wells.	Ponds.			
1		9	10	11	12	13	14	15	
Birhar ... Manjha Khamhain and Arazi Dewara.	I	3,810	97	7,048	10,593	12,445	30,086	33,993	
	II	2,102	...	...	...	704	704	2,806
	III	11,841	16	5,594	10,355	18,050	33,999	45,856	
		8,470	...	3,208	3,906	7,359	14,473	22,943	
		26,223	113	15,850	24,854	38,558	79,262	105,598	
Surharpur ...	I	4,122	...	3,360	6,093	7,667	17,120	21,242	
	II	3,174	...	2,347	4,299	6,614	13,260	16,434	
	III	4,228	...	3,008	6,490	8,571	18,069	22,597	
		11,824	...	8,715	16,882	22,352	48,449	60,273	
Aldemau ...	I	8,753	...	2,887	9,712	10,204	22,803	31,556	
	II	6,208	...	1,670	8,005	8,276	17,961	24,159	
	III	4,891	...	4,851	8,008	10,567	23,426	28,317	
	IV	3,262	...	3,335	3,277	11,619	18,231	22,193	
	V	4,539	...	1,662	4,557	5,073	11,292	15,831	
	VI	5,406	...	3,361	6,350	9,066	18,777	24,183	
		33,759	...	17,766	39,909	54,805	1,12,483	146,239	
Sultanpur ...	I	10,329	757	12,848	13,434	9,521	35,803	46,889	
	II	8,824	209	7,423	6,642	6,720	20,785	29,818	
	III	11,902	129	13,093	14,417	15,461	42,971	55,002	
	IV	7,633	248	5,894	4,854	14,293	25,046	32,927	
		38,688	1,343	39,058	39,347	46,000	1,24,605	164,636	
Isauli ...	I	3,084	506	4,120	3,515	4,806	12,441	16,031	
	II	7,679	106	5,546	6,109	5,905	17,560	25,345	
		10,763	612	9,666	9,624	10,711	30,001	41,376	

ment, according to the original assessment circles—(continued).

Cultivators.			Number of				Detail of cultivation.			
Residents,	Non-residents.	Total.	Ploughs.	Cattle.	Lakes, ponds, &c.	Wells.	... ... ...	Other cultivation of proprietors.	Resident cultivators.	Non-resident cultivators.
16	17	18	19	20	21	22	23	24	25	26
15,497	2,957	18,454	4,437	19,161	704	736	11,179	...	14,065	4,842
8	205	213	...	95	...	...	...	...	34	670
18,993	3,863	22,861	5,947	22,830	825	770	7,499	...	20,198	6,302
5,956	1,235	7,191	2,055	13,990	313	288	4,881	...	6,603	2,989
40,454	8,265	48,719	12,439	56,076	1,842	1,794	23,559	...	40,900	14,803
9,098	1,468	10,566	2,724	11,835	504	344	3,601	...	10,811	2,708
6,844	979	7,823	2,090	9,069	327	274	4,192	...	7,083	1,985
9,574	1,115	10,689	2,970	17,464	448	339	4,606	...	10,922	2,541
25,516	3,562	29,078	7,784	33,418	1,279	957	12,399	...	23,816	7,234
14,113	1,505	15,618	4,605	18,913	689	489	6,326	...	14,180	2,297
9,551	1,233	10,834	3,416	13,882	444	261	6,062	...	8,710	3,179
14,633	1,901	16,534	4,676	18,352	619	622	7,556	...	13,063	2,777
12,555	895	13,450	4,022	16,554	202	549	5,921	...	9,714	2,596
6,629	1,732	8,361	2,177	11,518	349	272	2,967	...	4,343	3,982
11,898	1,928	13,826	3,552	19,192	624	580	6,741	...	8,660	3,376
69,379	9,244	78,623	22,448	98,411	2,927	2,764	35,603	...	58,670	18,207
25,276	3,305	28,581	7,510	35,289	1,556	1,532	13,922	...	16,777	5,104
15,541	1,257	16,798	4,295	14,575	804	1,050	7,969	...	10,946	1,870
26,749	4,001	30,750	7,297	39,895	1,801	1,723	14,086	...	22,592	6,293
15,652	1,739	17,391	5,003	19,722	375	766	4,296	...	18,008	2,742
83,218	10,302	93,520	24,105	109,481	4,536	5,071	40,273	...	68,325	16,009
8,280	526	8,806	3,157	12,742	386	569	2,771	...	3,524	1,146
11,847	1,027	12,874	3,767	17,369	581	752	6,197	...	9,151	2,212
20,127	1,553	21,680	6,024	30,111	907	1,321	8,968	...	17,675	3,853

No. Vb.—General statement explanatory of the revised assess

Name of pargana.	Number of circle.	Percentage of									Cultivation per cultiva- tor.
		Cultivation.	Culturable.	Groves.	Barren.	First class soil.	Second class soil.	Third class soil.	Irrigated.	Manured.	
1		27	28	29	30	31	32	33	34	35	36
											A. r. p.
Haweli Oudh	I	10	3	1	86	93	...	7	86	88	0 2 23
	II	67	6	9	18	78	13	9	54	33	2 0 6
	III	67	11	7	15	72	23	5	66	35	2 2 33
	IV	23	31	...	46	72	2	26	5	6	..
		55	13	6	26	71	24	5	66	24	2 2 20
Mangalsi	I	62	10	7	21	66	22	12	64	35	1 0 31
Amsin	I	62	16	4	18	64	28	8	60	35	1 2 2
	II	63	4	5	28	50	4	46	16	17	2 2 11
		62	16	4	18	64	26	10	58	34	1 2 8
Pachhmráth	I	58	20	6	16	59	36	7	75	32	1 0 13
	II	58	18	7	17	61	36	3	67	35	1 1 11
	III	50	24	5	21	55	34	7	63	33	1 2 8
		56	20	5	19	60	36	4	67	34	1 1 12
Khandánsa	I	56	20	7	17	70	20	10	73	41	1 1 17
Akbarpur	I	59	13	4	24	42	39	19	44	14	2 0 22
	II	49	15	3	33	42	37	21	50	15	1 3 13
	III	54	19	2	25	45	33	17	48	18	2 0 14
		53	15	3	29	43	38	19	48	16	1 3 38
Majbaura	I	57	18	4	21	81	14	5	55	23	1 2 11
Tánda	I	62	11	6	2	42	48	10	54	17	1 3 18
	II	52	9	5	34	23	11	66	43	16	2 0 21
Manjha now asses- sed.	...	20	44	...	36	...	...	100	...	...	...
		58	12	5	25	38	41	21	52	17	1 3 26

The figures marked "a" denote the present

ment, according to the original assessment circles—(continued).

The demand of summary settlement.	The net revised demand.	VARIATION.				Rate per acre on		
		Increase.		Decrease.		Cultivation.	Culturable.	Total.
		Number of man- zan.	Amount.	Number of man- zan.	Amount.			
37	38	39	40	41	42	43	44	45
4,047 10 5	4 307	8	528 9 7	2	269 4 0	7 2 3	5 11 0	0 11 4
4,875 0 0	5,171	4	413 0 0	2	117 0 0	2 7 10	2 4 6	1 10 7
65,866 2 5	83,183	139	18,330 10 7	22	1,003 13 0	2 2 0	1 13 7	1 6 11
84 6 2	4,839	3	4,771 12 10	1	17 3 0	1 7 6	0 9 11	0 5 4
74,673 3 0	97,505 92,571a	154	24 244 1 0	27	1,412 4 0	2 2 7	1 11 11	1 3 1
92,619 4 6	1,13,475 1,01,446a	95	22,481 11 6	18	1,626 0 0	2 4 4	1 15 1	1 6 6
51,161 9 6	80,107	176	29,069 0 6	2	123 10 0	2 0 0	1 9 5	1 3 11
2,264 0 0	3,215	9	1,023 6 0	1	72 6 0	1 4 6	1 3 3	0 12 11
53,425 9 6	83,322 78,357a	185	30,092 6 6	3	196 0 0	1 15 4	1 9 2	1 3 6
22,617 10 7	27,037	33	5,336 6 5	10	717 1 0	2 5 3	1 9 11	1 5 6
1,08,731 3 9	1,45,546	265	38,516 3 0	31	1,711 4 0	2 1 0	1 9 5	1 3 6
31,038 0 0	43,385	68	12,848 7 0	6	501 7 0	1 15 11	1 5 5	0 15 11
1,62,386 14 4	2,16,463 1,99,826a	366	57,010 13 8	47	2,929 12 0	2 1 6	1 8 9	1 2 11
46,552 0 0	79,274 74,178a	111	33,366 1 0	7	644 1 0	2 0 11	1 3 1	1 2 5
49,435 8 0	76 561	138	27,219 3 0	2	93 11 0	2 0 8	1 10 9	1 3 2
59,013 8 0	84,863	161	26 062 3 0	11	212 11 0	2 1 6	1 9 6	1 0 3
18,444 0 0	26,805	50	8,361 0 0	...	...	1 14 5	1 6 8	1 0 4
1,26,893 0 0	1,88,229 1,01,461a	349	61,642 6 0	13	306 6 0	2 0 8	1 9 6	1 1 4
43,391 3 3	55,946 52,067a	143	13,282 12 9	20	728 0 0	2 1 4	1 9 8	1 3 1 1 1 6
36,152 8 0	46 935	119	11,264 8 0	14	482 0 0	1 12 0	1 7 11	...
8,090 0 0	10,324	30	2,514 0 0	3	250 0 0	1 8 5	1 4 11	0 12 10
577 0 0	1,283	...	706 0 0	...	...	2 3 4	0 11 0	0 7 1
44,819 8 0	58,582 57,860	149	14,484 8 0	17	762 0 0	1 11 5	1 6 9	0 15 11

jama and those that are without the former jama.

No. Vb.—General statement explanatory of the revised assess

Name of pargana.	Number of circle.	Percentage of									Cultivation: per cultiva- tor.
		Cultivation.	Culturable.	Groves.	Barren.	First class soil.	Second class soil.	Third class soil.	Irrigated.	Manured.	
1		27	28	29	30	31	32	33	34	35	36
											A. r. p.
Birhar ... Manjha Khamhain and Arazi Dewara.	I	65	9	5	21	54	33	13	58	25	1 3 33
	...	17	51	...	32	...	...	100	...	...	...
	II	56	19	4	21	52	38	10	47	23	1 3 6
	III	45	26	2	27	49	47	4	49	26	2 1 30
Surharpur ...	I	57	17	4	22	52	39	9	51	24	1 3 31
	...	58	14	3	25	64	18	18	55	21	1 3 20
	II	56	12	2	30	64	26	10	50	23	1 1 37
	III	46	12	1	41	53	36	11	55	23	1 3 22
Aldemau ...	I	51	12	2	35	61	26	13	53	21	1 4 30
	...	44	16	2	38	53	44	3	55	19	1 2 13
	II	47	17	2	34	42	56	2	54	22	1 3 20
	III	61	13	4	22	66	26	8	59	28	1 2 13
	IV	58	12	4	26	61	8	31	36	25	1 1 32
	V	39	16	2	43	64	24	12	55	18	1 2 32
	VI	53	15	2	30	65	34	1	51	22	1 3 11
Sultanpur ...	I	49	14	4	33	59	32	9	51	23	1 2 10
	...	58	13	7	17	78	21	1	74	54	1 1 27
	II	52	23	7	18	60	37	3	67	41	1 1 14
	III	59	16	5	20	55	44	1	64	33	1 2 16
	IV	56	17	6	21	69	8	23	43	31	1 2 6
Isauli ...	I	57	18	6	19	65	29	6	63	34	1 1 39
	...	58	17	9	16	79	9	12	62	40	1 2 0
	II	52	23	7	18	73	19	8	66	36	1 1 37
		54	21	8	17	76	15	9	64	37	1 1 38

The figures marked "a" denote the present

ment, according to the original assessment circles—(continued)

The demand of summary settlement.	The net revised demand.	VARIATION.				Rate per acre on		
		Increase.		Decrease.		Cultivation.	Culturable.	Total.
		Number of man- zu.	Amount.	Number of man- zu.	Amount.			
37	38	39	40	41	42	43	44	45
38,578 0 0	58,244	168	19,325 2 0	5	154 2 0	1 15 0	1 11 5	1 4 3
3,000 0 0	2,220	...	146 0 0	1	926 0 0	3 2 5	0 12 8	0 8 7
36,380 0 0	63,785	152	27,495 12 0	2	90 12 0	1 14 0	1 6 3	1 0 10
16,510 0 0	26,610	62	10,578 1 0	2	478 1 0	1 13 5	1 2 7	0 13 3
94,463 0 0	1,50,859 1,45,650a	382	53,044 15 0	10	1,643 15 0	1 14 5	1 6 10	1 0 11
25,291 7 0	36,673	78	11,968 9 0	4	287 0 0	2 2 3	1 11 7	1 3 8
16,110 4 0	24,751	65	8,679 12 0	5	39 0 0	1 13 10	1 8 1	0 15 8
22,017 14 0	34,454	73	12,465 2 0	2	29 0 0	1 14 6	1 8 5	0 14 0
63,419 9 0	95,878 90,468a	221	32,813 7 0	11	355 0 0	1 15 8	1 9 5	1 0 3
35,082 6 0	57,434	118	22,446 4 0	3	94 10 0	2 8 4	1 13 1	1 1 5
24,644 10 0	40,800	69	16,332 15 0	4	177 9 0	2 4 4	1 11 0	1 1 5
33,057 7 3	53,171	116	20,613 15 9	7	500 7 0	2 4 4	1 14 1	1 5 19
20,695 14 6	38,463	58	15,930 15 6	7	163 14 0	2 0 0	1 10 3	1 2 0
17,044 12 6	26,234	63	9,301 6 6	4	112 3 0	2 5 2	1 0 5	0 14 6
30,106 11 0	44,095	104	14,051 9 0	7	153 4 0	2 5 6	1 13 1	1 3 5
1,60,631 13 3	2,58,107 2,34,185a	528	98,677 1 9	32	1,201 15 0	2 4 9	1 12 3	1 2 4
60,746 4 9	79,317	176	20,130 11 3	20	1,560 0 0	2 3 5	1 11 1	1 4 7
36,477 2 0	48,210	80	12,071 7 0	6	338 9 0	2 5 1	1 9 10	1 3 5
57,271 5 6	82,039	201	25,514 0 6	18	746 6 0	1 14 7	1 7 10	1 1 11
34,486 0 0	43,732	66	9,710 4 0	13	664 4 0	1 11 10	1 5 2	0 15 5
1,88,980 12 3	2,53,098 2,38,018a	523	67,426 6 9	57	3,309 3 0	2 0 6	1 8 7	1 2 5
27,990 1 4	34,488	41	7,226 10 3	6	728 12 0	2 12 4	2 2 5	1 9 9
28,227 4 9	37,585	46	9,609 14 3	6	452 3 0	2 2 3	1 7 9	1 1 8
56,217 6 6	72,073 65,972a	87	17,036 8 6	12	1,180 15 0	2 6 5	1 11 10	1 1 10

jama and those that are without the former jama,

No. Vb.—General statement explanatory of the revised assessment, according to the original assessment circles—(continued).

Name of pargana.	Number of circle.	Revised demand with cesses.	PARGANA RATES ON						Remarks.
			First class.		Second class.		Third class.		
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	
1		46	47	48	49	50	51	52	53
Haweli Oudh ...	I II III IV	4,415 0 0	14	4 6	8	6 7	4	3 6	
		5,300 0 0	7	9 10	4	11 2	2	0 11	
		5,265 0 0	6	13 7	4	3 7	1	13 7	
		4,960 0 0	6	9 7	4	1 0	1	12 6	
		99,940 0 0	...		...		...
	94,883 8 0a								
Mangalsi ...	I	1,16,310 0 0	6	11 7	4	0 5	1	12 6	
		1,03,981 3 0a							
Amsin ...	I	82,110 0 0	6	12 3	4	2 3	1	11 7	
	II	3,295 0 0	5	6 0	3	13 4	1	6 1	
		85,405 0 6	...		...		...
		80,320 15 0							
Pachhimrāth ...	I	28,225 0 0	7	7 4	4	2 5	2	1 1	
	II	1,49,185 0 0	6	9 7	3	14 0	1	14 0	
	III	44,470 0 0	6	1 7	3	11 10	1	11 2	
		2,21,880 0 0	...		...		...
		2,04,814 15 6a							
Khandānsa ...	I	81,255 0 0	6	2 3	3	6 11	1	12 1	
		76,033 0 0a							
Akbarpur ...	I	78,475 0 0	7	6 5	4	12 10	2	3 2	
	II	86,985 0 0	7	0 0	4	6 5	2	0 0	
	III	27,475 0 0	6	9 7	4	0 0	1	12 9	
		1,92,935 0 0	...		...		...
		1,84,975 5 0a							
Majhaura ...	I	57,345 0 0	6	13 0	4	3 0	1	13 0	
		53,368 5 0a							
Tānda ...	I	48,108 0 0	6	9 6	4	0 0	1	13 1	
	II	10,582 0 0	6	0 0	3	9 7	1	9 1	
Manjha now assessed.	...	1,315 0 0	...		...		...
		60,005 0 0	...		...		...
		59,302 4 0a							

The figures marked "a" denote the present jama and those that are without the former jama.

No. Vb.—General statement explanatory of the revised assessment, according to the original assessment circles—(concluded).

Name of pargana.	Number of circle.	Revised demand with cesses.	PARGANA RATES ON						Remarks.
			First class.		Second class.		Third class.		
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	
1		46	47	48	49	50	51	52	53
Birhar ...	I	59,700 0 0	Rs. 6 9 7	a p. 4 6 5	Rs. 2 8 5				
Manjha Khamhain	...	2,275 0 0	...	...	...	
and Arazi Dewara.	II	65,330 0 0	6 6 5	4 3 2	2 6 5				
	III	27,275 0 0	6 0 0	4 0 0	2 3 2				
		1,54,630 0 0	...	...	...	
		1,49,296 10 0a							
Surharpur ...	I	37,590 0 0	7 3 6	4 4 6	2 4 6				
	II	35,370 0 0	7 0 0	4 1 0	2 1 0				
	III	35,315 0 0	7 0 0	4 1 0	2 1 0				
		98,275 0 0	...	...	...	
		92,730 14 0a							
Aldemau ...	I	58,870 0 0	8 0 0	5 0 0	2 3 0				
	II	41,820 0 0	8 0 0	5 0 0	2 2 0				
	III	54,600 0 0	6 12 0	4 10 0	2 4 0				
	IV	37,375 0 0	6 12 8	4 6 0	2 0 0				
	V	26,890 0 0	7 9 0	4 3 0	2 4 0				
	VI	45,105 0 0	7 3 0	4 6 0	2 0 0				
		2,64,560 0 0	...	...	...	
		2,40,044 9 0a							
Sultanpur ...	I	31,300 0 0	6 15 2	4 0 9	1 12 9				
	II	49,415 0 0	6 9 7	3 12 9	1 11 2				
	III	84,090 0 0	6 8 9	3 11 7	1 10 4				
	IV	44,620 0 0	5 13 4	3 6 11	1 0 4				
		2,59,425 0 0	...	...	...	
		2,43,970 11 11a							
Isauli ...	I	35,350 0 0	8 3 7	4 9 12	2 5 7				
	II	38,525 0 0	6 9 5	3 15 2	1 12 0				
		73,875 0 0	...	...	...	
		67,620 2 0a							

The figures marked "a" denote the present jama and those that are without the former jama.

No. Vc.—The following table exhibits the summary demand, the request for sanction, and certain statistics regarding the revision

Name of pargana.	Number of villages and mahals in the pargana.		Summary settlement demand.	Regular settlement assessment first imposed.	Revised assessment now recommended.	Reduction of first regular assessment involved in the proposals now submitted.	
1	2	3	4	5	6	7	8
	Mahals.	Villages	Rs. a. p.	Rs.	Rs.	Rs.	
Haweli Oudh ...	57	184	74,673 3 0	97,504	92,571	4,933	5.6
Mangalsi ...	40	114	87,831 4 6	1,05,692	94,470	11,222	10.62
Amsin ...	26	180	50,447 15 6	78,043	73,633	4,410	5.65
Pahhimráth ...	115	502	1,96,996 12 4	2,62,200	2,42,408	19,792	7.55
Khandánsa ...	106	123	50,785 0 0	86,438	80,549	5,889	6.81
Akbarpur ...	56	372	1,18,227 2 6	1,74,970	1,66,926	8,044	4.60
Majhaura ...	47	245	70,748 11 0	97,913	89,136	8,777	8.96
Tánda ...	60	215	60,344 0 0	84,633	81,986	2,647	3.13
Birhar ...	22	392	93,552 0 0	1,49,466	1,44,453	5,013	3.35
Surharpur ...	38	235	66,491 12 0	98,941	94,330	4,611	4.66
Total ...	567	2,567	8,70,097 12 10	12,35,800	11,60,462	75,338	6.10
<i>Parganas transferred to Sultanpur.</i>							
Aldemau ...	118	475	1,37,842 12 0	2,22,875	2,02,445	20,430	9.17
Sultanpur ...	103	460	1,44,392 14 3	1,91,613	1,82,180	9,433	4.92
Isauli ...	51	99	56,217 6 6	72,073	65,972	6,101	8.47
Total ...	272	1,034	3,38,453 0 9	4,86,561	4,50,597	35,964	7.39

lar assessment originally imposed, the modified proposals now submitted which has been made of the original assessment.

Enhancement of summary settlement demand involved in the proposals now submitted.		Number of objections preferred.	Number of mahals and villages affected by objections preferred.		Number of objections dismissed.	Number of mahals and villages to which the objections which were dismissed, referred.		Number of objections admitted.	Number of mahals and villages to which the objections which were admitted referred.	
9	10		12	13		15	16		18	19
Rs. a. p.			Mahals.	Villages.		Mahals.	Villages.		Mahals.	Villages.
17,897 13 0	23-07	182	38	123	77	11	59	105	27	64
6,638 11 6	7 56	127	30	102	46	9	34	81	21	63
23,185 0 6	45-95	186	23	149	79	6	66	107	17	83
45,411 3 8	23-5	578	90	418	201	12	165	377	78	253
29,764 0 0	58-61	141	96	102	60	11	44	81	85	58
48,698 13 6	41-19	278	45	212	123	7	93	155	38	114
18,387 5 0	25-99	418	43	187	176	5	65	242	38	122
21,642 0 0	35-86	142	42	112	81	19	68	61	23	44
50,901 0 0	54-41	795	8	340	477	1	218	318	7	122
27,838 4 0	41-87	224	30	151	107	2	64	117	23	87
2,90,364 3 2	33-37	3,071	445	1,896	1,427	83	881	1,644	362	1,015
64,602 4 0	46-87	587	108	362	133	4	75	454	104	287
37,787 1 9	26-17	410	74	305	195	26	154	215	48	151
9,754 9 6	17-35	107	39	82	38	9	29	69	30	53
1,12,143 15 3	33-13	1,104	221	749	366	39	258	738	152	491

No. Vc.—The following table exhibits the summary demand, the request for sanction, and certain statistics regarding the revision

Name of pargana.	Summary demand of the villages in respect of which objections were preferred (column 12.	Regular assessment first imposed on the villages referred to in column 12.	Revised assessment now recommended for the villages mentioned in column 12.	Reduction of first regular assessment of village mentioned in column 12, involved in proposals now submitted.		Enhancement of the summary settlement demand of the villages mentioned in column 12, involved in the proposals now submitted.	
1	20	21	22	23	24	25	26
	Rs. a. p.	Rs.	Rs.	Rs.		Rs. a. p.	
Haweli Oudh,	57,117 11 0	77,614	72,681	4,933	6-36	15,563 5 0	27-26
Mangalsi ...	82,218 12 6	99,325	88,101	11,222	11 30	5,882 3 6	7-15
Amsin ...	39,463 15 6	64,048	59,638	4,410	6-88	20,174 0 6	51-12
Pachhimrāth,	1,68,216 0 4	2,27,137	2,07,345	19,792	8-71	39,128 15 8	23-26
Khandānsa...	39,627 0 0	71,448	65,559	5,889	8 24	25,932 0 0	36-29
Akbarpur ...	66,503 12 0	1,02,978	94,934	8,044	7-81	28,430 4 0	42-74
Majhaura ...	56,894 13 0	80,071	71,294	8,777	10-96	14,399 3 0	25-31
Tānda ...	36,958 0 0	53,939	51,292	2,647	4 91	14,334 0 0	38-78
Birhar ...	81,593 0 0	1,33,934	1,23,921	5,013	3-74	47,328 0 0	58-
Surharpur ...	40,398 7 3	61,312	56,701	4,611	7-52	16,302 8 9	40-36
Total ...	6,68,991 7 7	9,71,804	8,96,466	75,338	7-75	2,27,474 8 5	34-
<i>Parganas transferred to Sultanpur.</i>							
Aldemau ...	1,01,867 2 6	1,73,479	13,049	20,430	11-78	51,181 13 6	50-24
Sultanpur ...	99,271 0 0	1,34,547	1,25,114	9,433	7-1	25,843 0 0	26-4
Isauli ...	48,703 14 0	64,111	58,010	6,101	9-52	9,306 2 0	19 10
Total ...	2,49,842 0 6	3,72,137	3,36,173	35,964	9-66	86,330 15 6	34-55

lar assessment originally imposed, the modified proposals now submitted which has been made of the original assessment—(continued).

Summary demand of the villages in which assessment modified in column 17.	Regular assessment first imposed on the villages mentioned in column 17.	Jama now proposed of the villages mentioned in column 17.	Reduction of first regular assessment of villages mentioned in column 19 involved in the proposal now submitted.		Enhancement of the summary settlement demand of villages mentioned in column 17, involved in proposals now modified.		Remarks.
27	28	29	30	31	32	33	34
Rs. a p.	Rs.	Rs.	Rs.		Rs. a p.		
30,951 15 0	43,515	38,582	4 933	11-34	7,630 1 0	24-65	
57,500 0 0	71,407	60,185	11,222	15 72	2,685 0 0	4-67	
21,923 14 0	36,902	32,492	4,410	11-95	10,568 2 0	48-20	
99,367 2 6	1,45,737	1,25,945	19,792	13-58	26,577 13 6	26-75	
24,645 0 0	46,440	40,551	5,889	12 68	15,906 0 0	64-54	
31,447 0 0	51,794	43,750	8,044	15-53	12,303 0 0	39-12	
38,565 0 9	56,864	48,087	8,777	15-43	9,521 15 3	24-69	
1,26,908 0 0	20,790	18,143	2,647	12-73	5,452 8 0	42-97	
25,396 0 0	43,685	38,672	5,013	11-32	13,276 0 0	52-28	
19,231 6 0	33,063	28,452	4,611	13-95	9,220 10 0	47-95	
3,61,717 14 3	5,50,197	4,74,859	75,338	13-69	1,13,141 1 9	31-28	
78,802 12 0	1,33,690	1,18,260	20,430	15-2	39,457 4 0	50-45	
46,186 0 0	65,794	56,361	9,433	14-34	10,225 0 0	22-16	
34,074 2 0	47,580	41,479	6,101	12-82	7,404 14 0	21-73	
1,59,012 14 0	2,52,064	2,16,100	35,964	14-27	57,087 2 0	35-90	

No. VI.—Statement of judicial work.

Nature of claim.	Number of claims.	CLAIMS DISPOSED OF										DISPOSED OF BY.				Remarks.
		By compromise or consent.	By default.	Ex-parte	Withdrawn.	On trial.			Grand total.	Settlement Officer.	Assistant Settlement Officer.	Extra Assistant Settlement Officer.	Sadr Munsif.			
						Decreed.	Dismissed.	Total.								
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15		
I. Proprietary right ...	5,059	89	114	..	141	2,526	2,189	4,715	5,059	1,696	2,935	379	49			
II. 1. In taluka ...	6,237	1,171	297	..	371	907	3,491	4,398	6,237	3,147	2,345	567	178			
2. In other mahals ...	136	9	6	..	2	46	73	119	136	28	84	15	9			
III. Shares ...	13,614	3,219	973	..	745	3,320	5,357	8,677	13,614	365	400	8,873	3,976			
IV. 1. In taluka ...	6,731	819	364	..	286	2,707	2,555	5,262	6,731	202	778	4,045	1,706			
(a.) Sir or Dehdari, ...	1,323	441	69	..	33	402	378	780	1,323	33	23	1,039	228			
(b.) Shankalp ...	3,040	727	171	..	75	958	1,109	2,067	3,040	28	78	2,453	481			
(c.) Birt ...	21,195	7,244	1,086	..	829	6,265	5,771	12,036	21,195	1,433	742	12,797	6,173			
(d.) All others ...	14,393	5,155	979	..	585	4,060	3,614	7,674	14,393	403	719	8,526	4,745			
2. In other mahals ...																
Total	71,728	18,874	4,059	..	3,067	21,191	24,537	45,728	71,728	7,385	8,104	38,694	17,545			

No. VII.—Return illustrating the Ownership and Rental of Talukas.

Name of taluka.	Name of talukdars.	Area in acres.	Profits of						Remarks.
			Gross rental of taluka.	Government demand.	Of talukdars.		Of Sub-proprietors.	Total.	
					Rs.	a.				p.
1	2	3	4	5	6	7	8	9	
PRESENT FYZABAD DISTRICT.									
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.		
Aghial	Chaudhari Ghulam Farid ...	8,502	8,708 15 2	4,351 15 7	8,319 11 6	1,032 4 1	4,351 15 7		
Birhar	Babu Hardatt Singh ...	39,927	83,998 1 5	41,999 0 8	29,625 6 10	12,373 9 10	41,999 0 8		
Do.	" Kishn Parshad ...	39,738	82,331 1 5	41,165 8 8	20,889 12 1	20,275 12 7	41,165 8 8		
Do.	" Shuppreghah ...	36,070	74,743 7 11	37,371 11 11	21,109 15 10	16,261 12 1	37,371 11 11		
Do.	" Mahipurnain ...	33,469	69,041 5 0	34,520 10 6	18,147 2 6	16,373 7 11	34,520 10 6		
Bhiti	" Jaldatt Singh ...	81,856	73,689 7 2	36,844 11 7	21,202 6 1	15,442 5 6	36,844 11 7		
Taliapartab in Haanapur.	Raja Muhammad Ali ...	1,560	3,219 8 0	1,609 12 0	734 3 11	875 8 1	1,609 12 0		
Pirpur	Mir Bakar and Ghazafar Husein.	30,969	1,82,259 14 0	94,129 15 0	85,198 5 10	8,931 9 2	94,129 15 0		
Tighra	Babu Firdhupal ...	7,102	16,696 14 0	8,348 7 0	6,586 1 0	2,762 6 0	8,348 7 0		
Danodara	Rani Shureaj Kuar ...	2,236	4,041 0 0	2,020 8 0	1,629 4 4	391 3 8	2,020 8 0		
Dera	Raja Shankari Bakhah ...	86,116	92,997 5 0	46,348 10 8	30,205 2 10	16,143 7 9	46,348 10 8		
Deogon	" Azam Ali ...	7,407	17,162 6 4	8,581 3 2	7,779 2 2	802 1 0	8,581 3 2		
Saurathpur	Babu Hardatt Singh ...	10,715	23,879 5 0	11,939 10 2	10,344 12 5	1,744 14 1	11,939 10 2		
Samanpur	Munshi Hidayat Husein ...	82,224	1,81,328 15 0	90,914 7 6	76,847 2 3	14,057 5 3	90,914 7 6		
Silpur	Thakurnain Raghonath Kuar, Mir Ashraf Husein	36,897	87,853 7 0	43,926 11 6	31,997 5 0	11,929 5 9	43,926 11 6		
Kataria	Rani Kishnath Kuar ...	3,869	9,426 4 0	4,713 2 0	2,859 4 8	1,853 13 4	4,713 2 0		
Korwar	Babu Ram Sarup ...	20,828	47,991 12 0	23,995 14 0	13,131 3 4	10,864 10 8	23,995 14 0		
Khapradih	" Abhaldatt ...	28,600	64,254 1 0	32,127 0 6	13,219 0 9	18,907 15 9	32,127 0 6		
Khajurhat	" Jahangir Bakhah ...	20,080	45,158 11 10	22,579 5 11	16,323 11 4	6,255 10 7	22,579 5 11		
Gangoo	" Ilahi Khanan ...	3,151	6,751 4 0	3,375 10 0	2,412 2 1	963 7 11	3,375 10 0		
Manaurpur		2,385	6,722 0 0	3,361 0 0	2,439 1 5	921 14 7	3,361 0 0		

No. VII.—Return illustrating the Ownership and Rental of Talukas—(concluded).

Name of taluka.	Name of talukdars.	Area in acres.	Gross rental of taluka.		Government demand.		Profits of			Remarks.
			Rs.	a. p.	Rs.	a. p.	Of talukdars.	Of Sub-proprietors.	Total.	
1	2	3	4	5	6	7	8	9		
Mondera ...	Gayadin Singh	7,598	15,307 0 0	7,653 8 0	Rs. a. p.	Rs. a. p.	Rs. a. p.			
Meopur Dhaurua, ...	Babu Udres and Chandres,	30,321	67,048 15 0	33,524 7 6			567 15 4	7,053 8 0		
Meopur Baragaon, ...	" Amres Singh	22,141	49,414 12 0	24,707 6 0			8,456 9 10	38,524 7 6		
Meopur Dahla, ...	" Ishraj Singh	3,078	6,443 6 0	3,231 11 0			5,018 10 2	24,707 6 0		
Meopur Dahla, ...	" Lalit Sah	1,632	3,900 0 0	1,950 0 0			919 7 6	3,221 11 0		
Meopur Dahla ...	Babu Ishraj Singh and Lalit Sah.	313	772 10 0	386 5 0			227 8 0	1,950 0 0		
Shirakati.	Maharání Subhao Kuar ...	190,204	4,96,841 14 0	2,48,420 15 0			98 12 4	386 5 0		
Mahdona ...	Babu Sitla Baksh	8,433	16,264 8 0	8,132 4 0			53,208 12 1	2,48,420 15 0		
Nane Mao							1,487 2 0	8,132 4 0		
	Total	802,500	18,44,543 2 7	9,22,271 9 3½			2,49,859 7 0	9,22,271 9 3½		
PARGANAS TRANSFERRED TO THE SULTANPUR DISTRICT.										
Bhadiayan Fazilpur.	Babu Bishnath Singh, &c,	1,871	4,112 12 2	2,056 6 1			433 1 7	2,056 6 1		
Pirpur ...	Mir Bakar Husain and Ghazafar Husain.	931	1,902 8 0	951 4 0			38 13 0	951 4 0		
Jaisinghpur ...	Raja Muhammad Ali	16,305	39,094 0 0	19,547 0 0			6,613 5 3	19,547 0 0		
Damodara ...	Rani Shuraj Kuar	4,709	9,258 8 0	4,629 4 0			457 15 0	4,629 4 0		
Dera ...	Raja Shankari Baksh	38,070	84,369 4 0	42,154 10 0			9,240 4 0	42,154 10 0		
Samratpur ...	Babu Hardatt Singh	9,798	22,921 6 0	12,460 11 0			709 7 7	12,460 11 0		

No. VIIu. — List showing name, caste, and residence of Talukdars, and the name given to their estates in different parganas in the settlement records.

Serial number.	Name of taluka.	Name of talukdar.	Caste of talukdar.	Residence of talukdar.	Name of pargana in which property lies.	Name of mauza by which taluka known in the Pargana.
1	Aghiari ...	Ghulam Farid, Mahbubulrahman, Khalilulrahman.	Sheikh ...	Rudauli, Bara Banki district.	Khandansa ...	Aghiari.
2	Birhar ...	Hardat Singh,	Palwár ...	Haswar, pargana, Birhar.	Birhar Akbarpur Tānda Surharpur ...	Birhar. Ramnagar. Sudrpur. Birhar.
3	Ditto ...	Kishn Parshad.	Ditto ...	Sultanpur, pargana Birhar.	Birhar Akbarpur Tānda Surharpur ...	Birhar. Ramnagar. Ismailpur. Birhar.
4	Ditto ...	Shiupargash,	Ditto ...	Ramdih Sarai urf Garha Birhar.	Birhar Tānda Surharpur ...	Birhar. Kataha. Birhar.
5	Ditto ...	Mahipnarain,	Ditto ...	Lakhanpur, pargana Birhar.	Birhar Surharpur ...	Birhar. Birhar.
6	Bhiti, Jaidat Singh.	Jaidat Singh,	Bachgoti ...	Bhiti, pargana Majhaura.	Majhaura Haveli Oudh Amsin Pachimráth Tānda ...	Bhiti. Ditto. Ditto. Beni Gadopur. Bhoalpur.
7	Pirpur ...	Bakar Husain and Ghazafar Husain.	Saiyad ...	Aurangabad, pargana Akbarpur.	Akbarpur Amsin Majhaura Tānda Birhar ...	Pirpur. Pirpur. Pirpur. Birahimpur. Kusmah. Oril.
8	Tighra ...	Babu Pirthipal Singh.	Palwár ...	Tighra, pargana Surharpur.	Surharpur Ditto ...	Pirpur. Tighra.

No. VIIa.—List showing name, caste, and residence of Talukdars, and the name given to their estates in different parganas in the settlement records—(continued.)

Sérial number.	Name of taluka.	Name of talukdar.	Caste of talukdar.	Residence of talukdar.	Name of pargana in which property lies.	Name of mauza by which taluka known in the pargana.
9	Hasanpur,	Raja Mahomed Ali Khan.	Khanzada,	Hasanpur, pargana and zila Sultanpur.	Pachhimráth ...	Hasanpur.
10	Damodra...	Ráni Shiuraj Kuar, widow of Rao Baryar Singh.	Rajkumar,	Dera, pargana Aldemau, zila Sultanpur.	Amsin ... Pachhimráth ... Majhaura ...	Hirdepur. Bhopa Duhia. Sultanpur.
11	Dera ...	Raja Shan-kari Bakhsb Singh.	Rajkumar,	Dera, pargana Aldemau zila Sultanpur.	Haweli Oudh ... Amsin ... Akbarpur ... Manjhaura ... Tánda ... Surharpur ...	Mau Jadbanpur. Dera. Ditto. Ditto. Aurangabad. Dera.
12	Deogaon ...	Azam Ali Khan.	Khanzada,	Deogaon, pargana Khandána.	Khandána ...	Deogaon.
13	Samrathpur.	Babu Hardat Singh.	Bachgoti ...	Samrathpur, pargana Pachhimráth.	Pachhimráth ...	Samrathpur.
14	Samanpur,	Munshi Hidayat Hussain.	Sayyad ...	Lorpur, pargana Akbarpur.	Akbarpur ... Amsin ... Majhaura ... Tánda ... Birhar ... Surharpur ...	Samanpur. Ditto. Ditto. Asopur. Samanpur. Samanpur.
15	Sihipur ...	Thakurain Raghunath Kuar, widow of Nihal Singh.	Garagbansi,	Sihipur, pargana Pachhimráth.	Pachhimráth ... Haweli Oudh ... Amsin ... Majhaura ...	Sihipur. Ditto Ditto Ditto
16	Katariya ...	Mir Karamat Hussain.	Saiyad ...	Katariya, pargana Akbarpur.	Akbarpur ... Tánda.	Katariya. Behrozpur.

No. VIIa.—List showing name, caste, and residence of Talukdars, and the names given to their estates in different parganas in the settlement records—(continued).

Serial number.	Name of taluka.	Name of talukdar.	Caste of talukdar.	Residence of talukdar.	Name of pargana in which property lies.	Name of mauza by which taluka known in the pargana.
71	Kurwar ...	Rani Kish-nath Kuar, widow of Raja Madhohar Singh.	Bachgoti ...	Kurwar, zila Sultanpur.	Amsin ... Pachhimrath ... Majhaura ...	Kurwar. Hathgaon. Ditto
18	Khapradih,	Babu Ram Sarup Singh.	Garagbansi,	Khapradih, pargana Pachhimrath.	Pachhimrath ... Amsin ... Akharapur ... Majhaura ... Surharapur ...	Khapradih. Ditto Ditto Ditto Ditto
19	Khajrahath,	Babu Abhai-datt Singh.	Bachhgoti,	Khajrahath, pargana Pachhimrath.	Pachhimrath ... Haweli Oudh ... Amsin ... Majhaura ... Tanda ...	Khajrahath. Ditto Ditto Ditto Maheripur.
20	Gangeo ...	Babu Jahan-gir Bakhsh Khan.	Khanzada,	Gangeo, zila Sul-tanpur.	Amsin ... Majhaura ...	Samdha. Gangeo.
21	Manyarpur.	Ilahi Khanam, widow of Akbar Ali Khan.	Ditto ...	Pali, zila Sul tanpur.	Pachhimrath ...	Maniarpur.
22	Mundehra,	Babu Gayadin Singh.	Palwar ...	Mundehra ...	Surharapur ...	Mundehra.
23	Meopur ... Dhaurua ...	Babu Udres Singh and Chandres Singh.	Rajkomar,	Dhaurua, pargana, Akbarpur,	Akbarpur .. Amsin ... Maujhaura ... Tanda ... Bilhar ... Surharapur ...	Meopur Dhaurua. Ditto Ditto Tilokpur. Meopur Dhaurua Ditto
24	Meopur Baragaon.	Babu Amres Singh.	Rajkumar,	Baragaon, pargana Surharapur.	Akbarpur ... Majhaura ... Surharapur ...	Meopur Baragaon. Ditto. Ditto.

No. VIIa.—List showing name, caste, and residence of Talukdars, and the names given to their estates in different parganas in the settlement records—(concluded).

Serial number.	Name of taluka.	Name of talukdar.	Caste of talukdar.	Residence of talukdar.	Name of pargana in which property lies.	Name of mauza by which taluka known in the pargana.
25	Meopur Dahla.	Babu Isbraj Singh.	Ditto ...	Gangapur, pargana Aldemau.	Aktarpur ...	Meopur Dahla.
26	Ditto ...	Babu Lallú Sah.	Ditto ...	Kumbi pargana Aldemau.	Ditto ...	Ditto.
27	Ditto ...	Babu Ishraj Singh and Lallú Sah.	Ditto ...	Gangapur and Kumhi.	Ditto ...	Ditto.
28	Mehdona .	Musammatt Subhao Kunwar, widow of Maharaja Man Singh, Sir Bahadur.	Brahmin Shakaldipi.	Shahganj, pargana Pachhimrâth.	Pachhimrâth ... Haweli Oudh .. Mangalsi ... Aman ... Khandansa ... Majhaura. ...	Mehdona. Ditto. Ditto. Ditto. Bhakauli. Mehdona.
29	Nanimau,	Babu Sitla Bakhs Singh.	Rajkomar,	Isapur, pargana Anguli, zil. Jaunpur.	Aktarpur ... Majhaura ...	Nanimau. Ditto.

No. VIII.—Return of

Name of tahsil.	Name of par-gana.	Number of villages.		Number of square miles.	Number of hamlets.	Number of houses.	Number of souls.
1	2	3		4	5	6	7
						FYZABAD.	
Fyzabad	{ Haweli Oudh ... Mangalsi ... Amsin ... Total ...	184 114 180 478	185 114 193 492	127 116 99 342	712 428 653 1,793	28,163 16,132 9,821 54,116	1,32,577 92,855 59,761 2,85,193
Bikapur	{ Pachhimrāth ... Khandānsa ... Total ...	502 123 630	503 123 631	349 117 466	2,205 390 2,595	37,812 12,136 49,948	2,10,860 73,789 2,84,649
Akbarpur	{ Akbarpur ... Majhaura ... Total ...	372 245 617	399 266 665	263 129 392	1,132 650 1,782	23,342 15,898 39,240	1,36,155 74,352 2,10,507
Tānda	{ Tānda ... Birhar ... Surharpur ... Total ...	215 392 235 842	279 520 238 1,037	124 221 144 489	606 1,038 724 2,368	14,225 18,916 13,528 46,669	78,143 1,19,903 85,425 2,83,471
	Grand total ...	2,567	2,825	1,689	8,538	1,89,973	10,63,820
						PARGANAS TRANS.	
Kādipur	... Aldemau ...	475	508	309	1,497	35,082	1,63,365
Sultanpur	... Sultanpur Ba-raunsa.	460	460	259	1,292	26,673	1,55,764
Musāfirkhana	... Isauli ... Total ...	99 1,034	99 1,067	87 655	327 3,116	9,785 71,540	55,300 3,74,429
	Total of both districts.	3,601	3,892	2,344	11,654	2,61,513	14,38,249

Rural Police.

DETAIL OF

Number of chaulkars.	MEN.			REMUNERATION.					Remarks.
	Number of houts to each chaulkar.	Number of souls to each chaulkar.	Area to each chaulkar.	Amount of land.	Net produce thereof.	Amount in cash.	Total of two last heads.	Average monthly income of each chaulkar.	
8	9	10	11	12	13	14	15	16	17
185	185	717	438-91	655	3,372 6 11	36 0 0	3,408 6 11	1 9 0	
108	149	860	689-64	422	2,388 3 8	145 0 0	2,534 3 3	1 15 3	
161	61	371	392-24	628	3,415 7 0	...	3,415 7 0	1 12 3	
454	129	628	482	1,705	9,176 1 2	182 0 0	9,358 1 2	1 11 6	
422	90	500	529-96	1,616	10,076 10 0	546 3 11	12,620 13 11	2 1 7	
170	71	434	440-11	141	1,224 0 0	2,856 0 0	4,080 0 0	2 0 0	
592	84	481	504-16	1,757	11,300 10 0	3,402 3 11	14,702 13 11	2 1 1	
329	71	414	511-21	1,148	7,372 0 0	378 0 0	7,750 0 0	1 15 5	
169	94	440	488-69	642	3,402 14 0	552 0 0	3,954 14 0	1 15 2	
498	79	423	503-57	1,790	10,774 14 0	930 0 0	11,704 14 0	1 15 4	
150	95	521	528-49	710	3,424 7 9	6 4 0	3,430 11 9	1 14 6	
262	72	453	539-61	1,192	3 308 9 9	308 11 3	3,617 5 0	1 2 5	
181	75	472	509-70	619	3,948 2 6	969 8 0	4,217 10 6	1 15 1	
593	79	478	527-67	2,521	10,681 4 0	584 7 3	11,265 11 3	1 9 4	
2,137	90	498	505-84	7,773	41,932 13 2	5,098 11 2	47,031 8 4	1 13 4	
FERR ED TO SULT ANPUR.									
377	98	431	524-10	...	...	9,677 2 3	9,677 2 3	2 2 2	
416	64	374	398-58	230	446 6 4	7,237 12 11	7,684 3 3	1 8 8	
131	75	422	423-95	15	38 15 6	2,400 13 0	2,439 12 6	1 8 10	
924	77	405	453-39	245	485 5 10	19,315 12 2	19,801 2 0	1 12 7	
3,061	86	470	490-1	8,018	42,418 3 0	24,414 7 5	66,832 10 4	1 13 1	

No. IX.—Cultivated area (in acres) and rental.

Pargana.	Description of soil.	RENT PER ACRE.		Total area in acres.	Rental.	Government demand.					
		Irriga- ted.	Unir- rigated.								
		No separate rates.									
FYZABAD DISTRICT.											
		Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	
Haweli Oudh ...	Jamai ...	7	0	4	30,161	39	2,11,758	1	5	...	
	Kauli ...	4	5	3	9,903	74	45,264	9	11	...	
	Farda ...	1	14	4	4,951	87	9,262	14	8	...	
Total			45,017	266,885	10	0	94,883	0	0
Mangalsi ...	Jamai ...	6	11	7	30,684	72	2,06,322	10	9	...	
	Kauli ...	4	0	5	10,228	24	41,179	5	1	...	
	Farda ...	1	12	6	5,579	04	9,937	10	7	...	
Total			46,492	2,57,439	10	5	96,831	8	0
Amsin ...	Jamai ...	6	1	2	25,119	99	1,52,551	3	9	...	
	Kauli ...	3	15	9	9,968	25	39,692	3	11	...	
	Farda ...	1	8	10	4,784	76	7,426	5	6	...	
Total			39,873	1,99,670	3	2	75,478	15	0
Pachhimrath ...	Jamai ...	6	11	6	73,154	24	4,91,505	0	9	...	
	Kauli ...	3	14	9	47,928	64	1,87,971	2	1	...	
	Farda ...	1	14	1	5,045	12	9,485	13	7	...	
Total			1,26,128	6,88,962	0	5	2,48,460	9	6
Khandansa ...	Jamai ...	6	2	3	28,976	55	1,77,934	2	0	...	
	Kauli ...	3	6	11	8,818	95	30,267	15	3	...	
	Farda ...	1	12	11	4,199	50	7,589	11	6	...	
Total			41,995	2,15,791	12	9	82,563	0	0
Akbarpur ...	Jamai ...	7	0	0	37,220	40	2,60,542	12	9	...	
	Kauli ...	4	6	5	32,257	68	1,41,977	6	3	...	
	Farda ...	2	0	0	13,233	92	26,467	13	5	...	
Total			82,712	4,28,988	0	5	1,71,105	11	0
Majhaura ...	Jamai ...	6	13	0	34,539	84	2,35,302	10	0	...	
	Kauli ...	4	3	0	11,033	56	46,203	0	0	...	
	Farda ...	1	13	0	2,398	60	4,347	7	4	...	
Total			47,972	2,85,853	1	4	91,364	7	6
Tanda ...	Jamai ...	6	4	9	19,278	20	1,21,392	6	7	...	
	Kauli ...	3	12	9	16,457		62,485	2	9	...	
	Farda ...	1	11	4	11,284	80	19,278	3	0	...	
Total			47,020	2,03,155	12	4	84,031	0	0

No. IX.—Cultivated area (in acres) and rental.

Pargana.	Description of soil.	RENT PER ACRE.		Total area in acres.	Rental.	Government demand.
		Irrigated.	Unirrigated.			
		No separate rates.				
FYZABAD DISTRICT—(concluded).						
		Rs.	a. p.		Rs. a. p.	Rs. a. p.
Birhar	Jamai	6	5 4	40,782 04	2,58,286 4 1	...
	Kauli	4	3 2	29,802 26	1,25,107 6 5	...
	Farda	2	6 0	7,842 70	18,626 6 7	...
Total	...	...	...	78,427	4,02,020 1 1	1,48,069 10 0
Surharpur	Jamai	7	1 6	23,489 74	2,02,544 3 11	...
	Kauli	4	2 9	13,994 96	58,385 3 6	...
	Farda	2	2 9	7,497 30	16,283 3 2	...
Total	...	...	...	49,982	2,77,212 10 7	96,690 14 0
Total of present district.	Jamai	...	...	3,51,258 44	...	...
	Kauli	...	...	1,87,741 58	...	...
	Farda	...	...	66,617 98	...	...
Total	...	...	...	6,05,618	32,25,978 14 4	11,89,478 11 0
TRANSFERRED TO SULTANPUR.						
Aldemau	Jamai	7	6 0	51,572 04	2,50,348 12 8	...
	Kauli	4	9 6	29,753 10	1,36,678 4 10	...
	Farda	2	2 2	17,851 86	38,121 2 7	...
Total	...	...	...	99,177	5,53,148 4 1	2,97,596 13 0
Sultanpur	Jamai	6	7 9	65,177	4,22,632 1 9	...
	Kauli	3	12 0	15,828 70	59,295 2 0	...
	Farda	1	8 8	12,104 30	18,680 12 6	...
Total	...	...	...	93,110	5,00,588 0 5	1,86,736 9 5
Isauli	Jamai	7	6 6	19,828 38	1,46,853 11 10	...
	Kauli	4	4 2	6,908 60	25,599 2 2	...
	Farda	2	0 9	4,206 02	8,609 3 1	...
Total	...	...	...	30,043	1,81,062 1 1	67,620 2 0
Total of transferred pargana.	Jamai	...	...	1,35,621 30	...	...
	Kauli	...	...	51,135 90	...	...
	Farda	...	...	35,572 80	...	...
Total	...	...	...	2,22,330	12,36,792 5 7	4,61,862 8 5
Grand total	Jamai	...	...	4,88,489 32	...	...
	Kauli	...	...	2,40,104 92	...	...
	Farda	...	...	99,353 76	...	...
Total	...	...	...	8,27,948	44,62,772 3 11	16,51,342 3 5

No. X.—Crop, amount and value of produce, (Circular 51 of 1870.)

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of produce in maunds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price	Remarks.
				Harvest.	Average per year.		
			M. s. c.	M. s. c.	M. s. c.	Rs.	
Hawell Oudh.	Wheat ...	8,817	1,17,266	0 25 8	0 20 0	1,839.47	
	Barley ...	2,628	27,725	0 38 0	0 30 0	29,185	
	Wheat and barley,	410	4,889	0 31 12	0 24 0	6,160	
	Pea ...	4,978	52,518	1 2 0	0 32 0	50,017	
	Barley and pea ...	325	3,430	1 2 8	0 32 0	3,266	
	Gram ...	2,748	26,999	0 33 0	0 28 0	32,726	
	Mustard ...	83	100	0 16 0	0 12 0	250	
	Linseed ...	199	189	0 18 0	0 14 0	420	
	Arhar ...	4,957	26,272	0 32 8	0 30 0	32,335	
	Masur ...	44	50	0 26 0	0 20 0	77	
	Palihar ...	714	7,533	0 33 0	0 30 0	7,929	
	Dáan ...	3,639	38,573	1 3 8	0 35 0	35,470	
	Jarhan ...	2,884	35,690	1 3 0	0 35 0	33,200	
	Urd ...	2,680	11,139	0 25 0	0 19 0	17,822	
	Mung ...	15	65	0 16 0	0 16 0	162	
	Mothī ...	1,029	7,106	0 31 0	0 24 0	9,161	
	Cotton ...	131	66	0 3 0	0 2 8	880	
	Kodon ...	814	3,521	1 10 0	1 0 0	2,817	
	Sawán ...	59	314	0 28 0	0 32 0	449	
	Juar kalan ...	2,205	25,413	0 35 0	0 24 0	29,043	
	Juar khurd ...	389	3,919	0 36 0	0 24 0	4,355	
	Petwa ...	3	6	0 16 0	0 10 0	15	
	Bájra ...	257	1,799	0 37 0	0 25 0	1,945	
	Shakarkand ...	1	30	1 0 0	0 1 0	30	
	Sanai ...	5	10	0 10 0	0 8 0	40	
	Sugarcane ...	1,678	27,835	0 17 4	0 14 0	64,545	
	Poppy ...	511	102	0 0 4	0 0 1	16,320	(a) green.
	Tobacco ...	60	1,260	(a) 1 29 0	(b) 0 4 0	840	(b) dried.
	Kachiana ...	424	...	...	...	21,200	@ 50 per
	New fallow ...	3,714	...	...	...	...	acre.
	Total ...	46,401	...	...	...	5,84,606	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of produce in maunds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price.	Remarks.
				Harvest.	Average per year.		
			Mds.	M. s. c.	M. s. c.	Rs.	
MANGALUR.	Wheat ...	8,455	112,452	0 25 8	0 20 0	1,76 395	
	Barley ...	4,124	43,258	0 38 0	0 30 0	45,535	
	Wheat and barley,	1,089	12,986	0 31 12	0 24 0	16,361	
	Pea ...	6,650	70,158	1 2 0	0 32 0	66,817	
	Barley and pea ...	197	2,078	1 2 8	0 32 0	1,956	
	Gram ...	2,260	22,205	0 33 0	0 28 0	26,915	
	Mustard ...	52	62	0 16 0	0 12 0	155	
	Linseed ...	224	190	0 28 0	0 14 0	436	
	Arhar ...	5,478	29,033	0 32 8	0 30 0	35,733	
	Masúr ...	142	160	0 26 0	0 20 0	246	
	Palihar ...	39	411	0 38 0	0 30 0	493	
	Dhán ...	4,143	43,916	1 3 8	0 35 0	40,382	
	Jarhan ...	1,069	13,234	1 3 0	0 35 0	12,311	
	Urd ...	1,368	5,711	0 25 0	0 19 0	9,138	
	Mung ...	5	22	0 20 0	0 16 0	44	
	Mothi ...	432	2,981	0 31 0	0 24 0	3,846	
	Cotton ...	213	107	0 3 0	0 2 8	1,427	
	Kodon ...	290	1,254	1 10 0	1 0 0	1,003	
	Sawán ...	57	304	0 28 0	0 32 0	434	
	Juar kalan ...	1,080	12,447	0 35 0	0 24 0	14,225	
	Juar khurd ...	390	3,927	0 36 0	0 24 0	4,063	
	Bájra ...	252	1,764	0 37 0	0 25 0	1,907	
	Shakarkand ...	2	60	1 0 0	1 0 0	60	
	Sanai ...	2	4	0 10 0	0 8 0	16	
	Sugarcane ...	2,073	34,412	0 17 4	0 14 0	79,796	
	Poppy ...	517	103	0 0 4	0 0 1	16,480	
	Tobacco ...	58	1,218	(a) 1 20 0	(b) 0 4 0	812	(a) green.
	Kachiana ...	238	...	...	...	11,900	(b) dried.
	New fallow ...	5,593	...	...	...	...	@ 50 per acre.
	Total ...	46,492	...	...	...	5,68,826	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of pro- duce in maunds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at har- vest price.	Remarks.
				Harvest.	Average per year.		
			Mds.	M. s. c	M. s. c.	Rs.	
Amsin.	Wheat ...	9,255	1,23,091	0 25 8	0 20 0	1,93,084	
	Barley ...	2,959	20,392	0 38 0	0 30 0	21,466	
	Barley and wheat,	35	401	0 31 12	0 24 0	505	
	Pea ...	3,152	33,530	1 2 0	0 32 0	31,981	
	Barley and pea ...	6	63	1 2 8	0 32 0	59	
	Gram ...	1,335	13,116	0 33 0	0 23 0	15,898	
	Mustard ...	6	6	0 16 0	0 12 0	15	
	Linseed ...	653	598	0 13 0	0 14 0	1,328	
	Arhar ...	2,842	15,063	0 32 8	0 30 0	18,539	
	Masur ...	100	112	0 26 0	0 20 0	172	
	Palihar ...	14	148	0 33 0	0 30 0	156	
	Dhán ...	4,929	52,247	1 3 8	0 35 0	48,043	
	Jarhan ...	438	5,420	1 3 0	0 35 0	5,042	
	Urd ...	4,593	19,176	0 25 0	0 19 0	30,681	
	Mung ...	26	155	0 20 0	0 16 0	3,110	
	Mothi ...	1,314	9,067	0 31 0	0 24 0	11,699	
	Kodon ...	3,057	16,279	1 0 0	1 0 0	16,279	
	Mendua ...	117	623	1 0 0	0 32 0	623	
	Juar kalan ...	521	4,903	0 35 0	0 24 0	5,605	
	Juar khurd ...	71	682	0 36 0	0 24 0	758	
	Bájra ...	116	690	0 37 0	0 25 0	740	
	Sugarcane ...	2,227	36,068	0 17 4	0 14 0	85,723	
	Poppy ...	640	123	0 0 4	0 0 1	20,480	
	Tobacco ...	123	2,688	(a) 1 20 0	(b) 0 4 0	1,792	(a) green. (b) dried.
	Kachiana ...	171	...	...	...	8,550	@ 50 per acre.
	New fallow ...	1,308	...	...	...	...
	Total ...	40,137	...	...	...	5,19,532	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of produce in mounds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price.	Remarks.
				Harvest.	Average per year.		
Pachlimeráth.			Mds.	M. s. c.	M. s. c.	Rs.	
	Wheat ...	24,566	4,50,728	0 25 8	0 20 0	7,21,142	
	Barley ...	2,289	24,144	0 33 0	0 30 0	25,420	
	Wheat and barley.	218	2,600	0 31 12	0 24 0	3,275	
	Pea ...	13,533	1,42,773	1 2 0	0 32 0	1,35,974	
	Barley and pea.	167	1,762	1 2 8	0 32 0	1,659	
	Gram ...	7,401	72,715	0 33 0	0 28 0	88,139	
	Mustard ...	47	56	0 16 0	0 12 0	140	
	Linseed ...	1,406	1,230	0 18 0	0 14 0	2,734	
	Arhar ...	7,641	40,447	0 32 8	0 30 0	49,781	
	Masur ...	215	242	0 26 0	0 20 0	372	
	Palihar ...	48	506	0 38 0	0 30 0	533	
	Dhán ...	25,718	2,72,611	1 3 8	0 35 0	2,50,677	
	Jarhan ...	3,134	38,783	1 3 0	0 35 0	36,077	
	Urd ...	6,675	27,668	0 25 0	0 19 0	44,589	
	Mung ...	23	99	0 20 0	0 16 0	198	
	Mothi ...	500	3,450	0 31 0	0 24 0	4,451	
	Cotton ...	381	191	0 3 0	0 2 8	2,547	
	Kodon ...	1,975	8,542	1 10 0	1 0 0	6,834	
	Sawán ...	981	5,224	1 0 0	0 32 0	5,224	
	Juar kalan ...	903	10,407	0 35 0	0 24 0	11,894	
	Juár khurd,	424	4,272	0 36 0	0 24 0	4,747	
	Bajra ...	93	651	0 37 0	0 25 0	704	
	Sanai ...	1	2	0 10 0	0 8 0	8	
	Sugarcane ...	10,508	1,74,433	0 17 4	0 14 0	4,04,482	
	Poppy ...	1,204	241	0 0 4	0 0 1	38,560	
	Tobacco ...	57	1,197	(a) 1 20 0	(b) 0 4 0	798	(a) green. (b) dried.
	Kachiana ...	292	...	...	...	14,600	@ 50 per acre.
	New fallow,	5,915	...	...	...	...
	Total ...	1,26,315	...	...	...	18,55,559	

Crop, amount and value of produce.

Name of pargana	Name of crop.	Area under crop in acres.	Amount of produce in maunds of 80lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price.	Remarks.
				Harvest.	Average per year.		
Khandānsa*	Wheat ...	12,388	Mds. s. c. 1,64,760	Mds. s. c. 0 25 8	Mds. s. c. 0 20 0	Rs. 2,58,447	
	Barley ...	1,253	13,219	0 38 0	0 30 0	13,915	
	Barley and wheat,	268	3,077	0 31 12	0 24 0	3,876	
	Pea ...	5,877	62,002	0 38 0	0 32 0	65,265	
	Barley and pea ...	47	496	0 2 8	0 32 0	467	
	Gram ...	4,140	40,676	0 33 0	0 28 0	49,304	
	Mustard ...	2	2	0 16 0	0 12 0	5	
	Linseed ...	270	236	0 18 0	0 14 0	525	
	Arhar ...	4,608	24,173	0 32 8	0 30 0	29,751	
	Masūr ...	64	73	0 26 0	0 20 0	112	
	Dhán ...	5,251	55,651	1 3 8	0 35 0	51,182	
	Jarhan ...	140	1,733	1 3 0	0 35 0	1,612	
	Urd ...	2,049	8,535	0 25 0	0 19 0	13,688	
	Mung ...	1	4	0 20 0	0 16 0	8	
	Mothi ...	831	5,734	0 31 0	0 24 0	7,399	
	Cotton ...	51	26	0 3 0	0 2 8	347	
	Kodon ...	758	3,278	1 10 0	1 0 0	2,623	
	Mendua ...	105	559	1 0 0	0 32 0	559	
	Juar kalan ...	377	4,095	0 35 0	0 24 0	4,680	
	Juar khurd ...	229	2,307	0 36 0	0 24 0	2,564	
	Báira ...	1	7	0 37 0	0 25 0	8	
	Shakarkand ...	6	180	1 0 0	1 0 0	180	
	Sugarcane ...	1,086	18,027	0 17 4	0 14 0	41,803	
	Poppy ...	501	100	0 0 4	0 0 1	16,000	
	Tobacco ...	8	168	(a) 1 20 0 (b) 0 4 0		112	(a) green. (b) dried.
	Kachiana ...	95	...	...	...	4,750	@50 per acre.
	New fallow ...	1,539	...	...	...	...
	Total ...	41,945	...	...	...	5,69,182	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of produce in maunds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price.	Remarks.
				Harvest.	Average per year.		
			M. s. c.	M. s. c.	M. s. c.	Rs.	
Akbarpur,	Wheat ...	8,242	109,619	0 25 0	0 20 0	1,71,951	
	Barley ...	1,145	116,525	0 38 0	0 30 0	1,22,658	
	Wheat and barley, ...	1,119	19,243	0 32 0	0 24 0	24,056	
	Pea ...	6,588	69,502	1 2 0	0 32 0	66 193	
	Barley and pea ...	1,294	13,652	1 2 8	0 32 0	12,849	
	Gram ...	7,112	69,875	0 33 0	0 28 0	84,637	
	Mustard ...	25	30	0 16 0	0 12 0	75	
	Linseed ...	2,226	1,948	0 18 0	0 14 0	4,329	
	Arhar ...	6,004	15,921	0 32 8	0 30 0	19,595	
	Masur ...	181	2,004	0 26 0	0 20 0	313	
	Palihar ...	806	8,503	0 38 0	0 30 0	8,951	
	Dhán ...	13,717	145,400	1 3 8	0 35 0	1,33,701	
	Jarhan ...	6,074	75,166	1 3 0	0 35 0	69,922	
	Urd ...	8,464	35,337	0 25 0	0 19 0	56,539	
	Mung ...	52	309	0 20 0	0 16 0	618	
	Mothi ...	692	4,775	0 31 0	0 24 0	6,161	
	Kodon ...	787	4,191	1 0 0	1 0 0	4,191	
	Mendua ...	74	394	1 0 0	0 32 0	394	
	Juar kalan ...	41	391	0 35 0	0 24 0	447	
	Juar khurd ...	196	1,402	0 36 0	0 24 0	1,558	
	Báira ...	10	60	0 37 0	0 25 0	65	
	Patwa ...	18	9	0 16 0	0 10 0	23	
	Shakarkand ...	3	90	1 0 0	1 0 0	90	
	Sanai ...	3	6	0 10 0	0 8 0	24	
	Sugarcane ...	5,604	93,026	0 17 4	0 14 0	15,712	
	Poppy ...	368	74	0 0 4	0 0 1	11,840	(a) green.
	Tobacco ...	48	1,008	(a) 1 20 0	(b) 0 4 0	672	(b) dried.
	Cotton ...	3	2	0 3 0	0 8 8	26	
	Kachiana ...	75	...	...	...	3,750	@ 50 per acre.
	New fallow ...	1,309	...	...	...	...
	Total ...	82,980	...	...	...	8,21,400	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of pro- duce in mands of 80 lbs each.	Price per rupee.		Value of outturn in rupees at har- vest price.	Remarks.
				Harvest.	Average per year.		
			Mds.	Mds. s. c	Mds. s. c	Rs.	
Majhara.	Wheat ...	8,139	118,189	0 25 8	0 20 0	186,492	
	Barley ...	4,915	51,853	0 38 0	0 30 0	54,582	
	Barley and wheat,	988	11,782	0 31 12	0 24 0	14,843	
	Pea ...	5,154	54,375	1 2 0	0 32 0	51,785	
	Barley and pea ...	69	727	1 2 8	0 32 0	684	
	Gram ...	4,158	40,852	0 33 0	0 28 0	49,518	
	Mustard ...	13	13	0 16 0	0 12 0	33	
	Linseed ...	591	517	0 18 0	0 14 0	1,149	
	Arhar ...	1,993	10,563	0 32 8	0 30 0	13,000	
	Masur ...	66	74	0 26 0	0 20 0	114	
	Palihar ...	126	1,329	0 33 0	0 20 0	1,399	
	Dhán ...	6,863	72,829	1 3 8	0 35 0	66,969	
	Jarhan ...	2,396	29,551	1 3 0	0 35 0	27,489	
	Urd ...	4,915	21,749	0 25 0	1 19 0	34,798	
	Mung ...	10	43	0 20 0	0 16 0	87	
	Mothi ...	799	5,513	0 31 0	1 24 0	7,114	
	Cotton ...	23	12	0 3 0	0 2 8	160	
	Kodon ...	875	3,783	1 10 0	1 0 0	3,027	
	Sawán ...	10	53	1 0 0	0 32 0	53	
	Juar kalan ...	37	426	0 35 0	0 24 0	487	
	Juar khurd ...	144	1,451	0 36 0	0 24 0	1,612	
	Patwa ...	1	16 seer.	0 14 0	0 10 0	1	
	Eájra ...	4	1 — 28	0 37 0	0 25 0	30	
	Sugarcane ...	3,784	62,814	0 17 4	0 14 0	1,45,656	
	Poppy ...	276	55	0 0 4	0 0 1	8,768	(a) green.
	Tobacco ...	17	357	(a) 1 20 0	(b) 0 4 0	238	(b) dried.
	Kachiana ...	158	...	...	...	5,400	@ 50 per acre.
	New fallow ...	1,921	..	...	...	...
	Total ...	48,400	...	...	...	6,75,488	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of produce in 'hundreds' of 80lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price.	Remarks.
				Harvest.	Average per year.		
Tānda.	Wheat ...	5 202	82,437	Mds. s. c 0 25 8	Mds. s. c 0 20 0	Rs. 1,29,391	
	Barley ...	3,432	36,208	0 38 0	0 30 0	38,113	
	Barley and wheat,	1,093	13,034	0 31 12	0 24 0	16,421	
	Pea ...	3,134	33,059	1 2 8	0 32 0	31,114	
	Barley and pea ...	371	3 914	1 2 8	0 32 0	3,684	
	Gram ...	2,851	23,011	0 33 0	0 28 0	33,953	
	Mustard ...	27	32	0 16 0	0 12 0	80	
	Linseed ...	2,891	2,530	0 18 0	0 14 0	5,621	
	Arhar ...	3,561	18,873	0 32 8	0 30 0	23,229	
	Masur ...	208	234	0 26 0	0 20 3	360	
	Palihar ...	473	4,990	0 38 6	0 30 0	5,253	
	Dhān ...	8,616	91,330	1 3 8	0 35 0	83,981	
	Jarhan ...	2,059	25,431	1 3 0	0 35 0	23,704	
	Urd ...	5,303	22,161	0 25 0	0 19 0	35,457	
	Mung ...	139	558	0 20 0	0 16 0	1,116	
	Mothi ...	1,417	9,777	0 31 0	0 24 0	12,616	
	Kodon ...	824	3,563	1 10 0	1 0 0	2,850	
	Mendua ...	72	383	1 0 0	0 32 0	383	
	Juar kalan ...	67	772	0 35 0	0 24 0	832	
	Juar khurd ...	80	806	0 36 0	0 24 0	896	
	Bājra ...	6	42	0 37 0	0 25 0	45	
	Sugarcane ...	2,559	42,645	0 17 4	0 14 0	98,888	
	Poppy ...	433	87	0 0 4	0 0 1	13,920	
	Tobacco ...	44	924	(a) 1 20 0	(b) 0 4 0	616	(a) green. (b) dried.
	Cotton ...	78	40	0 3 0	0 2 8	533	
	Kachiana ...	52	...	...	...	2,600	@ 50 per acre.
	New fallow ...	998	...	...	...	...
	Indigo ...	35	...	...	...	...
	Total ...	47,031	...	...	...	5,65,706	

Crops, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of produce in maunds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at har- vest price.	Remarks.
				Harvest.	Average per year.		
				Mds. s. c.	Mds. s. c.	Rs.	
Birhar.	Wheat ...	8,468	110,338	0 25 8	0 20 0	1,73,080	
	Barley ...	13,128	138,479	0 38 0	0 30 0	1,45,768	
	Wheat and barley,	5,564	58,700	0 31 12	0 24 0	73,953	
	Pea ...	6,542	69,018	1 2 0	0 32 0	65,731	
	Barley and pea ...	594	6,267	1 2 8	0 32 0	5,898	
	Gram ...	6,179	55,934	0 33 0	0 28 0	67,859	
	Mustard ...	125	150	0 16 0	0 12 0	375	
	Linseed ...	7,427	6,409	0 18 0	0 14 0	14,442	
	Arhar ...	5,353	28,371	0 32 8	0 30 0	34,918	
	Masur ...	74	83	0 26 0	0 20 0	128	
	Dhān ...	7,769	82,101	1 3 8	0 30 0	75,725	
	Jarhan ...	3,633	44,958	1 3 0	0 35 0	41,821	
	Urd ...	2,117	8,838	0 25 0	0 19 0	14,141	
	Mung ...	13	77	0 20 0	0 16 0	154	
	Mothi ...	586	4,043	0 31 0	0 24 0	5,217	
	Cotton ...	18	9	0 3 0	0 2 8	120	
	Kodon ...	408	2,173	1 0 0	1 0 0	2,173	
	Mendua ...	2	11	1 0 0	0 32 0	11	
	Juar kalan ...	55	528	0 35 0	0 24 0	603	
	Juar khurd ...	25	240	0 36 0	0 24 0	267	
	Bājra ...	3	18	0 37 0	0 25 0	19	
	Fatwa ...	29	15	0 16 0	0 10 0	38	
	Sugarcane ...	5,376	89,242	0 17 8	1 0 0	2,06,938	
	Poppy ...	672	134	0 0 8	0 0 1	21,440	
	Tobacco ...	102	54	(a) 1 20 0	(b) 0 4 0	36	(a) green.
	Kachiana ...	128	...	...	...	6,400	(b) dried.
	Indigo ...	125	...	...	...	...	@50 per acre.
	New fallow ...	3,912	...	...	...	...
	Total ...	78,427	...	...	...	9,57,255	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crops in acres.	Amount of produce in maunds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price.	Remarks.
				Harvest,	Average per year.		
				Mds. s. c.	Mds. s. c.	Rs.	
Surharpur.	Wheat ...	3,344	44,475	0 25 8	0 20 0	69,765	
	Barley ...	11,335	1,19,584	0 38 0	0 30 0	1,25,878	
	Wheat and barley,	1,603	19,115	0 31 12	0 24 0	24,082	
	Pea ...	4,363	46,030	1 2 0	0 32 0	43,833	
	Barley and pea...	347	3,660	1 2 3	0 32 0	3,445	
	Gram ...	3,907	38,386	0 33 9	0 28 0	46,529	
	Mustard ...	56	67	0 16 0	0 12 0	168	
	Linseed ...	2,534	2,217	0 18 0	0 14 0	4,927	
	Arhar ...	2,741	14,527	0 32 8	0 30 0	17,830	
	Masur ...	21	24	0 26 0	0 20 0	37	
	Palihar ...	778	8,208	0 33 0	0 30 0	8,640	
	Dhán and byás ...	6,241	66,155	1 3 8	0 35 0	60,832	
	Jarhan ...	3,090	38,230	1 3 0	0 35 0	35,563	
	Urd ...	3,764	15,715	0 25 0	0 19 0	25,144	
	Mung ...	8	35	0 20 0	0 16 0	70	
	Mothi ...	356	2,436	0 31 0	0 24 0	3,143	
	Cotton ...	2	1	0 3 0	0 2 8	13	
	Kodon ...	460	1,989	1 10 0	1 0 0	1,591	
	Mendua ...	34	181	1 0 0	0 32 0	181	
	Juar kalan ...	14	161	0 35 0	0 34 0	184	
	Juar khurd ...	72	725	0 36 0	0 24 0	806	
	Bájra ...	3	21	0 37 0	0 25 0	23	
	Sugarcane ...	3,254	54,016	0 17 4	0 14 0	1,25,255	
	Poppy ...	221	44	0 0 4	0 0 1	7,040	
	Tobacco ...	27	567	1 20 0	0 4 0	373	
	Kachiana ...	60	...	...	...	3,000	@ 50 per acre.
	Indigo ...	75	...	...	...	...
	New fallow ...	1,336	...	...	...	...
	Total ...	50,043	...	...	...	6,08,412	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of produce in maunds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price.	Remarks.
				Harvest.	Average per year.		
				Mds. s. c.	Mds. s. c.	Rs.	
Aldemau.	Wheat ...	12,347	1,64,215	0 25 8	0 20 0	2,57,592	
	Barley ...	23,796	2,48,158	0 35 0	0 30 0	2,61,219	
	Barley and wheat,	1,204	15,331	0 31 12	0 24 0	19,315	
	Pea ...	13,505	1,42,478	1 2 0	0 32 0	1,35,695	
	Barley and pea ...	62	654	1 2 8	0 32 0	616	
	Gram ...	8,043	79,022	0 33 0	0 23 0	95,785	
	Mustard ...	11	11	0 16 0	0 12 0	27	
	Linseed ...	1,163	1,018	0 18 0	0 14 0	2,162	
	Arhar ...	5,480	29,044	0 32 8	0 30 0	35,746	
	Masur ...	182	205	0 26 0	0 20 0	315	
	Palihar ...	1 0 4	10,592	0 38 0	0 30 0	11,150	
	Dhán ...	8,516	90,270	1 3 8	0 35 0	83,007	
	Jarhan ...	9,140	1,13,103	1 3 0	0 35 0	1,05,216	
	Urd ...	5,286	22,069	0 25 0	0 19 0	35,310	
	Mung ...	35	151	0 20 0	0 16 0	303	
	Mo'hi ...	1,965	13,558	0 31 0	0 24 0	17,495	
	Kodon ...	150	649	1 10 0	1 0 0	519	
	Mendwa ...	66	351	1 0 0	0 32 0	351	
	Juar kulan ...	380	3,829	0 36 0	0 24 0	4,254	
	Juar khurd ...	51	674	0 36 0	0 24 0	571	
	Bájra ...	234	1,638	0 37 0	0 25 0	1,771	
	Patwa ...	21	8	0 14 0	0 10 0	23	
	Sugarcane ...	5,744	95,350	0 17 4	0 14 0	2,21,102	
	Poppy ...	279	56	0 0 4	0 0 1	8,960	
	Tobacco ...	52	1,092	1 20 0	0 4 0	728	
	Cotton ...	2	1	0 3 0	0 2 8	13	
	Kachiana ...	53	...	...	...	3,650	@ 50 per acre.
	New fallow ...	256	...	...	...	...
	Indigo ...	202	...	...	...	...
Total ...		99,319	...	...	...	13,01,895	

Crop, amount and value of produce.

Name of pargana	Name of crop.	Area under crop in acres.	Amount of produce in mounds of 80 lbs. each.	Price per rupee.		Value of output in rupees at current price.	Remarks.
				Harvest.	Average per year.		
				Mds. s. c.	Mds. s. c.	Rs.	
Sultanpur.	Wheat ...	21,157	2,81,368	0 25 8	0 20 0	4,41,393	
	Barley ...	8,213	86,647	0 33 0	0 30 0	91,208	
	Wheat and barley,	575	6,857	0 31 12	0 24 0	8,639	
	Pea ...	8,621	90,952	1 2 0	0 32 0	86,621	
	Barley and pea ...	20	211	1 2 8	0 32 0	198	
	Gram ...	9,196	94,674	0 33 0	0 28 0	1,14,756	
	Mustard ...	38	38	0 16 0	6 12 0	95	
	Linseed ...	311	272	0 18 0	0 14 0	605	
	Arhar ...	7,280	83,584	0 32 8	0 30 0	47,519	
	Masur ...	441	496	0 26 0	0 20 0	763	
	Dhán ...	14,379	15,247	1 3 8	0 35 0	1,40,154	
	Jarhan ...	3,145	38,919	1 3 0	0 35 0	36,204	
	Urd ...	6,419	26,799	0 25 0	0 19 0	42,379	
	Mung ...	56	242	0 20 0	0 16 0	484	
	Mothi ...	4,518	31,174	0 31 0	0 24 0	4,225	
	Cotton ...	434	217	0 3 0	0 2 8	2,893	
	Kodon ...	591	2,556	1 10 0	1 0 0	2,045	
	Mendwa ...	137	730	1 0 0	0 32 0	730	
	Juar kalan ...	983	9,954	0 35 0	0 24 0	11,060	
	Juar khurd ...	35	353	0 36 0	0 24 0	392	
	Bájra ...	513	3,591	0 37 0	0 25 0	3,882	
	Shakarkand ...	5	150	1 0 0	1 0 0	150	
	Sanai ...	34	170	0 10 0	0 8 0	680	
	Sugarcane ...	4,404	73,106	0 17 4	0 14 0	1,69,522	
	Poppy ...	380	76	0 0 4	0 0 0	12,160	
	Tobacco ...	59	11,239	1 20 0	0 4 0	826	
	Kachiana ...	222	...	...	...	11,100	@ 50 per acre.
	New fallow ...	499	...	...	...	...
	Total ...	93,116	...	...	...	12,67,183	

Crop, amount and value of produce.

Name of pargana.	Name of crop.	Area under crop in acres.	Amount of produce in maunds of 80 lbs. each.	Price per rupee.		Value of outturn in rupees at harvest price.	Remarks.
				Harvest.	Average per year.		
				Mds. s. c.	Mds. s. c.	Rs.	
Isauli.	Wheat ...	7,410	98,553	0 25 8	0 20 0	1,54,592	
	Barley ...	2,426	25,594	0 38 0	0 30 0	26,941	
	Wheat and barley.	148	1,765	0 31 12	0 24 0	2,223	
	Pea ...	3,149	33,222	1 2 1	0 32 0	31,640	
	Barley and pea ...	31	327	1 2 8	0 32 0	409	
	Gram ...	3,797	37,306	0 33 0	0 28 0	45,219	
	Mustard ...	1	1	0 16 0	0 12 0	3	
	Linseed ...	91	80	6 18 0	0 14 0	177	
	Arhar ...	4,348	28,018	0 32 3	0 30 0	28,330	
	Masur ...	105	113	0 26 0	0 20 0	182	
	Dhan ...	2,573	27,274	1 3 8	0 35 0	25,194	
	Jarhan ...	232	2,871	1 3 0	0 35 0	2,671	
	Urd ...	1,600	6,680	0 25 0	0 19 0	10,680	
	Mothi ...	1,759	12,137	0 31 0	9 24 0	15,661	
	Cotton ...	135	68	0 3 0	0 2 8	900	
	Kodo ...	197	852	1 10 0	1 0 0	682	
	Mendwa ...	60	320	1 0 0	0 32 0	320	
	Juar Kalan ...	291	2,932	0 35 0	0 24 0	3,258	
	Juar Khurd ...	196	1,975	0 36 0	0 24 0	2,194	
	Shakar Kand ...	192	5,760	1 0 0	1 0 0	5,760	
	Sugarcane ...	492	8,167	0 17 4	0 14 0	18,933	
	Poppy ...	260	52	0 0 4	0 0 1	8,320	
	Tobacco ...	13	272	1 26 0	0 4 0	182	
	Kachiona ...	87	...	...	...	4,350	@ Rs. 50 per acre.
	New follow ...	455	...	...	...	...
	Total ...	30,043	...	...	...	3,88,334	

No. III.—Rent rate statement.

Number of circle.	Average rent rates of soils according to situation			Average rent rates reduced from dilucent soils.				Proportion of rental borne by each plough.	Class rate.		Gross rental					Rate at which the assumed rental falls on.			
	Goid.	Majhar.	Palo.	Irrigated goid.	Unirrigated goid.	Irrigated, not manured.	Neither irrigated nor manured.		Class.	Rate per acre.	As per columns 2 to 4.	As per columns 5 to 8.	As per column 9.	As per column 11.	As per rental.	Rental now assumed and the revised	Goid.	Majhar.	Palo
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20

No. IV.—Statistical statement.

[illegible]

No. XIII.—Form A., see paras. 971 and 972.

DEDUCTIONS.										MALGUZARI.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
Name of talukdar or lumberdar.	Name of village.	Total area.	Mangroves situated by Government.				Groves less than 10 per cent.				Total.	UNCULTIVATED.						CULTIVATED.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
			Unculturable.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.		Jungle.	Groves more than 10 per cent.	Total	Conventional name of soil.						Irrigated.			Unirrigated.			Total of these soils.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
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Number

No. XIII.—Form A., see paras 971 and 972—(concluded).

[illegible]

No. XV.—Statement showing the villages and portions of which mahal in tahsil is composed, and also the component parts of the several Thoks and Pattis or other admitted Sub-divisions of the said mahal and the extent of the rights and interests of the several shareholders in the said mahal, as their rights and interests have been ascertained and determined according to actual possession.

Name of mahal and total jama.	Mauzas or portions of mauzas comprising the Mahal				Name of Thok and jama of Thok and names of Lumberdars of Thoks.				Mauzas or portions of mauzas comprising the Thok.				Name of Patti and jama of Patti and names of Lumberdars of Patti.				Share of Patti in Thok expressed in fractions.				Mauzas or portions of mauzas comprising the Patti.				Extent of rights and interests of shareholders.				Detail of rights and interests of shareholders.				Remarks.
	Mauzas.	Biswas proportion.	Area.	Jama.																													
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27							

NOTE ON FINAL SETTLEMENT REPORT, FYZABAD DISTRICT.

I HAD arranged to write a note on Mr. Millett's final report on the settlement of the Fyzabad district during my privilege leave. As, however, the proof-sheets of that portion of Mr. Millett's report which deals with the original "assessment" and subsequent revision only reached me on the 24th June, I cannot now enter into any detailed review, and must confine my remarks to the limits of a very brief note.

2. This, however, is not, I think, to be regretted, (1) because I only joined this division after the settlement operations had been brought to a close, and have no personal knowledge to bring to bear on them ; and (2) because I find that as the assessment of each pargana was finished, separate reports were submitted to Government, and on a revision of Mr. Carnegy's assessments having been found necessary, this was also separately reported on by Messrs. Ferrar and Millett and by the then Commissioner, Mr. Capper, and the sanction of Government obtained to the revised assessments in the orders quoted in the margin of para. 1253 of Mr. Millett's final report.

3. Mr. Millett's report is very full, lengthy perhaps even to a fault, and gives more than a *resumé* from the pargana reports referred to above of statistical and historical information concerning the district, as also a very detailed account of the settlement operations proper in all its branches.

4. The demarcation of boundaries commenced in 1860, and in October, 1862, settlement operations were regularly started and continued till 31st October, 1878. I gather, however, that but for the revision of Mr. Carnegy's original assessment, settlement operations might have been brought to a close some years sooner.

5. The total cost of the Settlement is given as Rs. 8,77,167, which would more than swallow up the increase obtained in two years from the revision of settlement. In the

concluding paragraphs of Mr. Millett's report he explains the grounds on which a larger expenditure was to be expected in the settlement of this district, independent of the protracted duration of the operations consequent on the necessity of revising the demand originally proposed. In para. 1710 of his report will be found a list of the officers employed in the settlement. It appears, however, that the original assessment of the entire district was made by Mr. Carnegie, with the exception of a portion of pargana Sultanpur assessed by Major Erskine. In the case of certain parganas, however, Mr. Carnegie's assessments were based on the inspection notes of his assistants. The revision of the original assessment was carried out by Messrs Ferrar and Millett under very close supervision by the Commissioner, Mr. Capper, who, indeed, himself disposed of the petitions relating to 154 villages.

6. The Fyzabad district, as originally constituted, consisted of 13 parganas, three of which have since been transferred to the Sultanpur district, while the limits of many of the parganas have been modified since the settlement operations commenced.

7. The settlement under report is the first regular settlement of the district, and as the previous summary settlement was based on no detailed survey, it is of little use comparing the statistics of the two settlements, except, indeed, the State's demand as fixed under each. Regarding the increase in cultivation which the figures of the regular settlement survey disclose, while there can, I should think, be little doubt that, notwithstanding the disturbances of 1857-58, a considerable increase in cultivation did take place in the interval between annexation and the regular settlement, still I observe it is a debateable point to what extent the increase disclosed by the recent survey is real, and to what extent fictitious and attributable to a concealment of existing cultivation at the time of the summary settlement. The following statement exhibits the result of the assessment under the present settlement as compared with the summary settlement for each pargana as *ultimately* constituted, the first 10 parganas in the list being those now comprised in the Fyzabad district, the last three those which have been transferred to Sultanpur.

Parganah.	Summary settlement demand.	Regular settlement now under report.			Percentage of increase of revised jama over summary settlement.	Rate of incidence of revised jama on			Date from which jama originally proposed to take effect.	Date from which revised jama took effect.
		Rr. a. p.	Jama originally proposed.			Rs. a. p.	Rs. a. p.	Total area.		
				Revised jama.						
Haveli Oudh	74,673 3 0	97,604 0 0	92,571 0 0	23-97	2 0 11	1 10 6	1 2 3	1277	1283	
Mangalsi	87,831 4 6	1,05,692 0 0	94,473 0 0	7-56	2 0 6	1 11 11	1 4 3	1277	1283	
Ansun	60,437 16 6	78,443 0 0	73,033 0 0	45-95	1 13 7	1 8 3	1 2 8	1275	1284	
Pachhimraih	1,96,996 12 4	2,62,500 0 0	2,42,408 0 0	23-5	1 14 9	1 6 10	1 1 4	1277	1283	
Khandansa	50,785 0 0	86,438 0 0	80,549 0 0	58-91	1 14 8	1 6 10	1 1 3	1278	1285	
Akbarpur	1,18,227 2 6	1,74,970 0 0	1,66,926 0 0	41-19	2 0 3	1 8 10	0 15 11	1275	1285	
Munibaura	70,748 11 0	97,913 0 0	89,130 0 0	25-99	1 13 9	1 7 1	1 1 3	1274	1283	
Tanda	60,344 0 0	84,633 0 0	81,988 0 0	35-86	1 11 11	1 7 4	1 0 7	1274	1284	
Bihar	93,552 0 0	1,49,166 0 0	1,41,453 0 0	54-41	1 13 6	1 6 3	1 0 4	1274	1284	
Surlapur	66,481 12 0	98,941 0 0	94,380 0 0	41-87	1 14 2	1 7 6	1 0 4	1274	1283	
Total	8,70,097 12 10	12,36,600 0 0	11,60,462 0 0	33-37	1 14 8	1 7 10	1 1 2	...	...
Alderman	1,97,842 12 0	2,22,875 0 0	2,02,445 0 0	40-87	FERRED	TO SUL	TANPUR.	1278	1283	
Sultampur	1,44,392 14 3	1,91,613 0 0	1,82,160 0 0	26-17	1 15 4	1 7 5	1 1 7	1278	1284	
Isuli	66,217 6 6	72,073 0 0	65,972 0 0	17-35	2 3 2	1 9 5	1 0 8	1278	1284	
Total	3,38,453 0 9	4,86,561 0 0	4,50,597 0 0	33-13	2 0 5	1 8 7	1 1 2	...	...
GRAND TOTAL	12,08,550 13 7	17,22,561 0 0	16,11,059 0 0	33-30	...	...	...	...	...

8. The revised jama which has been sanctioned by the Local Government therefore gives for the entire area brought under settlement an annual increase of Rs. 4,02,508-2-5 on the summary settlement demand, or in round numbers an increase of over 33 per cent. This is exclusive of cesses, and as the amount of the latter, calculated on the land-revenue demand, has increased since the summary settlement, if cesses are included, the percentage of increase on the gross demand to be met by the Zemindars under the present settlement will be considerably in excess of that given above.

9. It is necessary, however, here to note that the revised demand ultimately sanctioned, as shown above, does not in some cases take effect from the dates entered in column 10, progressive jamas having been allowed where the increase in the former demand was very great. The extent to which progressive jamas have been allowed will be seen from appendix V. a. of Mr. Millett's report. It would seem proper also to note here that in parganah Khandansa, for special reasons partly on account of the unusual largeness of the rise and the suddenness with which it was imposed, partly on account of the complex nature of the tenures generally, and the numerous proprietary communities, whose right as sharers, superior proprietors, or subordinate holders had not been defined when the new assessments were introduced a progressive jama, by which the original demand was temporarily reduced to Rs. 71,452-7-0, exclusive of cesses, was sanctioned in May, 1870, and the imposition of the full assessment was postponed till 1880. In the case of this parganah therefore, where under Mr. Millett's revision the sum fixed was less than the provisional ten years' jama, immediate effect (from 1286 fasli, or 1st July, 1877) was given to the reductions, while in other cases the alterations made in the full demand by Mr. Millett are only to take effect at the expiration of the ten years' term, for which a temporarily reduced assessment was fixed in 1870, *i.e.*, on 1st July, 1880.

10. In parganah Aldemau it would also appear that Mr. Carnegie's full assessment was never actually imposed, but for somewhat similar reasons to those referred to in the case of pargana Khandansa an all-round reduction of 12 per cent. was allowed as a temporary measure. This reduced assessment

was in force when the revision took place in 1875; and the effect of the revision was in some cases to enhance the demand previously in force. In such cases the revision having been sanctioned in 1284 fasli, the enhancement was not given effect to till 1285 (July, 1877). In other cases the revisions took effect from 1283 fasli, the agricultural year in which they were made.

11. The method adopted by Mr. Carnegy in assessing this district is so well known, has been so often before Government and the subject of official discussion and report, that it would seem unnecessary for me to do much more than allude to it here (Mr. Millett has given full details in his final report, quoting from Mr. Carnegy's parganah reports). Mr. Carnegy started with four tests, *viz.*, the plough jama, the deduced jama (from rates applied to manured, unmanured, irrigated, and unirrigated land), the rent-roll jama, and the class jama, for the assessment of cultivated land; and as regards "culturable waste," his rules were, (1) to put 3 annas an acre on such an extent of it as he considered a necessary complement of the cultivated area for grazing and such like purposes and 13 annas per acre on all culturable land in excess of such complement, while (2) in the case of groves any excess over 10 per cent. of the total area was treated and assessed as culturable waste. No allowance was made for a sudden, heavy rise either in the shape of a rasadi jama or otherwise, and no allowance was deemed necessary where, on account of existence of sub-proprietary tenures, the margin of profit was greatly curtailed.

12. Guided by the above rules in framing it, Mr. Carnegy, I understand, claimed for his assessment that it was a *moderate* one; but making every allowance for the unfortuitous circumstances which his settlement has had to contend against which would make a really moderate assessment press heavily, I must say that neither the actual results nor the general rules adopted by Mr. Carnegy for his guidance seem to afford much ground for characterizing his assessment generally as "moderate" or "easy." There appears to me to have been many elements of uncertainty and error in some of his "test" standards which undoubtedly gave rise to over-assessment, a point alluded to in Mr. Ferrar's note on the proposed revision

and noticed at some length in Mr. Millett's final report. I entirely agree with the opinion expressed by Mr. Capper in connection with this matter, that "it is a subject for much regret that the assessment should have been based on a conglomeration of various calculations which different settlement officers had reported as useful tests wherewith to check returns which had been given to them as representing actual assets or their estimated corrections of these papers." Mr. Carnegie at no very advanced stage of the assessment work abandoned the plough jama as a standard, and subsequently also the "deduced jama." In his latter assessments also he seems to have but partially given effect to his harsh rule regarding the assessment of culturable waste at a revenue-rate of 3 annas and 13 annas per acre, and in the case of parganah Khandansa, the last assessed, this rule was set aside altogether owing to the enormous increase which the revised assessment of the cultivated area gave. Mr. Carnegie evidently laid great stress on "personal inspection" by the assessing officer (paras. 946-948 of Mr. Millett's report), but he does not seem to have considered it possible by such personal inspection and local enquiry to obtain approximately reliable information regarding *actually current* rates which would enable a practically useful amended rent-roll for each village to be drawn up. There were doubtless special difficulties in the way of this being successfully accomplished in Fyzabad, still there can be no doubt that amended village rent-rolls, showing *actual rates* as far as these can be ascertained, on a *personal inspection of the village by the assessing officer*, afford one of the safest guides to a fair assessment, and that where every village was carefully inspected by the assessing officer, had the ascertainment of actual rates been made one of the principal objects of his inspection, a much sounder basis of assessment would have been obtained than that offered by most of the tests applied in the Fyzabad district. Apart, however, from the question of actual over-assessment, it has been distinctly shown that the precipitate introduction of the new demand before rights were defined, or arrangements matured between the proprietary and cultivating classes, the sudden largeness of the rise in many cases without provision for its taking effect gradually, a succession of very bad seasons—all these and other like matters had much to do with the accrual of the large

balances immediately after the introduction of Mr. Carnegie's assessment, as also with the numerous objections which were filed against them long after they had been published and given effect to. The points alluded to above and the fact that no allowance was made in fixing the demand on estates in which properties of different kinds existed, together with the cases of "judicial over-assessment" of sub-proprietor's rent, referred to in Mr. Millett's report, would have been sufficient to convert an assessment in itself moderate and fair into a grinding tax, which the original assessment certainly was felt to be until temporary relief was granted and subsequent revision sanctioned—a tax which could only have been collected at the sacrifice of most of the under-proprietary tenures in the district, and from which abatement would have been absolutely necessary when any serious failure of either harvest occurred.

13. The necessity of a revision having been recognized, Government approved of the principles on which it should be carried out as embodied in a note drawn up by Mr. Capper in December, 1874; these are detailed in para. 1058 of Mr. Millett's report, and it would seem unnecessary to refer to them further here than to note that Mr. Carnegie's assessments had never been even provisionally sanctioned by the Chief Commissioner, and that the action taken was no interference with, or revision of, an assessment which had come under review by the chief revenue authority of the province and met with his provisional sanction.

14. Mr. Millett has entered in his report most fully into the considerations on which the principles laid down for guidance in carrying out the revision are founded, and the method in which they were applied. It would seem unnecessary for me to give any resumé of his report. It shows in very great detail how the work of revision was carried out, and the measures taken to satisfy the revising officer before any reduction of the original assessment was proposed.

15. In no case was reduction proposed without a personal inspection, once if not oftener, of the village by the Settlement Officer. In many cases the objections were disallowed without inspecting the village when the Settlement Officer

was satisfied from a preliminary enquiry that the plea of over-assessment was not well founded. On the other hand, many villages were inspected in which no reduction was found necessary.

16. The 13 parganas constituting the old district of Fyzabad comprised 3,601 villages. Regarding 2,645 of these villages, 4,175 petitions objecting to the assessment were filed. Of these petitions, 2,382 pertaining to 1,506 villages were successful. The petitions referred to 666 maháls, and the reductions were granted in 544 maháls. The reduction granted was, exclusive of cesses, Rs. 1,11,304-2-8, or inclusive of cesses, Rs. 1,14,084-8-0.

17. These figures are struck on the full revised demand, irrespective of the progressive assessments detailed in appendix Va., and the actual relief given was therefore larger than the above figures show.

18. The reductions granted amount to 6 per cent. of the original assessment of the entire district, to about 8 per cent. of that portion of it which came under revision, and to about 14 per cent. of that portion of it in which reductions were granted.

19. This was certainly a substantial measure of relief to the particular villages concerned. Besides relief granted by actual reductions, in other cases inequalities of assessment were removed by a redistribution of the revenue demand. These were cases in which the assessment of a mauza was not open to objection, but the latter pertaining to several maháls, the distribution over its component parts was faulty and at variance with the data on which the mauza had been assessed.

20. I gather from the papers connected with the revision that there are many instances in which, had the work been one of original assessment instead of review, the demand would have been fixed lower, and that similarly there were cases in which an enhancement of the first assessment might have been proposed. No mauzawar reductions were granted when the amount fell short of 5 per cent., and in some instances where it was found that a reduction exceeding that amount in a component village caused an inappreciably small percentage of decrease in the jama of the mahál

even reductions amounting to 5 per cent. of the assessment on individual villages were disallowed. Unless the assessment of the entire district was to be done *de novo*, for which it was agreed there was no necessity, I do not see that any other course than that described in the cases referred to could have been adopted.

21. From what has been stated, it appears that 57 per cent. of the petitions complaining of over-assessment succeeded. Now, bearing in mind how apt natives are in such matters to follow suit with or without sufficient reason, and the fact that nothing under 5 per cent. was accepted as over-assessment calling for revision, I think the percentage of success obtained and the amount struck off as excessive fully justifies the opinion of those officers who held that there was a strong case for revision; at the same time I think we have now the strongest grounds for believing that the revised assessments are fair and equitable.

22. The circumstances of nearly three-fourths of the villages originally assessed were in the course of this revision brought under special scrutiny, and a large majority of these were subjected to a local inspection and enquiry, conducted with special care and intelligence (as the English notes recorded in each case by the Settlement Officer testify), with the sole or main object of ascertaining if they had been over-assessed to any material extent. A consideration of these facts should, I think, afford a considerable degree of confidence that no material error of over-assessment can have escaped detection in the 2,645 villages which were brought under special scrutiny, while the absence of any complaint, notwithstanding the facilities afforded for presenting them, on the part of the proprietors and sub-proprietors of the remaining 956 villages comprised in the settlement district, seems to me to afford equally strong grounds of assurance that none of these villages were over-assessed in the first instance.

23. If the revised assessments sanctioned by the local Government press anywhere too heavily—and I write this not merely with reference to the settlement papers before me, but with reference to the slight knowledge I have acquired

of the district during the last 20 months—it is in the case of sub-settled tenures, in many of which the rent payable to the superior proprietor, if the wages of village servants are added, amounts to 80 per cent. or more of the gross rental. In the recent revision relief was frequently given in such cases by a reduction from the gross rental varying from 5 to 12 per cent., seldom, however, exceeding 10. I fear, however, although such cases cannot be said to be cases of over-assessment, with reference to the principles on which sub-settlements were made, yet the settlement terms still continue to press heavily in not a few of the sub-proprietary tenures, and that the result will be, in the course of a few years, a considerable reduction in their number. This, however, should it take place, can hardly be attributed to over-assessment strictly speaking, but rather to the system adopted, which, while it maintained the possession and right to a sub-settlement of the sub-proprietary class, assigned to them so small a share of the gross rental as practically reduced them to a worse position than that of ex-proprietary tenants in the North-Western Provinces. I would with all deference submit that if it was deemed right and proper to maintain the possession of this class,—of which I have no doubt,—they should have been secured a somewhat better position, one which would have enabled them to maintain the status of substantial middlemen, and that a maximum allowance of 20 per cent. on the Government demand would have been a sufficient allowance to the talúkdars in such cases. There can be no doubt that the absorption of these sub-proprietary rights, or, in other words, the extinction of the sub-proprietary class, which has already begun, is creating a class of discontented, if not disloyal, people among our upper class tenantry, who are further to a great extent deprived of service as a means of employment which was open to them under the Nawábi régime. Mr. Millett's report shows that no less than 1,713 out of the 3,601 villages in the old district are sub-settled, the aggregate area of these villages being 347,264 acres, and the number of sub-proprietors 24,000, who enjoy, under the revised assessment, an average profit of Rs. 9-11-4 each per annum.

24. Mr. Millett in his report gives much interesting information in section IV., Part I., regarding litigation in the Settlement Department, which was very heavy in this district.

From the latter it appears that, besides the sub-settled estates referred to above, 39,646 acres were decreed as *sir*, *dihdari*, and *duswant* to ex-proprietors, the estimated rental of which is put at Rs. 1,63,979, out of which the decree-holders retain 65,024, while 11,118 acres were similarly decreed to ex-proprietors in "occupancy" tenure, the rental of the latter being Rs. 45,826, and the occupancy-holders paying Rs. 41,398. The area decreed as "shankalp" and "birt" is not stated, but it appears that 1,168 claims of this description were decreed by consent or under compromise and 1,360 on trial.

25. The manner in which the settlement records were prepared is fully described in section IV., Part II. The Form of some of the papers is not uniform throughout the district, but the reason of this is explained, and the report shows very distinctly that much labor and pains were taken to make the settlement record as complete and perfect as possible. Engagements were properly taken for each *mahál*; but from para. 1627 it would appear that when a *mahál* consists of parts lying in different *parganahs*, each *parganahwar* part has been treated as a separate *mahál* under the name of the principal village in the *parganah*.

26. The arrangement referred to in para. 1692, by which *maháls* paying a revenue of less than Rs. 200 were doubled up for *kabuliyat* purposes with some larger *mahál*, although adopted, doubtless, with the object of simplification by avoiding, as far as practicable, a multiplicity of petty properties, seems to me one of doubtful expediency and legality, unless the *maháls* doubled up were formerly part of one *mauza* or *zemindari*. Even in the latter case the full consent of the parties interested would be a *sine quâ non*—indeed, the law requires a written application from them. Unless the union of estates is carried out with due regard to such considerations, it is certain to give rise to complaints of the nature referred to in para. 1692, and may lead to serious hardship by a hasty application of the principle of joint responsibility.

27. It is, I think, to be regretted (para. 1642) that the instructions in Financial Commissioner's Book Circular No. 7 of 1865, which required the fields possessed by disconnected

proprietors to be distinctively coloured in the field maps of all villages held "ketbut" by several maháls, were not fully carried out. The greater the sub-division in such cases, the greater is the necessity of having it distinctly shown in the field map. The assessment is originally made mauzawar, and must necessarily be so, as the mauza is the unit of survey, and must be the unit of inspection and all memoranda regarding capability, rent-rates, and assets. To secure an equable distribution in different properties in the case of mauzas held ketbut, it is essential that the assessing officer, when inspecting the village, should have before him the Field Map indicating the mahálwar allotment, so that in the event of any mahál having an undue proportion of either superior or inferior land, differentially rated for assessment purposes, a note may be made of the fact for future attention when the assessment comes to be distributed among the component maháls. Mr. Millett in paras. 1061-62 discusses the question whether the No. II. statement should be prepared mauzawar or mahálwar. It might be very desirable to have a mahálwar series of No. II. statements, although I do not see that such a series is absolutely required; but for the reason I have stated above, the village being the unit of survey, inspection, and assessment, a mauzawar No. II. statement, on which the settlement officer records the ground of his assessment, seems to me absolutely indispensable.

28. Regarding villages subject to fluvial action, Mr. Millett (para. 1693) simply remarks: "the usual conditions regarding revision of assessment are entered in the kabuliat." From this and from para. 1533, it would appear that in no cases have short-term settlements of alluvial land been made under the provisions of paras. 3 and 4 of Settlement Ruling No. 9. Even with the limited knowledge I have of the Fyzabad district, the absence of any such settlements seemed to me somewhat strange, and I accordingly instituted enquiries in the Deputy Commissioner's office on the point, and have ascertained that, although no mention of the fact is made in the report, one Manjha, viz. Manjha Nidhura, in parganah Mangalsi, was settled for a term of five years only (from 1285 fasli) by Mr. Ferrar. The fact that the assessment was made by the latter officer may account for the absence of any allusion to it in the Final report which is submitted

by Mr. Millett ; but it is surprising that in the 30 years' jama statement, the five years' jama should have erroneously been carried forward for the full term of the settlement.

29. It appears to me that the terms of Settlement Ruling No. 9, paras. 3 and 4, have been generally overlooked, and that there are a great many instances of manjha land, which, under the terms of the said Ruling, should be settled for a term of five years only. I would invite His Honor's attention to the description of such lands, generally, given in para. 1002 of Mr. Millett's report; "lowlying tracts, intersected often by broad streams, branches of the Gogra, or backwaters of the river, liable to inundations in the rainy season, when not steadily under water at that time, &c., &c.;" and I would suggest that a list of such alluvial tracts be called for from the Deputy Commissioner at once, and that, in their case, the settlement now reported be sanctioned for a period of five years only.

30. The enquiries made under the new alluvion and diluvion rules will enable the Deputy Commissioner to supply the information required with very little trouble; but unless Government limit the term of settlement to five years in the case of such Manjhas, in passing final orders on the settlement of the district, it will be impossible to secure the object in view by any action taken under the alluvion rules, as the latter allow the proprietors to elect either for the period entered in the kabuliyat and periodical revisions on actual increment or decrement, or for the term of five years with quinquennial revisions on existing assets, and I understand that with rare exceptions the zemindars have signified their wish to stand by the kabuliyat. The cases in question, however, being cases in which the Settlement Officer should, according to the rules in force, have limited the term of the settlement, Government can of course, on passing final orders on the settlement of the district, limit the term in these particular cases to five years.

31. Some six or seven cases of Manjhas in which the question of over-assessment was mixed up with that of alluvial increment, and which had not been disposed of with the ordinary cases of over-assessment, have come before me.

By accepting a five years' settlement under the alluvion rules, the proprietors could, in all these cases, obtain an immediate revision on the assets of the mahál. With one exception, however, they have all declined this. In the exception, referred to, a reduction will be granted by revision under the alluvial rules if the actual assets call for it; in the other cases, the parties having declined the five years' rule, and there being no clear case of serious over-assessment and no arrears due, I have, of course, declined to allow the settlement assessment to be re-opened.

32. In conclusion, I would observe that while the incidence of assessment is, I believe, somewhat lower in Fyzabad than in many of the cis-Gogra districts of Oudh, this must not be taken as a proof of under-assessment. The extraordinary frequency of double tenures must be borne in mind, for, in the case of sub-tenures, the State's demand does not represent the burden which the proprietary class, with whom the settlement has been made, have to bear; in such cases the rent, over and above the State's demand, which the sub-proprietary class have to pay to their superiors, must be taken into account to ascertain the real pressure of the settlement on the proprietary class in possession. There may be other reasons for a lighter incidence in Fyzabad, as compared with other cis-Gogra districts; but I am not sufficiently acquainted with Oudh to express my opinion on this point. I have no hesitation, however, in saying that, as far as my short experience in this division enables me to judge, the assessment of the Fyzabad district, as ultimately revised, is by no means a light one.

33. It is not for me, who joined the division after the settlement operations had been closed, to express my opinion on the merits of the various officers engaged in them, and the labor and ability they brought to bear on the very troublesome and arduous duties entrusted to them. His Honor has already acknowledged the services rendered by Mr. Capper, late Commissioner of the Division, and by Mr. Millett and his subordinates. The work of revision, which devolved chiefly on Messrs. Ferrar and Millett as Settlement Officers and Mr. Capper as Commissioner, was a specially intricate, difficult, and laborious task, besides being an invidi-

ous one. To revise another officer's assessment is always a much more troublesome operation than to frame a new one on measurements conducted under the immediate supervision of the assessing officer, and it appears to me very doubtful whether, in the case of this revision, the labor and care bestowed on it was not greater than in the case of the original assessment. Mr. Millett is entitled to thanks for the labour he bestowed in compiling the final report during his recent term of furlough. While it might, I think, have been compressed into somewhat less space, it will afford, in a compact form, a valuable record for future reference on all points connected with the long-protracted settlement of the Fyzabad district.

JOHN J. F. LUMSDEN,

Commissioner.

FYZABAD, }
The 30th June, 1880. }

No. 1000R. OF 1882.

RESOLUTION.

ODDH REVENUE DEPARTMENT.

Dated Allahabad, the 6th April, 1882.

READ—

The final settlement report of the Fyzabad district, by Mr. A. F. Millett, C.S.,
Officiating Settlement Officer.

OBSERVATION.—Settlement operations were in progress throughout the Fyzabad district from October, 1862, to the 31st October, 1878. The original revision was conducted by and under the orders of Mr. Carnegy. His assessments were declared and introduced without having received formal sanction at various times between April, 1865, and November, 1870. No complaints against the assessment were made up to the year 1872, when its propriety was first called in question. In 1873 and the following year there was a great influx of objections resulting in a revision of Mr. Carnegy's proposals, carried out by Messrs. Ferrar and Millett, Settlement Officers, acting under the immediate control of Mr. W. C. Capper, the Commissioner of the division. The final report, which gives a most detailed account of all the proceedings connected with the settlement from its commencement to its close, is submitted by Mr. Millett.

2. The settlement district treated of in his report is not co-extensive with the area of the Fyzabad district as at present constituted. In 1869 three out of thirteen parganas were transferred to Sultanpur which bounds it on the south, and the limits of the remaining ten have undergone several modifications.

3. The area of the original district was 2,344 square miles. The population 1,440,957, or 614 to the square mile, a density exceeded in only two districts of the province, Lucknow and Bara Banki : 66 per cent. of the population is agricultural, and the proportion of high castes, Brahmins, and Chatris, is one-fourth of the whole.

4. Mr. Millett draws a gloomy picture of the condition of the people. The large proprietors were, as a rule, heavily embarrassed before the settlement commenced, and even the light summary demand was realized from them with difficulty. The minute sub-division of property, with its unusually complicated form, yielding to each co-sharer a pittance of Rs. 17 a year, the effect of annexation in closing the doors of service, as soldiers or retainers, and the heavy expenses of litigation, have contributed to the general indebtedness of the petty proprietors and more especially of sub-settlement holders, while with regard to the cultivating class Mr. Millett mentions the suggestive fact, that Fyzabad furnishes more emigrants than the other eleven districts of the province put together.

5. One of the most striking features in the agricultural economy of the district is the number and variety of subordinate rights in the soil. Out of the 3,601 demarcated villages, 2,414 are the property of talukdars, and 1,713 of these, with an aggregate area of 347,264 acres, and a Government demand of Rs. 4,05,687, are held in sub-settlement by 24,000 under-proprietors, each of whom enjoys an average yearly profit of Rs. 9-11-4. This is of course in addition to the cultivating profits they receive on the lands in their personal tillage. Including all the various classes of sub-proprietary rights, the area awarded to the holders was 438,611 acres, that is, nearly one-third of the total area of the district.

6. The revenue survey was completed in 1865. The field survey, commencing in October, 1862, or about the same time as the revenue survey, ended in 1869. The total areas tally fairly, but there is a considerable discrepancy in the returns of cultivation, of which no explanation is given. The figures are—

Revenue survey	...	...	930,229
Field survey	...	...	830,693
			<hr/>
			99,536
			<hr/>

There seems, however, to be a misprint, both in the figures given in para. 942 of the report and appendix No. I.

7. The details of the field survey were—

Cultivation	...	...	55 per cent.
Culturable	...	...	17 per cent.
Groves	...	...	5 per cent.
Barren	...	...	23 per cent.

Such were some of the conditions with which the settlement officer had to deal, and from the description given by Mr. Millett in Mr. Carnegie's own language of that officer's system of assessment, it is clear that he dealt with them in a procrustean method which was singularly inapplicable. His assessment was mainly based on conjectural data—useful, indeed, as checks, but unsafe as a foundation. Assuming, too readily, the impossibility of ascertaining, with approximate accuracy, the rental received by the proprietor, he abandoned that laborious investigation and analysis of rent-rolls, which should invariably accompany an assessment on average rent-rates. He spread his assumed rates which, though fair on the good, were heavy on the inferior soils, over the assessable area, without due regard to the prevalence of high-caste cultivation, or the existence of more than one right of property in the soil. His assessment of waste was characterized in most parganas by an undue severity, and through a mis-

Para. 1157.

conception of the orders of the Supreme Government progressive jamas were avoided, as much as possible, even to quote one instance given by Mr. Millett in the case of a sixfold enhancement of the revenue. In justice, however, to Mr. Carnegie and the other officers, who, under his guidance, conducted the first assessment, it must be said, that with regard to the two points of making allowances in estimating assets for the presence of high-caste cultivators, and the amount intercepted by sub-proprietors, and the necessity of progressive assessments, where there has been a large enhancement, their errors were due to the instructions given them for their guidance. The principle of making these allowances was not at that time generally acknowledged, while the benefits of a system of progressive assessments has only been fully recognized since their work was completed.

8. The effect of Mr. Carnegie's assessment was to raise the Government demand from Rs. 12,08,550 to Rs. 17,65,429,

inclusive of cesses, an increase of 42 per cent. Owing to the financial exigencies of the empire, this greatly enhanced demand was precipitately imposed upon the people, in nine parganas before the landlords had time to make the necessary rent arrangements with their tenants, and generally throughout the district, while settlement litigation with all its expenses was in progress, and the determination of rights in the soil far from complete. Of all the causes which contributed to the failure of the first assessment, its too sudden imposition was, in Sir George Couper's opinion, one of the most disastrous.

9. From the commencement in 1866 friction was observed in the working of the settlement. Balances began to accrue and became a source of anxiety to the revenue administration. The floods of 1871, "the worst year on record or known even to tradition," brought matters to a crisis, necessitating temporary relief in the form of a remission equalling one-fourth of a year's demand. It got into the air that the settlement was to be revised, and petitions against the assessment poured in upon the authorities.

10. Mr. Millett gives a very clear and connected account of the procedure that was followed in the disposal of these petitions, and of the principles on which the assessment was revised. A distinction was properly drawn between cases in which there appeared to be actual over-assessment, and those in which other causes rendered the pressure of the enhanced demand unduly heavy.

11. In all cases of the former description a preliminary enquiry was made to ascertain whether the objector had a *prima facie* ground of complaint. If he had, a local investigation was made by the settlement officer or one of his assistants.

12. The principles which were laid down for their guidance, with the approval and sanction of the local Government, are detailed in para. 1058 of the report. They cover all the points in which Mr. Carnegy's system was defective. Greater weight was attached to the rent-rolls which were carefully tested. Allowances were made for intermittent cultivation owing to poorness of soil, preva-

lence of high-caste cultivators, bad debts, vicissitudes of seasons, double or treble property in land. Waste was generally exempted. In cases of great and sudden enhancement it was introduced progressively. Faulty distributions of the revenue were corrected, and finally retrospective effect was given to reductions of assessment, when the circumstances of the case called for it. Besides the general remission of one-fourth of the revenue made in 1873, amounting to Rs. 2,96,422, further remissions were given in the cases where the assessment was reduced with retrospective effect, amounting in all to Rs. 1,46,992.

13. The revisions were reported pargana by pargana, and sanctioned by His Honor provisionally. It is unnecessary therefore for him to review them in detail. Objections relating to 2,645 villages out of 3,601 were filed, and in 1,506, *i.e.*, in 41 per cent. of all the villages in the district, reductions of assessment were allowed amounting to Rs. 1,11,304-2-8 without and Rs. 1,14,084-8-0 with cesses.

14 The reductions equalled 6 per cent. of the original demand, about 8 per cent. of that portion of it which came under examination, and 14 per cent. of that part of it which was modified. Sir George Couper fully shares Mr. Lumsden's confidence that no material error of over-assessment can have escaped notice in the 2,645 villages which came under special investigation, while the absence of any complaint from the owners of the remaining 956 is an assurance that their original assessment was a fair one. The revenue was collected in 1879 with a balance of only Rs. 191 ; in 1880 and 1881 the balance sheet has been completely clear. This result has been reached without the use of a single process of severity. Fifty-five estates constituting an entire pargana, have been made khám in 1880 and 1881, but this measure was adopted, in fact, as a preliminary to a re-adjustment of the properties whose intermixture was so extraordinary as to produce results equally disastrous to the tenantry and the proprietors. The re-adjustment is almost completed, and the estates will be then discharged.

15. The result of the settlement is to impose a demand, excluding cesses, of Rs. 16,51,342-3-5—an increase of 33·31 per cent. on the summary demand. The incidence

compared with that of neighbouring districts is light, as the following figures will show :—

				<i>On cultivation.</i>		
				Rs.	a.	p.
Fyzabad	...	...	...	1	15	2
Rae Bareli	...	...	...	2	6	4
Sultanpur	...	...	...	2	2	9
Bara Banki	...	...	...	2	3	10
Azamgarh	...	...	...	2	4	4

Sir George Couper is satisfied that the assessment is not higher than the exceptional circumstances of the district absolutely demand, and he is pleased to sanction it, subject to the approval of the Government of India, for a period of thirty years from the date of its introduction in the several parganas of the district.

16. The Commissioner, in para 28 of his review, mentions that the engagements in riparian villages have, with one exception, been taken for the full period of thirty years, and suggests that, as the settlements have not yet been confirmed, these engagements might be recalled and a quinquennial engagement enforced. The orders of Government in this matter at the time of the assessment were not very distinct, and the Lieutenant-Governor has found that the practice in the Fyzabad settlement was general throughout the other districts. A quinquennial settlement in such cases is probably best for all parties, but he would not willingly disturb an arrangement of such old-standing without the consent of the zamindars themselves. Subject of course to the sanction of the Government of India, the settlement of these riparian lands will therefore stand.

17. In the 23rd para. of his note on Mr. Millett's report, Mr. Lumsden remarks on the probable effect of the revised assessment on the sub-proprietors who occupy such an important position in the Fyzabad district. The condition and prospects of this class have been and will continue to be a source of anxiety to the revenue administration. The district has been during the last four years in the charge of an officer, who had the decision of a large number of the sub-settlement suits brought in this district, and who has interested himself warmly in the affairs of these under-proprietors. After a series of meetings in which he

warned them that, as the only means of preserving their heritages to their children, he would unflinchingly keep them to the punctual payment of their current rents he brought into use the new powers given to the Deputy Commissioner by section 158 of the Oudh Land Revenue Act. The number of applications under this section was never large. The total number of sub-settled estates is 1,341. In 1878, the applications to the Deputy Commissioner for assistance in the realization of current rents were 379 ; in 1879, 228 ; in 1880, 164 ; in 1881, 132 ; and, in the great majority of the sub-settlements, the payment of the rent is now voluntarily punctual.

18. There remains the matter of the arrears of past years covered by decrees of the rent court. These are realized under section 125 of the Rent Act, which gives plenary power to the Deputy Commissioner. The Deputy Commissioner reports that he has a careful settlement of accounts made as a preliminary. Disputes between the co-parceners as to their respective shares in the total debt is a constant cause of the growth of indebtedness. Once the precise state of affairs is known, the collection of the debt becomes more easy than might be anticipated. If all the co-parceners cannot meet their obligations, some solvent sharer is almost always found ready to pay the balance under the traditional condition of a transfer of the defaulting share. The number of sub-settled estates brought under the Deputy Commissioner's charge in 1879 was 55 ; in 1880, 40 ; in 1881, 15.

19. The measures taken during the last four years to realize arrears, which had accrued during a period of unpunctual payments, and to maintain a punctuality which was unusual and irksome, necessitated the displacement of the insolvent partners in the sub-settled communities. The recorded transfers of the last five years show the conveyance by sale, voluntary or compulsory, in the sub-settled estates, of an area amounting in all to 16,315 acres. The sub-settled area, according to the report (para. 1596), is 347,264 acres. The area mortgaged is not shown in the registers, but it is fairly satisfactory to find that complete transfer of the proprietary right has not exceeded 5 per cent. of the whole.

20. The Deputy Commissioner concludes his last report with the hope that, with the punctual payment of current rents, that is now enforced, and the disappearance of the load of the decreed debt of the past, the under-proprietary difficulties of the district will now abate ; and in this hope the Lieutenant-Governor joins.

21. In 1876, one-third of the entire talukdari area of the district was under the management of the district officer, under the provisions of the Encumbered Estates Act. The rental of these estates was upwards of six and a half lakhs of rupees. The debts have been gradually paid off, and in 1881 there remained, after the discharge of such estates as had been cleared of debt, portions of three estates, with a rental of Rs. 80,000.

22. Sir George Couper has already remarked on the extent to which the defects in Mr. Carnegy's system of assessments were due to the ambiguous and in some cases mistaken instructions first issued for the conduct of the settlement. But the main feature of it was, that it was based on deduced statistics without proper enquiry into actual assets, a mode of assessment that is apt to sow the seeds of future revenue difficulties. At the same time Mr. Carnegy spared no pains to verify his deductions, and the thought and labour he bestowed on the Fyzabad settlement entitle him to the acknowledgments of the Government. Messrs. Ferrar and Millett performed the delicate task of revision, with carefulness and tact, and the Lieutenant-Governor and Chief Commissioner is indebted to Mr. Capper, the Commissioner of the division, for the vigilant control he exercised over his subordinates.

23. Mr. Millett deserves commendation for the completeness of his report. He did the great bulk of the revision of the assessment, and he has reported it with great fairness and precision.

By order, &c.,

J. WOODBURN,

*Secy. to Govt., N.-W. P. and Oudh,
in the Oudh Rev. Dept.*

No. $\frac{804}{119-6}$ R., dated Simla, the 21st August, 1883.

From—T. W. HOLDERNESS, ESQ., C.S.,
Offg. Under-Secy. to Govt. of India,
Rev. & Agri. Dept. (Rev.),

To—Secy. to Govt., N.-W. P. and Oudh, in the Oudh Rev. Dept.

SIR,—With reference to the correspondence ending with your letter No. 1994R., dated the 11th ultimo, I am directed to say that the Governor-General in Council confirms the settlement of the Fyzabad district for a period of 30 years, dating from the season in which the revised assessment was introduced in the several parganas of the district, on the understanding that relief will be given promptly in individual cases where there are grounds for considering that the revenue demand is burdensome.
